Bar Hebraeus *The Ecclesiastical Chronicle*

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Bar Hebraeus *The Ecclesiastical Chronicle*

An English Translation

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INTRODUCTION

PRELIMINARY REMARKS

The Jacobite maphrian Gregory II Abu'lfaraj bar Ahron (1226–86), better known as Bar Hebraeus, was one of the most interesting and prolific authors writing in Syriac in the second half of the 13th century. He was a polymath, and his many and varied interests included the study of history. His *Chronicle* (*maktbanuth zabne*), an important historical work written in Syriac, is organised into two parts, a secular history (the *Syriac Chronicle* or *Chronicon Syriacum*) and an ecclesiastical history (the *Ecclesiastical Chronicle* or *Chronicon Ecclesiasticum*), both of which take their narrative up to the closing decades of the 13th century. The two parts of the *Chronicle* are an important source for the history of the Middle East up to the period of the Crusades, and the *Ecclesiastical Chronicle* is of particular interest for its portrayal of the life of the indigenous Christian communities of the region under Muslim rule. Bar Hebraeus was writing during the Muslim *revanche* which followed the Mongol defeat at ʿAin Jalut in 1260, on the cusp of the catastrophic decline in the fortunes of Christianity in the Middle East in the 14th century. Bar Hebraeus and his Nestorian counterpart ʿAbdishoʿ bar Brikha of Nisibis were the last great representatives of a Syriac literary tradition that spanned a millennium, and it is not without reason that William Wright ended his influential study of Syriac literature with these two men. Although Syriac literature continued to be cultivated, albeit on a reduced scale, during the 14th and subsequent centuries, its glory had departed.

The aim of this book is to make the contents of the *Ecclesiastical Chronicle* of Bar Hebraeus accessible to a wide circle of readers. The *Ecclesiastical Chronicle* has been translated into Arabic, and became widely available to European and American scholars in the Latin translation made by Abbeloos and Lamy between 1872 and 1877. Although its value as a historical source was almost immediately recognised by Western historians, only scattered sections have been translated into English. This may not have mattered too much half a century ago, when nearly all scholars read Latin fluently, but Classics is no longer taught in most European and American schools, and fewer and fewer scholars are comfortable reading Latin. As interest in the Byzantine Empire, Eastern Christianity and Islam continues to grow, so does the need for an English translation of the whole of this key text. I hope to meet this need in this book.

I have based my translation on the Syriac text of the *Ecclesiastical Chronicle* published by Abbeloos and Lamy. This text, with its accompanying Latin translation, has been the standard text for nearly a century and a half. Several Syriac

manuscripts of the *Ecclesiastical Chronicle* exist, and I understand that a critical edition of the text is being planned. Such an edition, especially if it is accompanied by an analysis of the sources used by Bar Hebraeus and his indebtedness to them, and by a detailed commentary which sets his narrative in its proper historical context, will be welcomed gratefully by all scholars in the field. All the same, any corrections necessary to the established text are unlikely to undermine the integrity of the present translation to a significant degree. A collation of the different manuscript readings may well produce hundreds of slight variations from the classic text of Abbeloos and Lamy, particularly as far as the spelling of proper names is concerned, but few if any of these variations will affect the meaning of the text. Given the uncertainty of funding for such projects, it may well be several years before a critical edition becomes available. I have therefore decided to publish my translation now, rather than waiting for its appearance. If necessary, the translation can easily be corrected and reissued at a later date.

The two Eastern Churches which are the subject of the *Ecclesiastical Chronicle* have for most of their history been known as the Jacobite and Nestorian Churches. Some modern scholars are uncomfortable with these names, arguing that they carry the stigma of heresy. The Jacobite Church was named after its energetic 6th-century spokesman Yaʿqob Baradaeus (†578), associated by his enemies with the monophysite heresy, while the Nestorian Church was named after the patriarch Nestorius of Constantinople (428–31), condemned at the Council of Ephesus in 431 for the dyophysite heresy that bears his name. Partly as a result of such concerns, the Jacobite Church is now more often known as the Syrian Orthodox, Syriac Orthodox or West Syriac Church, while the Nestorian Church is known as the Church of the East or East Syriac Church.

Such concerns are understandable, as recent scholarly research indicates that the views of both Churches were caricatured by their opponents, and that they both held orthodox christological positions.[1] All the same, it should also be recognised that for most of their history the Syrian Orthodox Church and the Church of the East themselves accepted the labels 'Jacobite' and 'Nestorian'. These labels are used by Bar Hebraeus throughout his ecclesiastical history. The term 'Jacobite' occurs 30 times in the *Ecclesiastical Chronicle*, while the word 'Nestorian' or its derivative 'Nestorianism' occurs 90 times. On occasion these labels are used disparagingly, but in the vast majority of cases they serve merely as convenient descriptive terms. I have followed the pragmatic approach of Bar Hebraeus throughout this book, mainly for convenience but partly also in service to historical truth. Dropping the names 'Jacobite' and 'Nestorian' in favour of their preferred modern equivalents risks taking sensitivity too far, by reading back into previous centuries attitudes which did not then exist. For most of its history the Nestorian Church championed the memory of the martyred Nestorius, unjustly (in its eyes) victimised by the

[1] Brock, 'The "Nestorian Church": A Lamentable Misnomer', *BJRL*, 78, 3 (1996), 23–35.

Greeks. Similarly, the Jacobite Church venerated the memory of the patriarch Dioscorus I of Alexandria (444–51), the controversial successor of Cyril of Alexandria (412–44). Pretending that they did not results in a sanitised, and therefore false, reading of history.

THE CAREER OF BAR HEBRAEUS

Bar Hebraeus was born near Melitene (modern Malatya in Turkey) in 1226, and died at Maragha in Persia in 1286. According to the inscription on his tomb in the Jacobite monastery of Mar Mattai near Mosul, his baptismal name was Yohannan, and he was also named Abu'lfaraj. His father was a physician of Melitene named Ahron. Ahron is the Syriac form of the Jewish name Aaron, and until recently it was widely assumed that Ahron was a Jew, that Bar Hebraeus was a convert to Christianity, and that his Syriac nickname Bar ʿEbraya meant 'son of the Hebrew'.[2] It now seems far more likely that Bar Hebraeus and his father were both Christians from birth. The nickname Bar ʿEbraya is now thought to refer to the Christian village of ʿEbra in the district of Gubos near Melitene, probably where Bar Hebraeus was born, and means 'son of the man from ʿEbra'.[3] ʿEbra, a *qastra* or fortified village, is mentioned twice in the *Ecclesiastical Chronicle*, and also features in other Syriac sources.

Gregory II Abu'lfaraj bar Ahron has for several centuries been known to Western scholars by the name Bar Hebraeus, the latinised form of the name Bar ʿEbraya. This name has been hallowed by long usage. Most readers in the English-speaking world who have made the acquaintance of Bar Hebraeus will have first done so in the pages of Gibbon's *Decline and Fall of the Roman Empire* or Runciman's *History of the Crusades*; and so long as these classic histories continue to be read both for pleasure and instruction, this name will survive. In recent years some writers, particularly members of the Syriac-speaking Churches, have preferred to use the form Bar ʿEbroyo, from the West Syrian pronunciation of Bar ʿEbraya. It is possible that the form Bar ʿEbroyo will eventually supplant Bar Hebraeus, at least in academic circles, but that time has not come yet; and as most readers of an English translation of the *Ecclesiastical Chronicle* will be more familiar with the traditional form, I have thought it better to retain it.

While still a young man, Bar Hebraeus studied medicine and other branches of knowledge at Antioch and Tripoli, and a thirst for knowledge remained with him until his death. In 1246 he was consecrated bishop of his native district of Gubos by the Jacobite patriarch Ignatius III David (1222–52), taking the name Gregory, and in the following year was transferred to the nearby diocese of Laqabin.[4] During the power struggle that followed the death of Ignatius III David, he supported the

[2] Duval, *La littérature syriaque*, 409; Wright, *A Short History of Syriac Literature*, 265–66.

[3] Fathi-Chelhod, 'L'origine de nom Bar 'Ebroyo: une vieille histoire d'homonyms', *Hugoye*, 4, 1 (2001), 7–43.

[4] Bar Hebraeus, *Ecclesiastical Chronicle*, i. 669 and 685.

patriarch Dionysius ʻAngur (1252–61) against his rival Yohannan XII bar Maʿdani (1252–63), and was transferred by Dionysius in 1253 to the important diocese of Aleppo.[5] He was shortly afterwards deposed by Ignatius IV Saliba (1253–58), the 'maphrian' or head of the Eastern branch of the Jacobite Church. Ignatius IV Saliba sided with the patriarch Yohannan bar Maʿdani, and took refuge with Dionysius in the monastery of Mar Barsawma near Melitene; but in 1258 Dionysius gained the upper hand, and Bar Hebraeus was restored to his diocese.[6] In 1260, when Aleppo fell to the Mongols, he interceded with the Mongol commander for the lives of the city's Christians. After the death of Yohannan XII bar Maʿdani in 1263, Bar Hebraeus backed the candidacy of the patriarch Ignatius IV Ishoʿ (1264–82) against his rival Theodore of Kuphlida, and was instrumental in securing his election and confirmation. The devious part he played in these intrigues is described in detail in the *Ecclesiastical Chronicle*.[7] Bar Hebraeus had earlier been chosen as maphrian by Yohannan XII bar Maʿdani, with the consent of the Eastern bishops, and Ignatius immediately confirmed this appointment.[8] Bar Hebraeus was consecrated by the newly-appointed patriarch on Sunday 16 January 1264 in the Jacobite church of the Mother of God in Sis, in the presence of the Armenian king Hayton I (1226–70) and several Armenian notables and bishops.[9]

Bar Hebraeus was maphrian for 22 years, from 1264 until his death in 1286. Compared with the excitements of the Mongol conquest of Mesopotamia and Syria in 1259 and 1260, his term of office was relatively peaceful. He himself contrasted the peaceful conditions in northern Iraq and Persia at this period with the ruinous state of the Jacobite congregations in the West.[10] The account of his maphrianate in the *Ecclesiastical Chronicle*, written partly by Bar Hebraeus himself and partly by his younger brother Barsawma, suggests that he performed his duties conscientiously and, on the whole, honestly. For most of his maphrianate he had merely to discharge the normal duties of a church leader. He is known to have consecrated twelve bishops between 1265 and 1285, all but one of them for various Eastern dioceses under his jurisdiction (Adarbaigan, Balad, Beth Ramman, Beth Nuhadra, Baghdad, Gazarta, Nineveh and Tabriz).[11] He also built at least three 'monasteries', more probably large churches, during his term of office, for the Jacobite communities of Bartallah, Tabriz and Maragha. The slight element of the miraculous contained in the account of the construction of the monastery of Mar Yohannan bar Naggare in Bartallah does not unduly strain the reader's credulity.[12]

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[5] *Ibid.*, i. 721.
[6] *Ibid.*, i. 721 and 727.
[7] *Ibid.*, i. 747–49.
[8] *Ibid.*, i. 749.
[9] *Ibid.*, i. 749–51 and ii. 431–33.
[10] *Ibid.*, ii. 455–59.
[11] *Ibid.*, ii. 433–39, 443–47, 461 and 465.
[12] *Ibid.*, ii. 461–65.

The most troublesome matter Bar Hebraeus had to deal with during his maphrianate was the controversial succession of the patriarch Philoxenus Nemrud (1283–92), the nephew of the influential priests Yaʿqob and Shemʿon of Qalʿah Rumaita.[13] An unsuccessful attempt had been made a few years earlier to consecrate Philoxenus metropolitan of Melitene while he was still a young boy.[14] In 1273, under pressure from Yaʿqob and Shemʿon, Bar Hebraeus was forced to consecrate Nemrud metropolitan of Melitene.[15] Ten years later, shortly after the death of his uncle Ignatius IV Ishoʿ in the monastery of Mar Barsawma on 2 February 1283, Philoxenus was elected patriarch. The consecration was performed by three of his suffragan bishops, whose dioceses had been ravaged and who were dependent upon their metropolitan for a living. The election was illegitimate, as the Easterners had not been consulted, but Philoxenus and his supporters immediately sent a messenger to inform the Mongol il-khan Abagha, who recognised the appointment. No doubt an appropriate bribe was paid. Armed with the support of the civil authorities, Philoxenus had little trouble in crushing opposition from a rival bishop, Yaʿqob of Caesarea, and in securing the acquiescence of the Western bishops in his elevation.[16] Bar Hebraeus, on behalf of the Easterners, initially refused to recognize his election, but eventually buckled under pressure and made his submission. All the same, he had the last word. In a dignified letter, part of which is quoted in the *Ecclesiastical Chronicle*, he disclaimed any personal ambition of his own, claimed that he was merely upholding the canons, and scolded the patriarch for his 'disgraceful and reprehensible' behaviour.[17] Philoxenus does not seem to have held a grudge on this account. After the death of Bar Hebraeus in 1286 he welcomed the candidacy of his old friend Barsawma, the late maphrian's younger brother, and consecrated him maphrian in 1288.[18]

One of the more pleasing features of Bar Hebraeus's maphrianate was his friendship with the Nestorian patriarch Yahballaha III (1281–1317). Yahballaha was an Ongut by birth, and was known both by contemporaries and by later generations of Nestorian Christians as 'Yahballaha the Turk'. Recognising that the prosperity which the Eastern Churches were presently enjoying under Mongol protection was precarious, he had little patience with conservatives in his own Church who continued to indulge their traditional dislike of the Jacobites, and believed that Latin, Armenian, Greek, Jacobite and Nestorian Christians must overcome their mutual jealousies and work together. From the earliest days of his patriarchate he sought to conciliate the Jacobites, and Bar Hebraeus, a man of equal flexibility, responded readily to his overtures. Bar Hebraeus might call the Nestorians 'children

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13 Takahashi, 'Simeon of Qal'a Rumaita, Patriarch Philoxenos Nemrod and Bar 'Ebroyo', *Hugoye*, 4:1 (2001), 45–91.

14 Bar Hebraeus, *Ecclesiastical Chronicle*, i. 761.

15 *Ibid.*, i. 769–71.

16 *Ibid.*, i. 777–82.

17 *Ibid.*, ii. 455–59.

18 *Ibid.*, ii. 489–91.

of the ancient Chaldeans', implying that they were no better than pagan sorcerers, or pretend that their slightly old-fashioned Syriac dialect was incomprehensible to a Jacobite, but he did so affectionately. Like Yahballaha, he believed that Christians had better things to do than fight one another. These two remarkable men liked and respected one another, and Yahballaha's generosity towards the Jacobites, which contrasted sharply with the selfishness of some of his predecessors, was gratefully acknowledged in the *Ecclesiastical Chronicle.*[19]

Bar Hebraeus, who had been seriously ill for some months, died on 30 July 1286 during a visit to Maragha. His death was described by Barsawma in one of the more moving passages in the *Ecclesiastical Chronicle*. Barsawma, who despite his modest denials was at least as good a prose stylist as his elder brother, concluded his description with a fine rhetorical stroke:

> Then he went out like a candle; or rather, not like a candle, but like a glorious and brilliant beacon, and a great pillar of the small and feeble Jacobite nation.[20]

The Nestorian patriarch Yahballaha III happened to be in Maragha at the time. As Maragha had a relatively small Jacobite community, he took charge of the funeral arrangements himself. He asked the city's Christians to close their shops as a sign of respect, and assembled around 200 Nestorians, Greeks and Armenians at the funeral service. To ensure that his old friend was sent off in style, he also instructed several of his own bishops to attend his obsequies. It was a courtesy that none of his predecessors had extended to the head of a rival Church.[21]

THE LITERARY ACHIEVEMENT OF BAR HEBRAEUS

Bar Hebraeus cultivated nearly every branch of knowledge in vogue in his time, and has been aptly compared to his contemporary ʿAbdishoʿ bar Brikha (†1318), the Nestorian metropolitan of Nisibis and Armenia. Both men wrote widely, and were the last important representatives respectively of the West and East Syriac literary traditions before their eclipse in the 14th century during the disorders that attended the decay of the Mongol Empire.[22] Bar Hebraeus was determined both to invigorate the West Syrian literary tradition, while also making available to the Eastern Christians part of the learning of the Muslims. He is known to have written at least 31 books, whose names are mentioned in a famous list in the continuation of the *Ecclesiastical Chronicle* by his brother Barsawma.[23] They include works on philosophy, medicine and other natural sciences, grammar, theology, biblical exegesis, sacred and profane history and other miscellaneous topics.

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[19] *Ibid.*, ii. 453.

[20] *Ibid.*, ii. 473.

[21] *Ibid.*, ii. 473–75.

[22] Wright, *A Short History of Syriac Literature*, 1.

[23] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 475–81.

Encyclopaedic and philosophical works

Bar Hebraeus wrote a large encyclopedia in three parts, the *Book of the Cream of Knowledge* (*ktaba d'hewath hekhmtha*), which summarised almost all the traditional branches of human knowledge. The structure and contents of the *Cream of Knowledge* derive ultimately from Aristotle, through Arabic translations and commentaries. The first part reproduces Aristotle's thoughts on philosophy, rhetoric and poetry. The second part contains eight Aristotelian treatises on the various branches of physics. The third part is devoted to metaphysics, theology, ethics, economics and politics.[24] Bar Hebraeus may have thought that the *Cream of Knowledge* was too long for most readers, as his *Book of the Commerce of Commerces* (*ktaba d'tgrath tgratha*), covers almost the same ground, but more briefly.[25] His *Book of the Pupils of the Eyes* (*ktaba d'babhatha*) is devoted to the art of logic. It contains an introduction explaining the utility of logic and seven chapters that recapitulate the major works of Aristotle.[26] The *Book of the Speech of Wisdom* (*ktaba d'swad sophia*) is a compendium of dialectics, physics, and metaphysics or theology.[27] Bar Hebraeus also translated Ibn Sina's *Kitab al-isharat wa'ʾt-tanbihat* into Syriac, under the title *The Book of Indications and Prognostications* (*ktaba d'remze wa mʿiranwatha*), and another work of the same class, entitled the *Book of the Cream of Secrets* (*zubdat al-asrar*), by Athir al-Din Mufaddal ibn ʿOmar al-Abhari (†1262).[28]

Medical and mathematical works

Bar Hebraeus had such a high reputation as a physician that in 1263, while still bishop of Aleppo, he was consulted by the Mongol khan Mongke. He wrote several books on medicine. His lengthy *Book of Dioscorides* (*ktaba d'Diosqoridis*) was a Syriac translation of the classic Greek pharmacopeia *De materia medica* by the first-century Roman physician Pedianus Dioscorides of Anazarbus, which described the properties and medical uses of hundreds of herbs. He also wrote an abridgement of this work, the Syriac name of which was not recorded by Barsawma.[29] He also wrote a commentary on the *Aphorisms* of Hippocrates in Arabic, and on the *Quaestiones Medicae* of the celebrated 9th-century Nestorian doctor Hunain ibn Ishaq in Syriac, together with an abridged Syriac translation. He is also said to have written commentaries in Arabic on Galen's treatises *De Elementis* and *De Temperamentis*. He made an abridged version in Arabic of al-Ghafiki's 'Book of Simples', and left an unfinished Syriac translation of the *Canon* of Ibn Sina. A large medical treatise of his own composition in Syriac is mentioned, but no special title is given.

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[24] Duval, *La littérature syriaque*, 257; Wright, *A Short History of Syriac Literature*, 269–70.
[25] Duval, *Ibid.*, 257; Wright, *Ibid.*, 270.
[26] Duval, *Ibid.*, 256; Wright, *Ibid.*, 269.
[27] Duval, *Ibid.*, 256; Wright, *Ibid.*, 269.
[28] Wright, *Ibid.*, 270–71.
[29] Duval, *La littérature syriaque*, 274; Wright, *Ibid.*, 272.

Other scientific works

Bar Hebraeus was also interested in the study of mathematics. In 1268 he lectured on Euclid in the new convent at Maragha, and in 1272 on Ptolemy. He also drew up an almanac for the use of beginners. Like most of his contemporaries, Bar Hebraeus believed in oneiromancy and astrology, but probably not in alchemy. One of his earliest works, written while he was a young man, was his *Book of the Interpretation of Dreams* (*ktaba d'pushshaq helme*).[30] Long before Freud claimed to find psychological significance in the patterns revealed by the unconscious mind during sleep, Greeks and Romans knew that dreams could be revelatory. Later Christians agreed, remembering the famous dream sent to Pontius Pilate's wife (Matthew 27:19), declaring Jesus to be innocent. Bar Hebraeus also believed in divination through the stars, and in 1279 wrote a treatise containing a characteristic mix of astronomy and astrology, the *Book of the Ascent of the Mind* (*ktaba d'sulaqa hawnanaya*).[31] Both books had practical applications. Like alchemists, who promised to turn base metal into gold, astrologers and interpreters of dreams could make a comfortable living by predicting the future for credulous patrons or by reassuring them that the disturbing content of their nightly fantasies was significant. Several examples of astrological divination are given in the *Ecclesiastical Chronicle*, and Bar Hebraeus predicted the year of his own death from an inauspicious conjunction of the planets Saturn and Jupiter.[32] He is not known to have written any works on chemistry or alchemy, but the *Ecclesiastical Chronicle* contains the cautionary tale of the illegitimate Jacobite patriarch Isaac (755–56), a charlatan who claimed to be able to manufacture gold from lead. Isaac wormed his way into the confidence of the caliph al-Mansur by promising to make him rich, but was later executed for failing to deliver the goods.[33]

Theological works

In theology Bar Hebraeus was a miaphysite, holding, against the Chalcedonians and the Nestorians, that Christ was incarnate out of one nature. In the 6th century the disputes between miaphysites, Chalcedonians and dyophysites had torn the Church in the Eastern Roman Empire apart, but by the 13th century the Jacobite, Greek Orthodox and Nestorian Churches were prepared to acknowledge each other's existence. Relations between the Jacobite and Nestorian Churches in northern Iraq and Persia, both of which had lived under Muslim rule since the 7th century, were as good as they had ever been, though the leaders of both Churches tended to stand on their dignity if they thought that their prerogatives were being threatened. Bar Hebraeus got on well with his Nestorian counterparts, the patriarchs Denha I (1265–81) and Yahballaha III (1281–1318), and his religious writings focus far more on the basic beliefs that united all Christians than on the theological positions that

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30 Duval, *Ibid.*, 410; Wright, *Ibid.*, 280.

31 Duval, *Ibid.*, 282; Wright, *Ibid.*, 271.

32 Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 465–67.

33 *Ibid.*, i. 315–17.

divided them. His *Book of the Lamp of the Sanctuary* (*ktaba d'mnarath qudshe*) was a treatise on the basic principles on which the Church was established. The *Book of Rays* (*ktaba d'zalge*) was an abridgement of the *Book of the Lamp.*[34]

Bar Hebraeus also provided practical moral advice in his *Book of the Dove* (*ktaba d'yawna*), a guide for solitaries living without access to a spiritual director, and in his *Book of Ethics* (*ktaba d'ithiqon*), a work 'on the regulation of morals and customs and the arts of politics and economics' completed in 1279 at Maragha. Like the Florentine administrator Niccolò Machiavelli two centuries later, Bar Hebraeus thought it useful to share with others the experience he had gained of the ways of the world in his official capacity. He also wrote a *Commentary on Hierotheus* (*ktaba d'pushaqa d'Irateos*), in which he excerpted, arranged and commented upon selections from the work *On the Hidden Mysteries of the House of God*, a pseudonymous 6th-century treatise possibly written by Stephen bar Sudaili. This work was little more than a competent abridgement of the detailed commentary made in the 9th century by the Jacobite patriarch Theodosius (887–96).[35]

Canon Law

Bar Hebraeus also codified the juridical texts of the Jacobites, in a collection called the *Book of Directions* (*ktaba d'huddaye*), 'which contains canons and laws covering all human behaviour'. This book has been aptly compared with the *Nomocanon* (*kunnasha d'kanone*) of the Nestorian metropolitan ʿAbdishoʿ bar Brikha of Nisibis, which assembled a similar body of canon law, both secular and ecclesiastical, for use by the Church of the East.[36]

Biblical exegesis

In the opinion of many scholars, the most important work of Bar Hebraeus is his *Book of the Storehouse of Secrets* (*ktaba d'awsar raze*), a doctrinal and critical commentary on the entire Bible. Bar Hebraeus based his commentary on the Syriac Peshitta text, but was careful to compare it with other Syriac versions and with Hebrew, Greek, Armenian and Coptic versions, and frequently privileged their readings over those of the Peshitta. His work was of prime importance for the recovery of these versions, and particularly for the recovery of the Hexapla of Origen, as he sometimes adopted readings from the so-called 'Syro-Hexapla', a Syriac translation of this work by Paul of Tella. His exegesis and doctrinal observations were mainly taken from the Greek Fathers and from earlier Jacobite theologians. No complete edition of the work has yet been issued, but many individual books have been published at different times.[37]

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[34] Duval, *La littérature syriaque*, 245; Wright, *A Short History of Syriac Literature*, 274–76.

[35] Duval, *Ibid.*, 232–33 and 357–58; Wright, *Ibid.*, 276–77.

[36] Duval, *Ibid.*, 167–68; Wright, *Ibid.*, 277–78.

[37] Duval, *Ibid.*, 69–70; Wright, *Ibid.*, 274.

Grammatical works

Bar Hebraeus wrote three valuable works of grammar, in which he made use of the work of previous grammarians, especially the Jacobite scholar Yaʿqob of Edessa, to provide a convincing sketch of the Syriac language, with many valuable observations as to dialectic differences. His larger grammar is entitled the *Book of Splendours* (*ktaba d'semhe*). He also wrote a smaller metrical grammar, the *Book of Grammar* (*ktaba d'grammatiqi*), and an even smaller grammar, the *Book of the Spark* (*ktaba d'belsusitha*), which was left unfinished at his death. The *Book of Splendours* and the *Book of the Spark* were edited in 1872 by Martin (*Oeuvres grammaticales de Aboul Faradj dit Barhebraeus* (2 vols, Paris).[38]

Miscellaneous works

Bar Hebraeus also wrote several poems, at least one of which (a poem on the Socratic theme of the superiority of philosophy to law) was held in some esteem by his contemporaries.[39] In his later years, he made a collection of entertaining and sometimes obscene stories in Syriac, entitled the *Book of Laughable Stories* (*ktaba d'tunnaye maghkane*).[40] This book has been translated into English by E. A. Wallis Budge, under the title *The Laughable Stories of Bar Hebraeus*. Finally, a letter of Bar Hebraeus to the patriarch Denha I (1265–81) has survived, in which the Jacobite maphrian addresses his Nestorian counterpart with extravagant compliments that surely surpass the dictates of formal politeness.[41]

THE *CHRONICLE* OF BAR HEBRAEUS

For historians, the most important of the surviving works of Bar Hebraeus is his *Chronicle* (*maktbanuth zabne*), a historical work written in Syriac. The *Chronicle*, as has been already mentioned, is organised into two parts, a secular history (the *Syriac Chronicle*) and an ecclesiastical history (the *Ecclesiastical Chronicle*). The *Syriac Chronicle* focuses on events in the Jacobite areas of settlement and only occasionally mentions Nestorian bishops and notables. Bar Hebraeus stated that his intention was to bring the *Chronicle* of Michael the Syrian down to his own day by covering the eight decades that had elapsed since its publication, and up to the end of the 12th century his work is little more than an abridgement of Michael's own text. The *Syriac Chronicle* only acquires an independent value as a historical source when it reaches the 13th century. An unsatisfactory edition of the *Syriac Chronicle*, with a Latin translation, was published in Leipzig in 1789 by P. I. Bruns and G. G. Kirsch. This was replaced in 1890 by a much better edition by the Lazarist scholar Paul Bedjan (*Gregorii Barhebraei Chronicon Syriacum*). A clotted English translation was published in

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[38] Duval, *Ibid.*, 293–94; Wright, *Ibid.*, 273–74.

[39] Duval, *Ibid.*, 000; Wright, *Ibid.*, 280.

[40] Duval, *Ibid.*, 263–64; Wright, *Ibid.*, 280–81.

[41] Chabot, J. B, 'Une lettre de Bar Hébréus au catholicos Denha Ier', *JA*, 11 (1898), 75–129.

1932 by E. A. Wallis Budge (*The Chronography of Gregory Abu'l Faraj*), which has not yet been replaced by anything better.

The *Ecclesiastical Chronicle*, the subject of this book, is divided into two sections. The first section is set mainly in the territories of the Byzantine Empire, and covers the early history of the Church in the Eastern Roman Empire and the subsequent history of the Jacobite patriarchs of Antioch, who governed the western half of the Jacobite Church. The second section, moving beyond the borders of the Byzantine Empire into Iraq and Persia, covers the history of the Jacobite maphrians, who were responsible for the eastern half of the Jacobite Church, and the patriarchs of the Church of the East, who received almost as much space as their Jacobite rivals. In this section, Bar Hebraeus was far less dependant on Michael the Syrian. Most of his information on the Jacobite maphrians probably came from the records of the maphrian's cell and from local knowledge and tradition, and for his biographies of the Nestorian patriarchs he used the 12th-century Arabic history of Mari ibn Sulaiman. His abridgements were reasonably competent, but seldom added anything of value to the sources on which they were based.

Like the *Syriac Chronicle*, the principal value of the *Ecclesiastical Chronicle* for the modern historian lies in its detailed coverage of events in the 13th century, for which Bar Hebraeus was often an eye witness, and in its slightly fuller treatment of events in the East. As a maphrian himself, Bar Hebraeus was particularly interested in the affairs of the Easterners, and occasionally supplies information on the Jacobite communities of Iraq and Persia that was overlooked or suppressed by Michael. He provides evidence, for example, that the 'rebel' maphrian Dionysius bar Maseah (1189–90), who was at loggerheads with Michael the Syrian for most of his reign and who is given a predictably poor press in the *Chronicle*, enjoyed considerably more support in the East than Michael would have us believe. From a purely literary point of view, the *Ecclesiastical Chronicle* benefits from its tight structure, and is far more entertaining than the turgid chronicles of Mari and Michael the Syrian, which have rarely been read for pleasure. The edition of Jean Baptiste Abbeloos and Thomas Joseph Lamy (*Bar Hebraeus Chronicon Ecclesiasticum*), published in three parts between 1872 and 1877, contains a Latin translation alongside the original Syriac text.[42] Remarkably, the *Ecclesiastical Chronicle* has remained without an English translation until now.

Both the *Syriac Chronicle* and the *Ecclesiastical Chronicle* of Bar Hebraeus have been brought down almost to the end of the 15th century by one or more anonymous hands. There are three separate continuations to the *Syriac Chronicle*, appended to a manuscript preserved in the Bodleian Library.[43] The first, *The Expedition of the Huns, Persians and Mongols in the Province of Diyarbakir*, covers the years 1394 to 1402. The second, *The Ravages of Timur Khan in Tur ʿAbdin*, covers roughly

[42] Wright, *A Short History of Syriac Literature*, 278–81; Duval, *La littérature syriaque*, 198–200.

[43] Oxford, Bodleian Library, MS Huntingdon 52.

the same period, from 1395 to 1403, and is an important testimony to the bloodstained career of Timur Leng. The third, and by far the longest, continuation is a narrative covering the century from 1394 to 1493. The author of these continuations cannot be identified with certainty, but a likely candidate is the priest Addai of Beth Sbirina, who made an eventful pilgrimage to Jerusalem in 1492 and 1493 which is described in considerable detail in the third continuation. Bruns and Kirsch, who produced the first edition of the *Syriac Chronicle* in 1789, also edited these continuations. They are also included in an Appendix to *The Chronography of Gregory Abu'l Faraj*, the English translation of the *Syriac Chronicle* made by Wallis Budge in 1932.

The second part of the *Ecclesiastical Chronicle*, a history of the Jacobite maphrians and the Nestorian patriarchs up to 1285, was continued to 1288 by the maphrian Gregory III Barsawma (1288–1308), the brother of Bar Hebraeus, in service to his brother's memory. Barsawma was an accomplished prose stylist, and his brief continuation contains some memorable vignettes, including a moving account of the death of Bar Hebraeus in 1286. As with the *Syriac Chronicle*, an anonymous continuator brought both parts of the *Ecclesiastical Chronicle* down to final decades of the 15th century. His narrative breaks off in each case in 1496, with the triumph of the Mardin patriarchate Ignatius Nuh (1494–1509) in the wake of the abdication of the Tur ʿAbdin patriarch Ignatius Masʿud (1492–94). Although the narrative breaks off abruptly, the decision to end in 1496 was probably deliberate, as this year marked the (temporary) reunion of the Jacobite Church after two centuries of schism. There are good grounds for believing that the priest Addai of Beth Sbirina, the likely author of the third continuation to the *Syriac Chronicle*, was responsible for both continuations to the *Ecclesiastical Chronicle*.

Unlike Bar Hebraeus, the anonymous continuator was not interested in providing biographies of the Nestorian patriarchs alongside those of their Jacobite counterparts, and his narrative sheds little light on two exceedingly obscure centuries in the history of the Church of the East. He mentioned the Nestorian patriarch Denha II (1337–82), who sat in the village of Karamlish in the Mosul district, but only because he became involved in a Jacobite power struggle in the 1360s. He wrote artlessly, but with occasional memorable passages. Both continuations are included in Abbeloos and Lamy's 1875 edition of the *Ecclesiastical Chronicle*. If, as seems likely, they were written by the priest Addai of Beth Sbirina, he performed an important service to historians. For all their literary shortcomings, his continuations are almost the only narrative sources for two important centuries in the history of the Jacobite Church, and are of considerable historical value.[44]

[44] Wright, *A Short History of Syriac Literature*, 278–79; Duval, *La littérature syriaque*, 199–200.

THE *ECCLESIASTICAL CHRONICLE* AS LITERATURE

More than a century ago, the English scholar William Wright, in his introduction to his classic article 'Syriac Literature', published in Volume 22 of the 1887 edition of the *Encyclopaedia Britannica*, damned with faint praise the literature to which he had devoted many years of his life:

> We must own—and it is as well to make the confession at the outset—that the literature of Syria is, on the whole, not an attractive one. As Renan said long ago, the characteristic of the Syrians is a certain mediocrity. They shone neither in war, nor in the arts, nor in science. They altogether lacked the poetic fire of the older—we purposely emphasize the word—the older Hebrews and of the Arabs. But they were apt enough as pupils of the Greeks; they assimilated and reproduced, adding little or nothing of their own. There was no al-Farabi, no Ibn Sina, no Ibn Rushd, in the cloisters of Edessa, Qenneshre or Nisibis. Yet to the Syrians belongs the merit of having passed on the lore of ancient Greece to the Arabs, and therefore, as a matter of history, their literature must always possess a certain amount of interest in the eyes of the modern student. The Syrian Church never produced men who rose to the level of a Eusebius, a Gregory Nazianzen, a Basil, and a Chrystostom; but we may still be thankful to the plodding diligence which has preserved for us in fairly good translations many valuable works of Greek fathers which would otherwise have been lost. And even Syria's humble chroniclers, such as John of Ephesus, Dionysius of Tel Mahre and Bar Hebraeus, deserve their meed of praise, seeing that, without their guidance, we should have known far less than we now know about the history of two important branches of the Eastern Church, besides losing much interesting information as to the political events of the periods with which their annals are occupied.[45]

Such robust value judgements are out of fashion nowadays, but most scholars would probably allow that there is a good deal of truth in Wright's assessment. Certainly, the structure of the *Ecclesiastical Chronicle* is illogical, even on Bar Hebraeus's own showing. His basic approach was perfectly reasonable. Unlike Michael the Syrian, who concentrated on the history of the Jacobite Church in the West, focusing on its patriarchs and mentioning Eastern affairs only when they impinged upon Western politics, Bar Hebraeus wanted to exploit his perspective as maphrian to write a history of the Jacobite Church both in the West and in the East, giving equal weight to both its halves. There were two ways in which he could do this. He could either start his narrative in the 1st century, presenting the Jacobite Church as the legitimate continuation of the Chalcedonian patriarchate of Antioch in the Roman Empire and the Nestorian Church in Sassanian Persia; or he could omit the early history and start in the 6th century, when the Jacobites separated from the Chalcedonian and Nestorian Churches. Hardly surprisingly, he chose the first approach. The Jacobites believed that the Chalcedonian patriarchs of Antioch

[45] Wright, *Ibid.*, 1–3.

had forfeited their legitimacy by accepting the definition of faith agreed at the Council of Chalcedon in 451, and that their Church had preserved the orthodox faith and the legitimate patriarchal succession of Antioch. They also believed that the Church of the East had abandoned its orthodoxy at the end of the 5th century and adopted Nestorianism, and that the Jacobite metropolitans in Persia had preserved the legitimate succession of the catholici of the East.

Given this approach, Bar Hebraeus could reasonably have ignored the history of the Chalcedonian and Nestorian Churches after the 6th century. In Section One of the *Ecclesiastical Chronicle* he does just that, tracing the history of the Greek patriarchs of Antioch up to the 6th century and thereafter listing only the Jacobite patriarchs. In this respect he replicated the approach of his main source, Michael the Syrian. He was also making a virtue out of necessity. The Arab Conquest had put an end to most contacts between the Jacobite and Greek Orthodox Churches, and neither Michael the Syrian nor Bar Hebraeus possessed the information necessary to continue their history of the Chalcedonian patriarchate of Antioch, even had they wanted to do so. Michael the Syrian quotes an important passage from the preface to the 9th-century *Chronicle* of Dionysius I of Tel Mahre, which emphasises the scantiness of the information at the disposal of Jacobite historians after the Arab Conquest:

> Up to now I have been able to discover in our own books the names of the archbishops who occupied the four traditional thrones (Rome, Alexandria, Constantinople and Antioch), back to the earliest days and in Greek, the language of the Romans, even though these men were Chalcedonians after the period of the Council of Chalcedon. From here on, however, I do not find anywhere in our Syriac books the names of the Chalcedonian patriarchs who governed at Rome and Constantinople; and only the names of the Orthodox patriarchs for the two thrones of Antioch and Alexandria, chosen from among our people and from among the Egyptians. This seems to have happened for two reasons: firstly, because our writers had no longer the occasion nor the need to inform themselves about these Chalcedonians, the enemies and persecutors of the Orthodox, because Syria and Egypt, where our people and the Egyptians lived, had been occupied by the Arabs and were now part of their empire; and secondly, because the Chalcedonians, as we have shown already and will show again, had become more and more perverted by the heresies that were springing up in their midst.[46]

In Section Two of the *Ecclesiastical Chronicle*, however, Bar Hebraeus departs from this approach. He duly gives biographies of all the Jacobite metropolitans of Tagrit from the 6th century onwards, relating his accounts where appropriate to developments in the West, but his approach to the Church of the East is very different from his treatment of the Chalcedonian patriarchate of Antioch. Logically,

[46] Michael the Syrian, *Chronicle*, ii. 486.

he should have given biographies of the catholici of the Church of the East up to the end of the 5th century, when in Jacobite eyes the Church betrayed its calling by adopting Nestorianism, and then restricted his narrative to the Jacobite metropolitans and maphrians, who preserved the orthodox faith in the East in much the same way as the Jacobite patriarchs preserved it in the West. Instead, he took the history of both the Jacobite and Nestorian Churches down to the 13th century, moving backwards and forwards between the Jacobite maphrians and the Nestorian catholici.

We can plausibly infer his reasons for doing so. His main source for the history of the Church of the East, Mari ibn Sulaiman, took his narrative down to the 12th century, and Bar Hebraeus may well have been reluctant to let so much interesting historical material go to waste. His biographies of the 13th-century Nestorian patriarchs also show evidence of personal enquiry on his part. He probably got much of his material directly from the patriarchs Denha I (1265–81) and Yahballaha III (1281–1317), with both of whom was on good terms, and he may well have decided to cover the history of the Nestorian catholici down to his own days because he did not wish to give gratuitous offence.

Bar Hebraeus passed a harsh judgement upon the Nestorian metropolitan Barsawma of Nisibis (†491), whom he blamed for entrenching the Nestorian heresy in the Church of the East at the end of the 5th century. Unlike Michael the Syrian, the main source for his account of Barsawma's career, he sometimes refers to him by the contemptuous nickname 'Bar Sula', 'son of the shoe'.[47] All the same, Bar Hebraeus used far ruder language about the Chalcedonian Church than he did about the contemporary Church of the East. He seems to have felt that the Jacobite and Nestorian Churches in the East should present a common front in the face of growing Muslim oppression, and relations between the two Churches were noticeably warmer in the second half of the 13th century than they had been in previous centuries. The Nestorian patriarch Denha I had given practical help to the Jacobite Church, allowing Jacobite refugees from the Mosul plain to resettle in Erbil, and his successor Yahballaha III, according to the testimony of Bar Hebraeus's brother Barsawma, was 'well-disposed' towards the Jacobites. It is therefore easy to understand why Bar Hebraeus decided to give such extensive coverage to the Church of the East. No modern historian will regret his decision, as he provides information not always found in the other surviving histories of the Nestorian patriarchs. All the same, in structural terms the decision was illogical, and the flow of the narrative in Section Two suffers accordingly.

Many modern readers might also wish that Bar Hebraeus had omitted the list of the Jewish high priests which opens the first section of the *Ecclesiastical Chronicle*. In purely literary terms, it is, to say the least, an unpromising beginning. Since Bar Hebraeus started Section Two of the *Chronicon Ecclesiaticum* with the Apostle Thomas, he might reasonably have started Section One in the Christian era also,

[47] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 69–77.

either with the Apostle Peter or with Evodius, the first bishop of Antioch. But Bar Hebraeus was a theologian as well as a historian, and he wanted to demonstrate the legitimacy of the patriarchate of Antioch by showing that the line of its patriarchs could be traced back in an unbroken succession to Aaron, the first Jewish high priest. To be fair, Bar Hebraeus did what he could with the intractable material he felt bound to use. Michael the Syrian devoted an inordinate amount of space to events in the Old Testament and the two Books of Macchabees, because one of his concerns was to correlate the history of the Jews with that of the Greeks and Romans. Bar Hebraeus wisely abandoned this schema, and confined his own account strictly to the Jewish priestly succession. It must have taken him some time and trouble to extract the various references scattered across the first five books of Michael's *Chronicle*, and it is not entirely surprising that, like Michael, he lists several high priests twice.

One reason, though of course not the only one, why Church leaders like Michael the Syrian and Bar Hebraeus wrote ecclesiastical history was to settle scores with their enemies and to portray their own actions in the best possible light. Bar Hebraeus kept his biographies of the Jacobite patriarchs and Nestorian catholici within reasonable bounds up to the end of the 12th century, but he described the history of the Jacobite Church in the 13th century at far greater length, and with a profusion of detail which can be wearisome even to ecclesiastical historians. He was evidently concerned to justify his role in the patriarchal elections of the second half of the century, both as bishop of Aleppo and later as maphrian, against charges of opportunism. Again, it would be churlish for a historian to complain at this self-serving generosity, as Bar Hebraeus supplies information lacking in the only other important Jacobite narrative source for this century, the *Chronicle of 1234*. From a literary point of view, however, the focus on 13th-century history seriously unbalances Bar Hebraeus's narrative. He might have done better to have written a separate ecclesiastical history devoted entirely to the 13th century, contenting himself in the *Ecclesiastical Chronicle* merely with bringing Michael the Syrian and Mari up to date with brief biographies of the 13th-century patriarchs and maphrians.

Bar Hebraeus cannot, of course, be blamed for the structural indignities inflicted upon the text of the *Ecclesiastical Chronicle* after his death. His first continuator, the maphrian Gregory III Barsawma (1288–1308), wrote a tendentious and unbalanced narrative, which he excused by parading his devotion to his brother's memory. His contribution to the *Ecclesiastical Chronicle* was (a) to write about the maphrianate of Bar Hebraeus at excessive length; and (b) to justify his own less than heroic record as maphrian. Unlike previous maphrians, who had been asked merely to confirm the patriarch chosen by the Westerners, Barsawma had to make an unwelcome choice between the Mardin patriarch Ignatius V bar Wahib (1294–1333) and the Sis patriarch Ignatius Mikha'il I (1293–1312). He initially recognised Ignatius Mikha'il I, who had been consecrated slightly earlier than his Mardin rival, and then withdrew for five years to Maragha and Tabriz, to escape the importunities of the offended Ignatius V bar Wahib. Bar Wahib bribed the Muslim governor of Mardin to recognise his appointment, and then set about the task of winning over the maphrian, still in seclusion in Maragha. According to his own account in the *Ecclesiastical Chronicle*, Barsawma initially rejected the 'gifts befitting

the fathers' he was offered by Bar Wahib's envoys, and spurned the rescript from the governor of Mardin. He then changed his mind, claiming that he wished to prevent a schism between the Westerners and the Easterners, and returned to Mosul, where he was more accessible to feelers from the West. Ignatius V took the hint, and his envoys paid Barsawma a second visit. This time the maphrian accepted their gifts, and in 1299 graciously recognised the validity of the Mardin patriarch's consecration.[48]

The second continuator, writing at the end of the 15th century, had only the most vestigial sense of narrative structure and literary propriety. Admittedly, he did not have an easy job. After the death of the patriarch Philoxenus Nemrud (1283–92), the Jacobite Church split into three separate patriarchates, based respectively in Sis, Mardin and Tur ʿAbdin. The tangled interactions of these three antagonistic factions and their relations with the maphrians of the East are, although not impossible, certainly difficult to present coherently and attractively. Unfortunately, the continuator was overwhelmed by the challenges he faced. His narrative is poorly constructed and extremely hard to follow. The reader has constantly to flick backwards and forwards between the first and second sections of the *Ecclesiastical Chronicle* to make sense of what was going on. Fortunately for the ecclesiastical historian, the continuations of the *Syriac Chronicle* supply further details of the history of the Jacobite Church in the 14th and 15th centuries. A comparison of these two narratives, eked out by scattered references in manuscript colophons and other sources, provides enough information for a plausible reconstruction of the ecclesiastical history of this period, at least as far as the Jacobite Church is concerned. Had both continuators preserved the original plan of the *Ecclesiastical Chronicle* by covering the history of the Church of the East as well, they would have done much to atone for their other deficiencies; but they both lacked the larger vision of Bar Hebraeus.

The structural defects of the *Ecclesiastical Chronicle* are, however, to a large extent redeemed by its literary quality. Bar Hebraeus lived in a culture where declamation was still an admired art, and many of the more entertaining passages in the *Ecclesiastical Chronicle* are written with an engaging informality that suggests that they may have been conceived initially for oral delivery. Bar Hebraeus often used vivid passages of direct speech to create an effect, where a more staid writer would have omitted them. A typical example of this technique is the way in which he presented the deliberations of the Muslim elites of Tagrit in 1218, who had just been given *carte blanche* by the caliph al-Nasir (1180–1225) to fleece the city's Christians:

> When the decree reached Tagrit, the nobles took counsel among themselves, saying: 'If we start plundering them, they will hide all their gold from us. But if we

[48] *Ibid.*, i. 781–89 and ii. 487–93.

> torture them, we will get into a lot of trouble. Our best course of action would be to cut a deal with them, so that we get at least some of their money.'[49]

Perhaps the finest example of Bar Hebraeus's skill in characterisation is the angry speech which he put into the mouth of a Frankish abbot in Crusader Jerusalem, scandalised at the duplicity of the Jacobite patriarch Ignatius III David (1222–52). Bar Hebraeus would certainly have met Frankish civil and ecclesiastical officials in Armenian Cilicia or in Jerusalem, and he caught perfectly the tone of voice of an exasperated European dealing with wily Orientals:

> Then the superior of the learned brothers rounded on the patriarch. 'Who on earth do you think you are? You live here, in a city which you neither bought with your own money nor conquered with your own sword. You came here as our guest, and we, in obedience to Christ's command, welcomed you with love and treated you with honour. You then asked us whether you should commit an illegal act, and we told you not to. But you boldly went ahead and did it anyway, treating our advice as though it was worthless. You have insulted us! Tell us now, without shilly-shallying, what you intend to do and how you intend to set about it!' The patriarch shrank from them in terror. His face grew pale and his lips grew white, and he could not bring out a word. Nor, indeed, did he know how to answer them.[50]

It is permissible, I think, to imagine Bar Hebraeus sitting in the shade of a tree in the grounds of his beloved monastery in Maragha, surrounded by a circle of admiring young monks, reading aloud drafts of favourite passages in the *Ecclesiastical Chronicle*.

It is instructive to compare Bar Hebraeus's abridgements with the original material preserved in the texts of Michael the Syrian or Mari ibn Sulaiman. Stylistically, Bar Hebraeus's taut biographies are a considerable improvement on those of his predecessors, not only because they are pithier but also because Bar Hebraeus sometimes reshaped their material and developed it to great rhetorical effect. A particularly enjoyable example is his account of the attempt by the caliph al-Muʿtadid to resolve a deadlocked Nestorian patriarchal election in 900. The eventual winner, Yohannan bar ʿIsa, was opposed by Yohannan bar Bokhtishoʿ, a rich, colourful and influential metropolitan of Mosul. Mari's account of the heated debate that took place in the presence of the grand eunuch Badr, though it contains some amusing touches, is excessively long, and poorly constructed:

> Then Bar Bokhtishoʿ won the favour of the sultan, who wrote and informed the caliph of the state of affairs. The caliph owed him a favour for his outstanding services, and instructed Badr to deal with the matter. As Badr was a trustworthy man, he delegated the deliberation of this affair to his scribe Malek ibn al-Walid and to the two sons of his doctor Aslam. The crowd assembled on the seventh

[49] *Ibid.*, ii. 391.
[50] *Ibid.*, i. 659–61.

Sunday of the hebdomad of the Apostles. Yohannan bar ʿIsa was there, accompanied by the metropolitans, the bishops and the faithful, and there were also present the men of the faction of Yohannan bar Bokhtishoʿ. When Yohannan bar ʿIsa arrived, he was permitted to enter Badr's presence with his supporters, who expressed their good wishes for both the caliph and himself. Badr explained to them what had been done about their cause, and they said: 'We are the servants of this realm'. When he asked them what the dispute was about, they replied: 'We have given our votes to Yohannan bar ʿIsa, but Bar Bokhtishoʿ is trying to sow evil and discord.' They begged for Badr's help against him.

And so Badr began to rebuke Yohannan bar Bokhtishoʿ for this, saying: 'You are a rich man and a nobleman, and ought to keep a careful watch over your religion rather than see it corrupted. Such conduct would not only be more pleasing to God, but also to the sultan and myself.' In response to this accusation, he replied: 'According to our Christian law, everybody should attend the elections, But my companions and myself were not present when the votes were cast, and so his election is void, as it contravenes the canons.' To this Yohannan's backers responded with a long tirade, to the effect that the election had been properly held. Then Badr pointed out that the metropolitan of Jundishapur, the most senior metropolitan, had not been present. Yohannan's backers replied: 'The election belongs to the metropolitans, and the bishops perform the consecration. So long as three bishops are present, the election is legal. It does not matter whether the metropolitan of Jundishapur is there or not. Besides, we knew that he had been detained by Bar Bokhtishoʿ.' Bar Bokhtishoʿ denied this.

Then the nephew of the metropolitan Joseph of Bardaʿa stood up in the middle of the meeting and related how his uncle had been detained by Bar Bokhtishoʿ, and how he had taken no food, even though he was oppressed by old age, and had not touched even the slightest sop; no doubt hoping that this praise of his uncle might secure his election as patriarch. Then the metropolitans of Merv and Jundishapur stood up, and a long debate took place. Meanwhile Badr advised Bar Bokhtishoʿ to cut his speech short, as the crowd was obviously behind Yohannan. Qasim ibn ʿUbaidallah stepped forward and asked Bar Bokhtishoʿ: 'What qualities should the patriarch possess?' He replied: 'He should be a learned man.' Then Malek ibn Walid and David bar Aslam said: 'But he is more learned than you.' At this he fell silent, as he recognised the truth of the remark. Then the bishop Ishoʿzkha of ʿUkbara shouted: 'Besides, it would be disgraceful if we got a patriarch who amuses himself with dogs and monkeys.' Then he told Badr how the names were first written down on lots, and how the name of Yohannan had been drawn. Then Badr said to them: 'It looks to me as though you will not willingly obey Bar Bokhtishoʿ.' They replied: 'We are the servants of the sultan, but he should not change our laws to our injury.' Then he said: 'What is it that you do not like about him?' They said that he was the bastard son of a concubine, and that such fellows were not usually given charge of prayers and offerings. Then Qasim ibn ʿUbaidallah said to them: 'But did you not entrust him with the throne of Mosul?' They replied: 'Ah, but the people of Mosul did not know what he was like when they elected him. As soon as they knew him better, they realised

> that they had made a mistake.' Then Bar Bokhtishoʿ said to Badr: 'I am forced to listen to these things only because they are sitting in your presence. If they were anywhere else, I would soon send them packing.' 'But they are the scribes and doctors of the caliph,' he said, 'and your brothers besides. If they are telling the truth, even some of the caliphs are descended from maidservants, so it is no reflection on you. But even if they have lied and treated you unjustly, we should still allow them to apply their own laws.'[51]

Bar Hebraeus took the basic material for his own version of events from Mari, but shortened and tightened up Mari's rambling narrative. He also subtly reshaped it, with the aim of making fun of the Nestorians. In his portrayal, the Nestorians are incapable of conducting a civilised debate or formulating a rational argument:

> The caliph therefore ordered the grand eunuch Badr to interview the disputants and get to the bottom of the matter. When they arrived Badr said to them, 'His Majesty orders you to banish anger and rancour from your midst and tell me the truth, the whole truth and nothing but the truth.' Then one of the bishops replied, saying 'May the Commander of the Faithful live for ever! It is his to command, and we are merely his most humble servants. If he decrees that a certain man shall be advanced, who shall object? But if he leaves the election to us, and allows us to conduct it according to our law, then he should know that we have chosen Yohannan bar ʿIsa to be our catholicus, because we believe he is worthy of the office. As for that metropolitan of Mosul who will stop at nothing to seize the leadership for himself, we did not choose him, nor will we willingly accept him.' Badr turned to Yohannan bar Bokhtishoʿ. 'What do you say to that?' Yohannan said, 'It is our Christian law that all the bishops should meet together to elect a catholicus. This one was chosen only by those two fellows there, so we cannot accept him. In any case, he is not up to the job.' Then the doctor David bar Dailam rounded on him angrily and said, 'The election belongs to us, the people of Baghdad. It is our right to choose whom we wish. The bishops are merely the icing on the cake.' After a bitter wrangle Badr tried to persuade them to accept Yohannan bar Bokhtishoʿ. But his opponents replied: 'We will never accept as the head of our Church a man who sports with hunting dogs and monkeys!' Badr answered that Yohannan had only adopted this lifestyle when he was first summoned to court, and was hardly likely to go back to such vanities. Finally, his adversaries were driven into a corner. 'We said right from the start that he was unsuitable; and since we belong to a race that does not like to wash its dirty linen in public, we did not want to tell you everything. But you now force us to reveal that he is a bastard, the son of his father's concubine, and so unworthy of any office whatsoever in the Church. True, the last two catholici honoured him, but only because of threats and intimidation.' Seeing that they would not agree, Badr said to Yohannan bar Bokhtishoʿ: 'It is beneath your

[51] Mari, 86–87 (Arabic); 76–77 (Latin).

> dignity to compete for a prize that is beyond your grasp. Even if they had begged you to accept, you would have been better advised to show your magnanimity by refusing. All the more reason for you to refuse now, since they do not want you.'[52]

Although this characterisation of the leaders of the Nestorian Church under the ʿAbbasid caliphs is undoubtedly malicious, it is also very funny. It is also, at bottom, affectionate. Bar Hebraeus was wise in the ways of the world, and was often, though not always, tolerant of the failings of those who sought worldly office. Such disputes were bound to happen, in his view, and although they were regrettable, they also made excellent stories. Bar Hebraeus had a warm and engaging sense of humour, and enjoyed making other people laugh. We should not forget that he was also the author of the *Laughable Stories*, a collection of humorous anecdotes whose occasional earthiness troubled the Victorian consciences of their first European readers. Finally, as his brother Barsawma reminds us, Bar Hebraeus spent the last hours of his life telling amusing stories to the disciples gathered around his deathbed.[53] This aspect of his character is crucial to a correct understanding of the spirit in which he wrote the *Ecclesiastical Chronicle*.

THE *ECCLESIASTICAL CHRONICLE* AS HISTORY

On the whole, the *Ecclesiastical Chronicle* is a reliable historical source, except for its forays into Old Testament history and its account of the earliest centuries of the Christian era. Little time need be wasted on the list of Jewish chief priests which opens the first section of the *Ecclesiastical Chronicle*, as it is compounded of a hopelessly confused mixture of fact, legend and fiction. Bar Hebraeus claimed, disingenuously, that he had used the list of high priests compiled by the 8th-century Jacobite metropolitan Yaʿqob of Edessa because it was more accurate than that of the 6th-century chronographer Andronicus.[54] It is far more likely that he shrank from the task of comparing both lists and producing an authoritative synthesis. Having once tried and failed to reconcile them myself, I am not inclined to cast the first stone. Indeed, I look back now with a shudder at the weeks I spent poring over the seemingly circumstantial detail provided by Michael the Syrian. Michael also chased after this particular will o' the wisp before giving up in despair, and I suspect that Bar Hebraeus would have seconded his predecessor's artless disclaimer in the preface to the *Chronicle*:

> Scholars should not waste their energy in trying to calculate dates to a greater or lesser degree of accuracy. As the Saviour truly said: 'The Father has kept for himself the knowledge of times and dates.'[55]

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[52] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 223–27.
[53] *Ibid.*, ii. 473.
[54] *Ibid.*, i. 3–5.
[55] Michael the Syrian, *Chronicle*, i. 2.

This disconcerting abdication of one of the historian's most important duties does not inspire confidence, but we should not take this statement too literally. Both Michael the Syrian and Bar Hebraeus were scrupulous about dates when they were dealing with history rather than myth.

The account given by Bar Hebraeus of events in the Eastern Roman Empire during the first four centuries of the Christian era is wholly derivative. It contains no surprises for any reader familiar with the Greek sources which underpin the narrative of Michael the Syrian. The two principal sources used by Michael the Syrian for this period were the classic 4th-century *Church History* of Eusebius of Caesarea, and the *Church History* of the 5th-century writer Socrates Scholasticus, which took the story down to the Council of Ephesus in 431.

The history of the Church in the Eastern Roman Empire during the 5th and 6th centuries was dominated by the struggle between the Chalcedonians, who defended the settlement won at the Council of Chalcedon in 451, and their miaphysite and dyophysite opponents. The dyophysites, whose champion Nestorius had been defeated at the Council of Ephesus in 431, were marginalised within the Roman Empire, but fled across the border into Persia and won control of the Church of the East at the end of the 5th century. Henceforth, the Church of the East was known both to its Chalcedonian and Jacobite enemies and to its own members as the Nestorian Church. The miaphysites, who had a stronger power base than the dyophysites, struggled against the Chalcedonians for nearly a century. Initially, they tried to win within the existing system, by imposing miaphysite candidates on the patriarchal thrones of Constantinople, Antioch and Alexandria and attacking the Chalcedonian settlement directly. Sometimes, under emperors sympathetic to their views, they succeeded, but the Chalcedonian reaction was ultimately too strong.

The Chalcedonian emperor Justin I (518–27) deposed the miaphysite patriarch Severus of Antioch (512–38) and forced more than 50 miaphysite bishops to flee from their dioceses. Matters came to a head in the reign of his successor Justinian I (527–65), who deposed the miaphysite patriarchs Anthimus of Constantinople (525–36) and Theodosius I of Alexandria (535–67) and replaced them with Chalcedonian bishops. Their miaphysite congregations refused to recognise their deposition, and shortly afterwards broke away from the 'imperial' Church and established their own miaphysite Churches: the Jacobite Church in Syria and the Coptic Church in Egypt. Both Churches claimed to be the rightful heirs of the traditional patriarchates of Antioch and Alexandria, and backed up their claims by creating a parallel hierarchy of metropolitans and bishops. Although there were undeniably important theological differences at stake, underlying tensions between Greeks, Copts and Syrians also helped to precipitate the schism. The final decades before the 7th-century Arab Conquest were characterised by a series of clashes which pitted the Chalcedonian authorities against their resentful Syrian and Coptic subjects and weakened imperial authority throughout the Roman East. One of the reasons for the speed and completeness of the Arab victory in the 630s and 640s was because many miaphysite Christians in Egypt and Syria preferred to be ruled by the Muslims than remain in subjection to oppressive Chalcedonian governors.

Like his account of the earlier Christian centuries, Bar Hebraeus's description of events in the 5th and 6th centuries is also firmly based on Michael's narrative. Like Michael, Bar Hebraeus wrote from a miaphysite viewpoint. Modern readers unfamiliar with the history of the Jacobite and Nestorian Churches may be puzzled to find that the notorious 'Robber Council' of 449 is warmly commended by Bar Hebraeus, while the Council of Chalcedon in 451, that touchstone of Christian orthodoxy in the eyes of the Western Churches, is dismissed with contempt.[56] They should also bear in mind that whenever Bar Hebraeus uses the word 'orthodox' in contexts after 451, he means 'miaphysite'. Similarly, whenever he calls the Greek Orthodox Church 'Chalcedonian', he means 'heretical'. Readers accustomed to the standard Greek sources for the ecclesiastical history of the Eastern Roman Empire will soon get used to the doublethink necessary to view the world through Jacobite eyes.

As with his earlier narrative, Bar Hebraeus tells us nothing about the ecclesiastical history of the 5th and 6th centuries that had not been anticipated by Michael the Syrian. He deserves our respect, however, for competently abridging a notoriously complex story and presenting its highlights in an attractive, readable manner. Occasionally, Bar Hebraeus seems to have been slightly embarrassed at his evident dependence upon a single source. In a paragraph on the 6th-century Borborite heresy, he claimed to have found his facts 'in the book of Abu Rahian, the wise Persian of Bairunia, whom our ecclesiastical writers have mentioned.'[57] In fact, he cribbed the entire paragraph from Michael the Syrian.[58]

Thucydides, the greatest historian of the classical world, wrote his celebrated *History of the Peloponnesian War*, which he characterised as a 'possession for all time', so that intelligent readers could learn from past events and avoid making the same mistakes twice. For those who like to read history as a guide to policy, the *Ecclesiastical Chronicle* may also contain lessons for our own time. Judging from the newspapers, the two main threats to global stability today are Chinese expansionism and radical Islam. Bar Hebraeus has little to say about China, which had recently been conquered by the Mongols and was chafing under foreign rule in his day, although he does briefly mention the Nestorian presence in China towards the end of the 13th century, and could probably have told us more about it had he wanted to.[59] He has a great deal to say, however, about the constant petty harassment, punctuated by occasional episodes of outright persecution, that Christians have for centuries had to suffer under Muslim rule.

The *Ecclesiastical Chronicle* charts the decline of Christianity in the Muslim lands in the first six centuries after the Arab Conquest. For many modern readers, whether or not they believe in a 'clash of civilisations', this theme will be of

[56] Bar Hebraeus, *Ecclesiastical Chronicle*, i. 161–77.
[57] *Ibid.*, i. 219–21.
[58] Michael the Syrian, *Chronicle*, ii. 248.
[59] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 447–49.

particular interest. Muslim oppression forms the essential background to most of the anecdotes recounted by Bar Hebraeus, though it is rarely given particular emphasis. Like war, plague, pillage and high taxes, Muslim spite was a disagreeable fact of life, but there was little point in complaining about it. The stories told by Bar Hebraeus are not always unfavourable to the Muslims, but for every example of just dealing on the part of a Muslim ruler, a counter-example can readily be cited. Some of the Muslim caliphs who feature in Bar Hebraeus's narrative were honest men: others were capricious tyrants. The early 11th-century ʿAbbasid caliph al-Qadir (991–1031), for example, is portrayed by Bar Hebraeus as a fair and reasonable ruler, who personally intervened in 1002 after an outbreak of mob violence in Baghdad to ensure that his Christian subjects received justice.[60] But at the same time, further to the west, the deranged Fatimid caliph al-Hakim (996–1021) launched a decade-long persecution against the Jews and Christians of Egypt, Palestine and Syria, which was only ended after thousands of Christians had either converted to Islam or fled for their lives into Byzantine territory.[61]

Bar Hebraeus gives a convincing, because nuanced, account of life under Muslim rule. Many Muslim governors were corrupt, but not all were, and Bar Hebraeus does not tar them all with the same brush. All the same, we should recognise that the dice were loaded from the start against the Christians of the caliphate, and that their lot gradually became worse as the Muslims consolidated their rule. Because they were 'people of the book', whose prophet Jesus had been a forerunner of Muhammad, the Christians were in theory treated by the conquerors as a 'protected community' (*dhimmi*). The caliphs, like the Persian kings before them, dealt directly with the Nestorian patriarchs and the Jacobite maphrians, and most internal affairs were dealt with by the Christians' own representatives. In practice, however, things were not so simple. Jews and Christians were required to pay an oppressive poll tax (*jizyah*) which was substantially heavier than the charitable contributions (*zakat*) levied on Muslims. Conversion to Islam offered both social and financial advantages, and many worldly Jacobite and Nestorian Christians abandoned their faith and became Muslims. Those who continued to profess the Christian faith were treated by the Muslims as second-class citizens. Christians were forbidden to preach their faith to Muslims, and apostasy from Islam to Christianity was sometimes punished by death.

The *Ecclesiastical Chronicle* gives numerous examples of Muslim antagonism towards their Christian *dhimmis*, including the destruction of churches, the imprisonment of patriarchs and bishops, and (particularly in the later centuries of Muslim rule) increasingly alarming episodes of mob violence. Above all, Muslim spite towards the 'people of the book' was expressed by frequent threats of harassment by the civil authorities, followed by the cynical extraction of bribes to win forbearance. Over time, Muslim discrimination first slowed, then halted, then

[60] *Ibid.*, i. 261–75.

[61] Mari, 114–15 (Arabic); 101–2 (Latin).

reversed the growth that the Nestorian and Jacobite Churches had experienced during the final decades of Sasanian rule. The process of decline was slow and undramatic, and continues to this day.

Perhaps it would be fairer to say that the dice were loaded against the poorer Christians of the caliphate. The Christian elites led far more agreeable lives. In 9th-century Baghdad, high-minded Muslim and Christian intellectuals debated theology with one another with commendable courtesy, within the framework of a set of Aristotelian premises accepted as common ground by all the disputants.[62] The Nestorian patriarch Timothy I (780–825) was on intimate terms with the caliph Harun al-Rashid and his wife Zubaida.[63] Two centuries later, the Jacobite maphrian Ignatius bar Qiqi (991–1016), a star lecturer, was caressed by fashionable Muslims and Christians alike, much to the annoyance of the Nestorian patriarch Yohannan V (1000–11), who managed to procure his expulsion from Baghdad.[64] In 13th-century Maragha, Bar Hebraeus was honoured by the city's Muslim nobles, who pressed him to translate the *Syriac Chronicle* into Arabic so that they could read his secular history of the Middle East in their own language.[65]

On a less elevated plane, Jacobite and Nestorian patriarchs and bishops connived shamelessly with the Muslim civil authorities to win and retain office. The elites of both Churches operated within a pervasive culture of corruption, amply documented by Bar Hebraeus. There was eager competition for the highest offices in both Churches, as they brought their holders wealth and patronage. Most elections for the offices of patriarch and maphrian were vigorously contested, and the contenders nearly always resorted to bribery to win the support of the caliph, the sultan or the local governor for their candidature, and to sway the votes of bishops who held the balance of power. Many patriarchs and maphrians, having incurred enormous debts to get elected, recouped their losses by taking bribes for the appointment of bishops. Simony, the selling of ecclesiastical posts, was so commonplace that the few Church leaders who remained honest were singled out for praise. There was an accepted scale of fees for such transactions, and the Nestorian writer Mari ibn Sulaiman roundly criticised the patriarch Abraham III (906–37), who auctioned the archdiocese of Nisibis three times in a row to the highest bidder, as 'going beyond the usual rate in selling the priesthood for money'.[66] The metropolitans in both Churches followed the example of their superiors, by selling on the dioceses of their province. Patriarchs, maphrians, metropolitans and suffragan bishops all made money from the contributions of the faithful. The Nestorian metropolitan Yohannan bar Bokhtishoʿ, who scandalised and delighted the faithful of Mosul with his retinue of silk-clad Greek and Nubian

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[62] Griffith, *The Church in the Shadow of the Mosque*, ii. 106–28.

[63] Mari, 75 (Arabic); 66 (Latin).

[64] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 271–75.

[65] *Ibid.*, ii. 467–69.

[66] Mari, 94 (Arabic); 83 (Latin).

servants and his flamboyant baggage train of laden camels and mules, may have been exceptional in the lengths to which he took his extravagance; but he was certainly not the only bishop who believed that modest understatement was for losers.[67]

One aspect of ecclesiastical corruption that particularly annoyed Bar Hebraeus was the transmission of ecclesiastical offices from uncle to nephew, in defiance of canon law. The practice of hereditary succession to episcopal office, a thinly-disguised form of simony, was deplored by the more honest and enlightened leaders of the Jacobite Church. The patriarch Quriaqos of Tagrit (793–817), for example, insisted that dioceses could not be handed down like an inheritance.[68] He seems to have been in an honourable minority, however, as Bar Hebraeus supplies plenty of examples of such behaviour in the *Ecclesiastical Chronicle*. Hereditary succession was widespread in both the Jacobite and Armenian Churches in the 13th century, and in the 15th century it was also adopted by the Church of the East, leading to a permanent schism in 1552 and the establishment of a separate uniate Chaldean Church.

If life under Muslim rule was nearly always disagreeable and often oppressive, conditions were not necessarily better for the Eastern Christians who lived under non-Muslim rulers. In the 9th century, the Greek emperor Nicephorus II Phocas (963–69) encouraged an influx of Jacobite Christians into Cappadocia and Cilicia, two ravaged and depopulated regions that had recently been reconquered from the Arabs. The Jacobites were promised freedom from religious persecution by Nicephorus, but the rapid growth of the Jacobite Church in Melitene and its environs eventually alarmed the Chalcedonian authorities.[69] Bar Hebraeus mentions three occasions in the 11th century, in 1029, 1035 and 1064 respectively, where the Chalcedonians tried to intimidate the reigning Jacobite patriarch and his bishops into accepting the Council of Chalcedon.[70] The inquisition of 1029 was particularly severe, resulting in the deportation of the Jacobite patriarch Yohannan VII bar ʿAbdon (1004–30), the stoning to death of the elderly metropolitan Eliya of Symnadu and the imprisonment of two other Jacobite bishops. Life was a little better for the Eastern Christians under the first decades of Mongol rule in the second half of the 13th century, as the Mongol il-khans were indifferent to the religious beliefs of their subjects. By then, however, Christians were in a minority in Syria, Iraq and Persia, and by the end of the 13th century the il-khans had to tailor their policies to the wishes of the Muslim majority.

Life seems to have been most tolerable for Eastern Christians who lived in the Christian kingdom of Cilician Armenia or in the Crusader kingdoms of Jerusalem and Acre. The Crusader victories at the end of the 11th century placed the Jacobite

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[67] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 233–35.

[68] *Ibid.*, i. 337.

[69] *Ibid.*, i. 411–13.

[70] *Ibid.*, i. 423–43.

Church in a novel position. The Chalcedonian Greeks were temporarily sidelined, and most of the Jacobites outside the Seljuq dominions now lived under Armenian or Frankish rule. Michael the Syrian gave an interesting analysis of the condition of the various Christian factions in the Middle East at this period. In his view, the Crusader triumphs had brought great benefits to the Jacobite Church. The odious Greeks had fallen from power, and the Franks treated the Syrians at least as kindly as the Muslims did. Nevertheless, Michael warned that the Jacobites should remain on their guard against both the Chalcedonians and the Nestorians:

> Although the wicked Greeks were no longer able to maltreat the Orthodox directly, as they had formerly done, they did not abate their cruelty. They established patriarchs for their people at Antioch and in Egypt, in the territories of the Muslims, and they busied themselves in making trouble for the Syrians, the Egyptians and the Armenians, like a snake which continues to thrash its tail even though its head has been cut off. At this period, in Armenia, Syria, Palestine and Egypt, there were not only the patriarch and bishops of our own nation and of our brothers the Egyptians and the Armenians, but there were also the bishops of the Chalcedonian Greeks. The Greeks troubled these three Orthodox nations as much as they could, and whenever they got the chance they harassed the Nubians and the Abyssinians too. As for ourselves, we Orthodox had to contend not only against the Chalcedonians but also against their brothers, the Nestorians of Persia and Assyria. But except at Jerusalem and Antioch, where the malicious Greeks constantly stirred up the Frankish patriarchs against the Orthodox, our three nations lived on the whole in peace, and the Orthodox were everywhere exempt from the vexations of the Chalcedonians, just as they were in the empire of the Turks.[71]

Although Bar Hebraeus describes the relations between the Eastern Christians and the Franks in far greater detail in the *Syriac Chronicle*, he also touches on them in the *Ecclesiastical Chronicle*. A century ago, the Crusaders were portrayed by many Western scholars as doughty warriors of Christ, fighting to liberate the Holy Places from Muslim defilement. Nowadays, they are more likely to be denounced, at least in progressive circles, as a gang of murderous thugs. The truth, of course, lies somewhere in between. Just as there were good and bad Muslim caliphs, there were good and bad Frankish rulers. The behaviour of Count Joscelin I of Edessa (1119–31), whose territories contained a large Jacobite population, was a deplorable advertisement for Frankish rule. Joscelin pillaged the wealthy Jacobite monastery of Mar Barsawma and confiscated its founder's mummified right arm, reputed by the monks to be endowed with miraculous powers. With the aid of this precious relic, he later won an important victory over the Turks. Ascribing his victory to divine intervention, he then made restitution for his former misdeeds.[72] Joscelin, to be

[71] Michael the Syrian, *Chronicle*, iii. 225–26.
[72] Bar Hebraeus, *Ecclesiastical Chronicle*, i. 503–11.

sure, is a recognisable specimen of his period and class, but not all Frankish potentates were brutal, capricious and credulous. Bar Hebraeus, following Michael the Syrian, vividly describes how the shifty Jacobite patriarch Athanasius VI bar Khamara (1090–1129) was severely admonished by the Latin patriarch of Jerusalem for taking bribes.[73] The Franks seem to have been genuinely shocked at the corruption that they encountered in their dealings with the Eastern Churches.

In the second section of the *Ecclesiastical Chronicle*, Bar Hebraeus was largely dependent on the 12th-century Nestorian chronicler Mari ibn Sulaiman for his biographies of the Nestorian patriarchs. Some of the information he supplies about the Jacobite maphrians was also known to Michael the Syrian and to other Jacobite chroniclers (e.g. the author of the *Chronicle of 1234*), but most of it probably derived ultimately from the records preserved by the clerks of the maphrian's cell or from oral tradition in the dioceses of the East. As in the first section, Bar Hebraeus broke new ground in his coverage of developments in the 13th century.

Mari's *History of the Eastern Patriarchs*, written in the 12th century, forms a small part of *The Book of the Tower* (*Kitab al-majdal*), a tedious exposition of Christian beliefs and ritual practices in seven excessively long chapters, dedicated respectively to the foundations, columns, interior candlelight, ramparts and gardens of the medieval fortress of the book's title. The *History of the Eastern Patriarchs*, an incongruous insert in the fifth chapter, is written in a more attractive style than the rest of the *Book of the Tower*, and was probably originally conceived as a separate, self-contained work. Mari ibn Sulaiman has traditionally been credited with the authorship of the entire *Book of the Tower*, but this attribution has recently been questioned.[74] There now appear to be good grounds for believing that the bulk of the *Book of the Tower* was written not in the 12th century but in the 11th century, perhaps by ʿAmr ibn Mattai, a Nestorian writer who may have been wrongly dated to the 14th century. All the same, Mari ibn Sulaiman's authorship of the *History of the Eastern Patriarchs* remains unchallenged. Quite apart from any other considerations, Mari twice names himself in its text as its author.[75] He was probably writing around 1150, as his narrative ends with the reign of the patriarch ʿAbdishoʿ III (1139–48). He also quotes a number of eyewitnesses for events in the 11th and 12th centuries, including individuals present at the election of the Nestorian patriarch Barsawma (1134–36).[76] Bar Hebraeus probably worked from a text of Mari very similar to that which we ourselves possess.

Mari was a conscientious chronicler of the history of the Church of the East from the 5th century onwards, but an unreliable source for its early history, and the biographies given by Bar Hebraeus of the first nine 'patriarchs' of the Church of the East are fictitious. I have discussed the falsification of the early history of the

[73] *Ibid.*, ii. 471–75.

[74] Holmberg, 'A Reconsideration of the *Kitab al-Majdal*', *PO*, 18 (1993), 255–73.

[75] Mari, 146 and 156 (Arabic); 125 and 132 (Latin).

[76] Mari, 156 (Arabic); 132 (Latin).

Church of the East in my book *The Martyred Church*, and readers who are interested in the process by which writers of the Nestorian Church invented its early history are referred to the relevant sections of this book.[77] There were two main stages in this process. In the 6th century, the Nestorians developed the legend of Saint Thomas, who certainly existed but who never went to India, and ascribed the evangelisation of the East to the legendary apostles Mari, Addai and Aggai. In the 9th century they filled in several more inconvenient gaps in the historical record by inventing the patriarchs Abris (121–37), Abraham (159–71) and Yaʿqob (190), and by retrospectively promoting Aha d'Abuh (204–20) and Shahlufa (220–24), two historical third-century bishops of Erbil who had played a noteworthy part in the affairs of the Church of Seleucia-Ctesiphon. These five phantom patriarchs are first mentioned by the 9th-century historian Eliya of Damascus, and were eagerly appropriated by all later historians of the Church of the East, including Mari.

Given his limited knowledge of the history of the Church of the East, Bar Hebraeus can hardly be blamed for reproducing Mari's fictitious account of its origins. Indeed, he may well have believed that the legends of Thomas, Mari and Addai were true. Even if he suspected their falsity, he would probably have refrained from saying so, as the Jacobites had as much an interest as the Nestorians in glorifying the origins of the Persian Church. He can, however, occasionally be faulted for not reading Mari attentively enough. He confused the catholicus Maʿna (420) with a metropolitan named Maʿna who flourished in the 470s and 480s and was one of the supporters of Barsawma of Nisibis, with devastating consequences for the chronology of his narrative at this point.[78] He also omitted the reign of the Nestorian patriarch Eliya II (1111–32), placing the patriarch Barsawma (1134–36) in direct succession to Makkikha I (1092–1110), even though Mari devoted two pages to Eliya's patriarchate.[79]

Bar Hebraeus followed Mari's biographies of the Nestorian patriarchs fairly faithfully, with one striking exception. He ignored the account given by Mari of the controversial career of Barsawma of Nisibis, preferring instead to use a hostile Jacobite version written by the monks of the monastery of Mar Mattai near Mosul and quoted in full in the *Chronicle* of Michael the Syrian.[80] This is one of the few occasions where he was faced with a clash of sources. Unsurprisingly, he preferred the tendentious Jacobite version to its more sympathetic and more accurate Nestorian counterpart.

As far as his treatment of the Jacobite Church in Persia was concerned, Bar Hebraeus introduced some mild and, given his background, understandable bias. He almost invariably refers to the Jacobite metropolitan of Tagrit, the head of the

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[77] Wilmshurst, *The Martyred Church*, 9–11, 86–91 and 182–83.

[78] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 53–63.

[79] Mari, 152–53 (Arabic); 129–30 (Latin); Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 327.

[80] Mari, 41–46 (Arabic); 35–40 (Latin); Michael the Syrian, *Chronicle*, ii. 433–40; Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 61–77.

Jacobite Church in Iraq and Persia, as the 'maphrian'. In fact, the term 'maphrian' (roughly equivalent to the English word 'fertiliser', and referring to the metropolitan's role in nurturing the life of the Eastern Churches) was only adopted as an official title in the middle of the 11th century, and its application by Bar Hebraeus to the 6th-century metropolitans of Tagrit was a conscious anachronism. Relations between the Eastern and Western branches of the Jacobite Church—to say nothing of relations between the metropolitans of Tagrit and Nineveh—were often strained, and Bar Hebraeus could not resist the temptation to use terminology that asserted the dignity of the throne of Tagrit.

Where he drew on the traditions of the Easterners for the history of the Jacobite metropolitans of Tagrit, Bar Hebraeus was sometimes at the mercy of his sources, which were not always reliable. His list of metropolitans for the penultimate decade of the 7th century, for example, presents formidable chronological problems. The death of the metropolitan Barishoʿ in 683 and the accession of Yohannan I in 686 are certain, but the intervening sequence of events is confused and, as presented by Bar Hebraeus, chronologically impossible. Three metropolitans of Tagrit have to be fitted into a mere four years: David (*c.*684); his alleged successor Abraham (*c.*684–*c.*686); and a third, unnamed metropolitan of Tagrit who briefly held the post before the appointment of Yohannan I in 686.[81] There are also other considerations. Before he became metropolitan of Tagrit in 686, Yohannan convened a synod at Rishʿaina in 684 which resolved a schism in the Western Church that had broken out during the reign of Severus bar Mashqe (668–80) and had dragged on since his death.[82] Since Yohannan was metropolitan of Nineveh in 684, not metropolitan of Tagrit, his involvement in Western affairs is significant, and suggests that, far from being filled by three nonentities, the throne of Tagrit was in fact vacant between 684 and 686. It is not clear whether Bar Hebraeus noticed the serious problems posed by his narrative at this point; and even if he was aware of them, he probably did not have the information necessary to resolve them.

On matters of more general interest, the testimony of the *Ecclesiastical Chronicle* casts doubt on claims for the antiquity of the modern Assyrian identity. This identity, which was constructed in the 19th century, postdates the discovery of the ruins of Nineveh in the 1840s by the British archaeologist Austen Henry Layard. In recent decades, however, scattered references in the *Chronicle* of Michael the Syrian and the *Ecclesiastical Chronicle* of Bar Hebraeus have been cited by Assyrian nationalists as evidence that an Assyrian identity existed as early as the 12th century. In fact, if read fairly, both chronicles provide excellent evidence that no such identity existed.

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[81] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 133 and 141–45.

[82] Michael the Syrian, *Chronicle*, ii. 458–68; Bar Hebraeus, *Ecclesiastical Chronicle*, i. 285–87.

Both Michael the Syrian and Bar Hebraeus thought of themselves as Syrians in ethnic contexts (as opposed to the Greeks and Armenians), or as Jacobites in religious contexts (as opposed to the Chalcedonians and the Nestorians). In a key passage in his *Chronicle*, Michael declared that no memory of the biblical kingdoms of Assyria and Chaldea had survived among the Christians of the Middle East. Perhaps, he said, the relevant books had been burned when these peoples converted to Christianity (an unsupported inference from an incident recorded at Acts 19:19, when converting pagans burned their books at the feet of the Apostles).[83] This passage demonstrates beyond doubt that 12th-century Jacobite and Nestorian Christians did not think of themselves as Assyrians. Of course, they knew that they were living in lands which had once belonged to the Assyrian Empire, because the Bible told them so.[84] But they would have been horrified if anyone had tried to claim them as the heirs of the ancient Assyrians. The Assyrians of the Old Testament were the sworn enemies of Israel. Their king, Sennacherib, was humbled before the walls of Jerusalem, and his mighty army was destroyed by night by the Angel of the Lord. By the 12th century, their savagery had become proverbial. The brutality of the Turks who massacred the Christian inhabitants of Edessa in 1144, for example, was compared by Michael the Syrian to that of the 'Assyrian boar'.[85] It is scarcely conceivable that the pious Christians of 12th- and 13th-century Iraq would have associated themselves with such dreadful role models.

The ethnic term 'Syrian' was regularly used both by Michael the Syrian in the 12th century, by Bar Hebraeus in the 13th century, and by the continuators of the *Ecclesiastical Chronicle* in the 14th and 15th centuries. In the parts of the *Ecclesiastical Chronicle* dependent on Michael's *Chronicle*, Bar Hebraeus took over Michael's terminology without alteration. The patriarch Athanasius VI bar Khamara (1090–1129), angered by the treatment he had received at the hands of the Greek governor Gabriel of Melitene, is said by Michael the Syrian to have refused Gabriel's request for a blessing with the words: 'You are a Greek! We are Syrians!'[86] Exactly the same phraseology is used by Bar Hebraeus.[87] Bar Hebraeus also regularly spoke of 'Syrians' and the 'Syrian Church' when describing events that took place in his own lifetime. In his account of the reign of the repulsive Jacobite patriarch Ignatius III David (1222–52), he mentioned that the Armenian king Hayton II 'wrote angrily to the patriarch when he heard that the Syrians were denying the Armenians a place for prayer.'[88] His 15th-century continuator also used the same terminology. The Jacobite patriarch Behnam of Hadla, who reunited the Mardin and Sis patriarchates

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[83] Michael the Syrian, *Chronicle*, iii. 442–47.

[84] Joseph, J., 'The Bible and the Assyrians: It Kept Their Memory Alive', *JAAS*, 12, 1 (1998), 70–76.

[85] Michael the Syrian, *Chronicle*, iii. 261.

[86] *Ibid.*, iii. 181.

[87] Bar Hebraeus, *Ecclesiastical Chronicle*, i. 461.

[88] *Ibid.*, i. 689.

in 1445, is made to say: 'Let there be one patriarch for the Syrians!'[89] As for the use of the term 'Jacobite', two classic examples are provided by Barsawma, the younger brother of Bar Hebraeus. Recounting his elder brother's death, he describes him as 'a great pillar of the small and feeble Jacobite nation'.[90] He goes on to say: 'Who will not weep over the noble nation of the Jacobites, seeing them bereft of such a paragon, such an outstanding and admirable sage?'[91]

Finally, the *Ecclesiastical Chronicle* provides testimony to a world in which the modern Muslim states of Egypt, Jordan, Lebanon, Syria and Turkey were part of a Christian Roman Empire, and where Jacobite and Nestorian Christians were spread widely throughout eastern Anatolia, Mesopotamia, Kurdistan, Persia, Central Asia and China. Most traces of this vanished Christian world have long been extinguished, and the fate of the last remaining outcrops hangs in the balance. Modern Assyrian Christians are likely to be particularly interested in the local details given by Bar Hebraeus of the many villages in northern Iraq and eastern Turkey that were once Christian. His accounts of parochial Christian squabbles in Beth Khudaida, Bartallah, Karamlish and a score of other Jacobite and Nestorian villages to the north and east of Mosul may not always be edifying, but they have a poignant resonance in the light of the tragic events that have taken place in Syria and Iraq in the past few years.

At the time of writing, most of the surviving Christian villages in the Mosul plain have fallen into the hands of the fanatical terrorists of Islamic State. Their inhabitants, facing the choice between conversion to Islam or the payment of an oppressive poll tax, have fled, abandoning their centuries-old monasteries and churches. The beautiful old monasteries of Mar Behnam and Mar Eliya near Mosul, mentioned several times in the *Ecclesiastical Chronicle*, have already been either destroyed or badly damaged, and other monasteries and churches are in danger. If these Christian sites are ever recovered by their owners, they will most probably be in ruins. The *Ecclesiastical Chronicle* bears witness to the affairs of a vibrant Christian community in northern Iraq and western Iran that can trace its history back to the earliest decades of Christianity. This Christian culture is now in mortal peril. Sadly, it may never be possible to restore the historic monasteries and villages of the East and West Syrian Churches in Iraq physically; but I hope that this translation will help to arouse interest in the plight of these two Churches and, even if only metaphorically, 'put them back on the map'.

I am grateful for the encouragement and helpful suggestions I have received from several fellow enthusiasts while I was making this translation. Thanks are due in particular to Andrew Palmer and Marianna Mazzola, who corrected me on a number of points of fact and interpretation; Mark Dickens, for general encouragement and stimulus; Thomas Carlson, who drew my attention to Bo

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[89] *Ibid.*, i. 821.
[90] *Ibid.*, ii. 473.
[91] *Ibid.*, ii. 475.

Holmberg's interesting article on Mari ibn Sulaiman; Dayroyo Joseph Bali, who typed the Syriac text which accompanies this translation; George Kiraz, who personally corrected the Syriac text; and Melonie Schmierer-Lee, who supervised the book's production by Gorgias Press and caught a number of errors at the typesetting stage. I am also grateful to Mike Arnold, who drew the excellent maps at the end of the book and helped me, with the aid of the wealth of cartographical information now available on the internet, to localise several recalcitrant Jacobite dioceses in eastern Turkey.

The page numbers in square brackets in my translation and the accompanying Syriac text are those of Abbelos and Lamy's edition, and have been used since 1877 for citations from the *Ecclesiastical Chronicle*. This edition is now easily accessible online, and in order to keep this book within reasonable bounds, I have not reproduced its notes and references. Bar Hebraeus and his audience probably knew their Bibles better than most modern Christians do, and the *Ecclesiastical History* is studded with biblical quotations, all of which have been identified by Abbeloos and Lamy. Most of them present few difficulties to the modern reader, but one reference perhaps needs to be elucidated here. Following Michael the Syrian, who was himself following the narrative of the 9th-century patriarch Dionysius I of Tel Mahre (818–45), Bar Hebraeus once refers to the counter-patriarch Abraham of Qartmin (808–37) as 'Abiram'.[92] Abiram, a minor figure mentioned in the Old Testament, led a wicked and unsuccessful rebellion against Moses. For Dionysius I, whose patriarchate was blighted by the opposition of Abraham and his powerful supporters, the allusion was irresistible.

I have also omitted Abbeloos and Lamy's *apparatus criticus*, which lists the textual variants in the limited selection of manuscripts they consulted. On several occasions, I have preferred a variant reading. At *Ecclesiastical Chronicle*, ii. 3 (page 311), for example, where Bar Hebraeus lists the peoples to whom Saint Thomas preached, Abbeloos and Lamy printed the unlikely reading *Qarbayu* instead of the correct reading *Karmanu* ('the Karamanians'). In such cases, I have imported the correct reading into the Syriac text. Occasionally, all the manuscripts consulted by Abbeloos and Lamy give the same reading, but that reading is plainly wrong. In such cases I have not amended the Syriac text, but I have indicated the correct reading in my translation. I have done this wherever dates (especially prone to corruption) can be confidently amended by reference to Michael the Syrian or Mari. Two particularly striking errors (pages 406 and 430) are worth noting here. The Nestorian patriarch Sabrishoʿ III Zanbur (1064–72), as we know both from Mari and the 14th-century Nestorian author Sliba ibn Yuhanna, was previously metropolitan of Jundishapur,

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[92] Mari, 122–24 (Arabic), 108–9 (Latin); Sliba, 100–101 (Arabic), 58 (Latin); Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 301.

not Nishapur.[93] In 1171, as we learn from Michael the Syrian, the Kurds destroyed 9 Nestorian villages in Beth Dasen, not 400.[94]

David Wilmshurst
Hong Kong, February 2016

[93] Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 363–65.
[94] Michael the Syrian, *Chronicle*, iii. 342; Bar Hebraeus, *Ecclesiastical Chronicle*, ii. 367.

BAR HEBRAEUS, *ECCLESIASTICAL CHRONICLE*: SECTION ONE

[1] With the help of God, we write down this first part of the *Ecclesiastical Chronicle* composed by our holy father the blessed and illustrious Mar Gregory, maphrian of the East, also known as Abu'lfaraj, the son of Ahron, a physician of Melitene. May God look kindly upon us through his prayers, Amen.

[3] *Preface.* Since I have already, to the best of my ability, written a history of secular affairs down to my own days, drawing on various books and ancient traditions, it is now time for me, with God's help, to tackle the second part of my work, which deals with ecclesiastical affairs. In this first section I begin with Aaron, the first high priest of the old dispensation. Although some writers class as priests all men who made the same offering or sacrifice to the Lord as he did, and even go so far as to say that the priesthood originated with our first parent Adam, citing the verse 'since you have formed me and placed your hand over me,' they seem to me to be mixing up their terms, since the very name of priest was not yet in use, nor had the functions and office of the priesthood yet been sanctified by law. None of the authors of the catalogues except for Andronicus and the abbot [5] Mar Yaʿqob of Edessa have given any written account of the priests of the Hebrews, and these two men disagree sharply not only over the dates that they have assigned to these priests, but also over their very names. In this book I have decided to accept the reconstruction of the most pious Yaʿqob, who excelled his peers in his knowledge of the Hebrew, Greek and Syriac tongues, and compared the relevant manuscripts in these three languages with the utmost diligence.

[7] First Section of the *Ecclesiastical Chronicle*. The priesthood in the West.

AARON, the first chief priest, was placed over the people of Israel in the 87th year of Moses. After Moses was deemed worthy to speak with God, he received the stone tablets that had been written by the finger of God, and learned the laws, judgements and commands, and also taught them to his brother, together with the ritual of sacrifice and the procedures for making the sacred offerings. Aaron died after performing the sacrifices and oblations of his priestly office for 38 years.

ܒܪ ܥܒܪܝܐ
ܡܐܡܪܐ ܩܕܡܝܐ ܕܟܬܒܐ ܕܐܡܠܝܣܛܝܣ

[1] ܒܝܕ ܐܠܗܐ ܡܫܪܝܢܢ ܟܬܒܐ ܕܐܡܠܝܣܛܝܣ ܐܘܟܝܬ ܦܛܘܬܐ ܕܐܪܐܡ ܕܡܕܒܪܢܘܬܐ ܪ̈ܓܫܐ.
ܕܣܡ ܠܡܕܝܢܬܐ ܐܝܟ ܛܘܒܬܐ ܘܪܝܫܐ ܡܕܝܢ ܦܝܬܓܘܪܘܣ ܡܦܪܫܐ ܕܡܕܝܢܐ ܕܗܘ ܐܟܘ
ܠܦܪ̈ܫܝ ܒܪ ܐܪܒܥܐ ܐܡܐ ܡܟܬܒܢܘܬܐ. ܐܠܗܐ ܢܗܘܐ ܠܢ ܒܥܘܕܪܢܗ ܐܡܝܢ.
[3] ܦܝܫܬ ܒܗܪܐ ܠܣܘܪ̈ܝܝܐ ܡܢ ܒܥܡ̈ܝܐ ܡܢ ܡܫܝܚܝܘܬܐ ܦܠܛܘܬܐ ܘܡܩܦܠܘܬܐ ܣܡܝ̈ܟܬܐ
ܒܢ ܐܡܪ ܕܐܬܡܫܚ ܒܗܝܠ ܠܒܘܫܝܐ ܡܢܟܝܢ. ܡܢ ܗܐ ܡܫܠܐ ܒܢ ܐܠܗܐ ܠܗܐ ܦܛܘܬܐ ܕܐܪܐܡ
ܘܡ̈ܬܒܐ ܒܬܪ̈ܝܬܐ ܡܢܒ ܐܝܬ: ܘܒܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܢܡܘܣܐ ܒܝܘܬܐ ܡܕܒܪܢܝܬܐ ܡܢ ܐܢܘܢ
ܢܡܘ̈ܣܝܐ ܩܕܡܝܐ ܕܐܬܐܡܪ ܥܠ ܡܫܠܡܘܬܐ ܡܫܪܐ ܐܝܬ: ܘܐܦ ܐܝܟ ܠܥܠܡܘܢ ܗܢܘܢ ܕܐܡܟ ܕܗܘ ܡܘܪܒܐ
ܐܘ ܕܒܝܬܐ ܠܡܪܐ ܡܢܒܘ ܐܘ ܕܟܠܗ ܒܡ̈ܘܬܐ ܒܗܘ. ܘܕܡܢܗ ܕܐܝܟ ܒܕܡ̈ܪܐ ܕܐܢܫܐ ܡܪܝܐ ܒܡܘܬܐ
ܒܐܝܡܬܐ ܐܡܪܢ. ܘܠܗܘܢ ܕܥܒܕܝܢ ܘܡܫܒܚ ܒܠܒ ܐܝܟ ܠܡܘܕܗ ܡܠܝܢ. ܒܪܡ ܥܠܡܐ ܕܡܘܪܐ
ܗܘܐ ܗܘ ܙܐ ܗܝܝܢ ܘܙܕܩܐ. ܒܝܠܐ ܡܢ ܡܘܢܬܐ ܕܡܠܬܐ ܐܬܐܡܪ ܗܘܐ. ܐܦܠܐ ܣܘܒܪܢܐ ܒܢܡܘܣܐ
ܕܦܬܐ ܠܗ ܐܬܐܡܪ ܗܘܐ. ܘܡܛܠ ܕܡܢ ܡܕܝܢܬܐ ܕܢܡܘ̈ܣܐ ܐܝܙܘܢܩܘܣ ܘܐܠܐܦ ܡܢܐ [5]
ܡܢܘܢ ܕܐܘܪܘܗܝ ܠܢܡܘܣ ܐܦܠܛܘ ܥܠ ܢܡܘܣ ܕܘܩܝܐ ܕܟܬܝܒܐ. ܘܠܐ ܡܠܡܘܬܐ ܠܐ ܡܡܫܡܫܢܬܐ
ܡܫܠܡܢܐ ܒܩܠܝܗܘܢ. ܠܗ ܒܠܚܘܕ ܒܢܝ̈ܢ ܡܢ̈ܘܣܐ ܐܠܐ ܘܒܗܘܢ ܒܢ̈ܡܘܣܗܘܢ. ܠܗܘܠ ܚܣܝܐ
ܡܟܘܠ ܐܝܬ ܙܡܘܪ. ܡܢ ܠܗ ܡܠܝܢ ܐܬܚܫܠ ܥܠ ܦܘܡ ܙܒ̈ܢܐ ܒܕܒܪܐ ܘܩܕܡܐ ܘܡܫܘܕܝܐ.
ܒܠܒܠܬܗܘܢ ܚܢܢ ܒܡܕܝܢ ܗܘܐ ܘܡܕܝܢ ܒܕܘܪܗ.
[7] ܡܐܡܪܐ ܩܕܡܝܐ ܕܐܡܠܝܣܛܝܣ ܥܠ ܢܡܘܣܐ ܒܝܘܬܐ ܡܕܒܪܢܝܬܐ.
ܦܝܫܬ ܐܝܟܘܢ ܢܡܘ̈ܣܝܐ ܩܕܡܝܐ ܡܢ ܒܥܡܐ ܐܡܪܢܐ. ܒܡܢܬ ܠܡܢܝܢ ܘܡܢܒܢ ܘܡܕܡܐ. ܘܗܘ
ܡܕܡܐ ܡܢ ܒܥܝܢܐ ܠܐܠܗܐ ܐܬܝܗܒ. ܘܒܠܘܬܐ ܠܐܦܝܬܐ ܕܒܪܢܐ ܠܐܠܗܝܬܐ ܐܬܝܗܒܢ ܡܕܠ.
ܘܢܡܘ̈ܣܐ ܕܝܢܐ ܘܡܘܢܝܬܐ ܠܐܠܗܐ ܒܟܦ: ܘܠܐܝܟܘܢ ܐܝܟܢ ܠܟܦ. ܐܝܟܢܐ ܒܝܬ ܕܕܝܢܐ
ܘܡܢܘܣܝܘܬܐ ܕܡܘܕܝܐ ܠܟܠܢܐ. ܡܫܡܫ ܕܝܢ ܐܝܟܘܢ ܢܡܘܣܐ ܒܝܘܬܐ ܕܕܝܢܐ ܘܡܘܕܝܐ ܡܢܐ ܠܐܠܗܝܢ
ܘܐܦܝܐ ܘܡܡܢ.

[9] After Aaron, his son ELEAZAR. This man obtained the chief priesthood of the people by heavenly decree. For Nadab and Abihu, the other sons of Aaron, were rejected by the hidden and inscrutable decrees of the Lord, because they offered unholy fire. Eleazar married the daughter of Amminadab, from whom Christ is descended, and sired Phinehas from her. This shows that there was a blood connection between the two tribes of Judah and Levi, both under the kings and under the priests. In this way, Our Saviour Christ arose in the flesh from his progeny. Eleazar fulfilled the priestly office for around 56 years, up to the 7th year of Othoniel.

After Eleazar, his son PHINEHAS. This man, inflamed by righteous zeal, killed Zimri and the harlot Cozbi, thereby quenching his wrath for justice. He died after fulfilling his priestly office for 80 years. After Phinehas, ABISHUA, for 57 years. After Abishua, BUKKI, for 70 years, who flourished at the time of Deborah and Barak.

[11] After Bukki, UZZI, for 42 years.

After Uzzi, ZERAHIAH, for 52 years. He lived in the time of Tola, Jair and Jephthah of Gilead, and the judges Hesebon and Ibzan.

After Zerahiah, MERAIOTH, for 40 years.

After Meraioth, AMARIAH, for 32 years. After Amariah, AHITUB, for 20 years. Andronicus says that PHINEHAS, the son of Meraioth, was high priest after Amariah, for 41 years, and that Phinehas was succeeded by his son Meraioth, and by Eli and his sons, for 40 years, and that Ahitub came afterwards.

After Ahitub, ZADOK, for 60 years. After Zadok, AHIMAAZ, for 8 years. After Ahimaaz, AZARIAH, for 22 years. After Azariah, AMARIAH, for 60 years. After Amariah, AHIMELECH, for 22 years.

[13] After Ahimelech, JEHOIADA, for 3 years. Andronicus places ABIATHAR after this Ahimelech, who is mentioned in the sacred text of the Bible. He was killed by Saul along with 150 priests, because he had given counsel to David. The most pious Yaʿqob, however, does not number Abiathar among the priests, nor does he reckon Eli and his sons as members of the order of priests.

After Jehoiada, AZARIAH, for an unknown number of years. After Azariah, SHALLUM, for an unknown number of years. After Shallum, AMASIAS, for an unknown number of years. After Amasias, HILKIAH, for an unknown number of years. After Hilkiah, AZARIAH, for an unknown number of years. After Azariah, SERAIAH, for an unknown number of years. After Seraiah, ZADOK, for an unknown number of years.

[9] ܒܬܪ ܐܘܟܘܣ܆ ܐܪܣܝܣ ܒܪܗ.
ܗܢܐ ܡܢ ܟܕ ܠܪܫܡܐ ܕܡܘܬܐ ܕܒܗܠ ܟܕ ܦܫܛܐ ܕܡܢ ܟܠܟܠ ܡܟܠ. ܘܐܝܟ ܘܐܬܡܘܗ ܒܢ̈ܝܐ ܐܚ̈ܝܐ ܕܐܘܟܘܣ܆ ܡܛܠ ܕܗܘܐ ܢܘܟܪܝܐ ܐܠܨܗ ܐܫܬܠܛܗ. ܒܪ̈ܝܐ ܚܬ̈ܝܐ ܘܠܐ ܡܬܕܪ̈ܟܢܐ ܕܡܠܟܐ. ܡܛܠ ܕܡܢ ܩܝܢܢ ܐܬܐܐ: ܠܒܪܬܗ ܕܡܡܠܟ ܗܘ ܕܡܠܟܗ ܡܬܐܡܪ ܡܡܠܟܐ. ܘܐܘܟܝܢ ܡܠܟܗ ܠܦܘܠܘܣ. ܘܗܘܕܐ ܡܬܐܡܪܐ ܕܗܘܐ ܐܢܫܘܬܐ ܠܒܘܠܘܣ ܠܐܘܪ ܡܟܬܒܐ. ܕܗܘܘܐ ܘܕܡܠܟܘܢ. ܐܘܦܝܠ ܡܟܬܒܐ ܘܡܡܠܘܬܐ. ܒܡܘܬܐ ܗܘ ܕܡܠܟܗ ܕܒܢ ܟܠܟܪ ܡܠܝܢ ܡܟܝܢܐ. ܩܝܢܢ ܕܡܢ ܡܠܟܘ ܪܫܡܐ ܕܡܘܬܐ ܐܝܟ ܘܟܕܐ ܕܡܟܝܢ ܘܟܠܟ ܡܢ̈ܝܐ ܟܕܡܐ ܠܟܝܢܬܐ ܕܡܠܟܐ ܕܒܐܝܠܬܠܐ.
ܒܬܪ ܩܝܢܢ ܦܝܠܝܦܘܣ ܒܪܗ.
ܗܢܐ ܠܗ ܠܝܬܐ ܡܡܠܟܬܐ. ܘܒܡܛܠ ܠܪܘܡܝ ܘܠܡܩܕܘܢ ܕܝܠܐ. ܘܐܝܬܝ ܠܡܠܟܘܬܐ ܕܒܐܝܘܬܐ. ܡܟܝܡ ܕܡܢ ܪܫܡܐ ܕܡܘܬܐ ܫܢ̈ܝܐ ܐܡܝܢ ܘܡܟܝܠ.
ܒܬܪ ܦܝܠܝܦܘܣ ܐܠܟܣܢܕܪܘܣ. ܫܢ̈ܝܐ ܝܒ̄:
ܒܬܪ ܐܠܟܣܢܕܪܘܣ ܐܠܟܣܢܕܪ. ܫܢ̈ܝܐ ܬܠܬ.
ܗܢܐ ܒܪܟܝܐ ܕܒܟܘܕܐ ܘܒܪܬ ܐܠܟܣܢܕܪܘܣ ܗܘܐ.
[11] ܒܬܪ ܐܠܟܣܢܕܪ ܒܪܗ. ܫܢ̈ܝܐ ܐܪܒܥܝܢ ܘܬܠܬ.
ܒܬܪ ܒܪܗ. ܪܕܝܐ. ܫܢ̈ܝܐ ܬܫܥܝܢ ܘܬܠܬ. ܗܢܐ ܐܬܩܪܝ ܗܘܐ ܒܪܟܝܐ ܕܐܬܟܠ ܘܕܠܬܪ ܘܕܦܠܓܘܬ ܠܥܒܕܐ. ܘܕܝܣܡܢ ܘܐܢܫܝ ܕܒܬܐ.
ܒܬܪ ܪܕܝܐ. ܡܢܘ ܫܢ̈ܝܐ ܐܪܒܥܝܢ.
ܒܬܪ ܡܢܘ. ܐܡܢܝܐ ܫܢ̈ܝܐ ܬܠܬܝܢ ܘܬܠܬ:
ܒܬܪ ܐܡܢܝܐ ܐܣܛܪܘܒ ܫܢ̈ܝܐ ܟܡܢܝܢ. ܐܝܪܘܣܠܝܡ ܐܡܪ. ܕܒܬܪ ܐܡܢܝܐ ܦܝܠܝܦܘܣ ܒܪ ܡܢܘ ܓܒܝ ܫܢ̈ܝܐ ܐܪܒܥܝܢ ܘܚܕܐ. ܘܒܬܪ ܦܝܠܝܦܘܣ ܒܪ ܡܢܘ ܟܡܟܐ ܘܒܢ̈ܘܗܝ ܫܢ̈ܝܐ ܐܪܒܥܝܢ. ܘܡܢ ܐܣܛܪܘܒ.
ܒܬܪ ܐܣܛܪܘܒ. ܙܘܗܐ. ܫܢ̈ܝܐ ܬܠܬ.
ܒܬܪ ܙܘܗܐ. ܐܣܡܟܢ. ܫܢ̈ܝܐ ܠܡܢ̈ܝܐ.
ܒܬܪ ܐܣܡܟܢ. ܒܘܪܐ ܫܢ̈ܝܐ ܟܡܢܝܢ ܠܬܠܬ.
ܒܬܪ ܒܘܪܐ. ܐܡܢܝܐ ܫܢ̈ܝܐ ܬܠܬ.
ܒܬܪ ܐܡܢܝܐ. ܐܣܡܟܘ. ܫܢ̈ܝܐ ܟܡܢܝܢ ܘܬܠܬ.
[13] ܒܬܪ ܐܣܡܟܘ. ܢܘܪܘܢ ܫܢ̈ܝܐ ܠܬܠܬܐ. ܐܝܪܘܣܠܝܡ ܕܝܢ: ܒܬܪ ܐܣܡܟܘ ܗܢܐ ܕܐܬܩܛܠ ܡܢ ܡܬܘܠܠ: ܟܕ ܡܠܐ ܘܣܡܟܝܢ ܒܢ̈ܝܐ. ܡܛܠ ܕܗܘܐ ܒܟܠܐܪܐ ܠܒܘܝܢ. ܠܐܣܟܪ ܗܘ ܕܐܦ ܦܠܛܐ ܦܪܝܫܐ ܕܐܘܪܟܗܘܢ ܡܠܟܗܘܢ ܠܗ. ܢܗܝܐ ܕܝܢ ܢܟܘܒ ܠܐ ܗܘܐ ܠܗ ܠܐܣܟܪ ܒܪܝܫܒ̈ܝܐ. ܐܦܠܐ ܠܒܝܬܐ ܘܠܒ̈ܢܘܗܝ ܡܠܟܗܘܢ ܒܛܒܬܐ ܕܪ̈ܝܫ ܒܢ̈ܝܐ.
ܒܬܪ ܢܘܪܘܢ. ܕܘܪܐ. ܫܢ̈ܝܐ ܘܠܐ ܡ̈ܕܡ.
ܒܬܪ ܕܘܪܐ: ܐܘܬܘܢ. ܫܢ̈ܝܐ ܘܠܐ ܡ̈ܕܡ.
ܒܬܪ ܐܘܬܘܢ. ܐܒܝܠܐ. ܫܢ̈ܝܐ ܘܠܐ ܡ̈ܕܡ.
ܒܬܪ ܐܒܝܠܐ. ܣܛܝܛܐ ܫܢ̈ܝܐ ܘܠܐ ܡܕܡ.
ܒܬܪ ܣܛܝܛܐ. ܕܘܪܐ ܫܢ̈ܝܐ ܘܠܐ ܡܕܡ
ܒܬܪ ܕܘܪܐ. ܗܡܪܝܐ ܫܢ̈ܝܐ ܘܠܐ ܡܕܡ
ܒܬܪ ܗܡܪܝܐ. ܙܘܗܐ ܫܢ̈ܝܐ ܘܠܐ ܡܕܡ

After Zadok, JEHOZADAK, for 24 years. After Jehozadak, JESHUA, for an unknown number of years. After Jeshua, JOSEDEC, for 34 years. [15] After Josedec, ALISHOʿ, for 50 years. After Alishoʿ, JOIADA, for 40 years. After Joiada, MANASSES, for 31 years. After Manasses, JOHN, for 14 years.

After John, HILKIAH, for 30 years. He was the father of the prophet Jeremiah, in the time of Amon, Josiah and Joachim, the kings of Judah. All writers declare that this priest Hilkiah, a just and renowned man, who found the volume of the Law which he showed to King Josiah, deserves the highest praise. Then they celebrated the most illustrious Passover.

After Hilkiah, PASHUR, for 4 years. After Pashur, AZARIAH, for 10 years. After Azariah, SERAIAH, for 6 years. After Seraiah, ZADOK, for 28 years.

After Zadok, JEHOZADAK, for 35 years. He was taken off into captivity in Babylon, in the days of King Zedekiah, who was also made captive and whose eyes were gouged out.

After Jehozadak, JESHUA, the son of Jehozadak, for 38 years, who was also carried off [17] to Babylon after his father, where he remained until the reign of Cyrus the Persian, who ordered the people to return and rebuild the temple. The high priest Jeshua returned along with Zerubbabel, and the work of rebuilding the temple began in the second year of Cyrus.

After Jeshua, his son JOIAKIM, for 20 years. In his days the temple was completed, and those who prevented the Hebrews from rebuilding it were put to death.

After Joiakim, his son ELIASHIB, for 12 years. At that time there flourished the scribe Ezra, who stood out among the Jews as a teacher of the laws and a renowned scholar, having received the gift of knowledge from heaven.

After Eliashib, his son JOIADA, for 17 years. In his time the rebuilding of the temple was completed, 46 years after it was begun.

After Joiada, his son JOHANAN, for 30 years. He was high priest in the time of Artaxerxes, king of the Persians.

After Johanan, his son JADDUA, for 40 years. He was surnamed Juddus, and during his time there was a pagan priest named Andromaphus, who helped the Jews in every way he could.

ܒܬܪ ܙܕܘܘܣ. ܗܘܪܘܣ ܫ̈ܢܝܐ ܥܣܪܝܢ ܘܐܪܒܥ.
ܒܬܪ ܗܘܪܘܣ. ܡܣܘܟ. ܫ̈ܢܝܐ ܕܠܐ ܝܪ̈ܚܝܢ.
ܒܬܪ ܡܣܘܟ. ܗܘܪܘܣ ܫ̈ܢܝܐ ܬܠܬܝܢ ܘܐܪܒܥ.
[15] ܒܬܪ ܗܘܪܘܣ. ܠܠܡܣܘܟ ܫ̈ܢܝܐ ܚܡܫܝܢ.
ܒܬܪ ܠܠܡܣܘܟ. ܡܘܚܕܟ ܫ̈ܢܝܐ ܐܪܒܥܝܢ.
ܒܬܪ ܡܘܚܕܟ. ܩܝܢܐ ܫ̈ܢܝܐ ܬܠܬܝܢ ܘܚܕܐ.
ܒܬܪ ܩܝܢܐ. ܡܘܣܝ ܫ̈ܢܝܐ ܐܪܒܥܣܪ̈ܐ.
ܒܬܪ ܡܘܣܝ ܣܠܩܐ. ܫ̈ܢܝܐ ܬܠܬܝܢ. ܗܘܘ ܐܒܘܗܝ ܕܐܪܡܝܐ ܢܒܝܐ. ܒܝܘܡܘܗܝ ܕܐܡܘܨ ܘܗܘܫܥ ܘܡܝܟܐ ܘܝܘܢܢ ܡܠܟ̈ܐ ܕܝܗܘܕܐ. ܘܡܠܟܘܗܝ ܡܠܟܘܬܐ ܐܬܪܐ ܕܐܬܚܠܦ ܡܠܟܐ ܕܒܠ ܪܡܫܬܐ ܗܘܐ ܣܠܩܐ. ܙܒܢܐ ܘܠܐ ܠܡܠܟܐ. ܐܡܪ ܐܬܐ ܕܡܠܘܡܐ: ܘܗܘ ܒܡܘܡܠ ܡܠܟܐ. ܘܡܠܟܗ ܦܝܠܐ ܗܘ ܡܘܡܢܐ.
ܒܬܪ ܣܠܩܐ. ܦܩܚܘܪ ܫ̈ܢܝܐ ܐܪܒܥ.
ܒܬܪ ܦܩܚܘܪ. ܚܙܪܐ ܫ̈ܢܝܐ ܥܣܪ.
ܒܬܪ ܚܙܪܐ ܗܡܙܐ ܫ̈ܢܝܐ ܫܬ.
ܒܬܪ ܗܡܙܐ. ܙܘܘܣ ܫ̈ܢܝܐ ܥܣܪܝܢ ܘܫܒܥ.
ܒܬܪ ܙܘܘܣ. ܗܘܪܘܣ ܫ̈ܢܝܐ ܬܠܬܝܢ ܘܫܒܥ. ܗܘ ܐܬܐܬܘܒܠ ܒܡܠܟܘܬܐ ܠܡܠܟܘܬܐ. ܒܫܢ̈ܝܐ ܙܘܙܐ ܡܠܟܐ ܗܘ ܘܐܦ ܗܘ ܐܬܚܠܦ ܘܐܬܡܠܟ ܒܢ̈ܘܗܝ.
ܒܬܪ ܗܘܪܘܣ. ܡܣܘܟ ܒܪ ܗܘܪܘܣ ܫ̈ܢܝܐ ܠܐܒܘܗܝ ܘܐܚܘ̈ܗܝ. ܐܦ ܗܘ ܐܬܐܬܘܒܠ. [17] ܒܬܪ ܐܒܘܗܝ ܠܡܠܟܘܬܐ. ܘܗܘܐ ܠܐܚܘ ܒܢܝܐ ܕܐܡܠܟ ܒܥܘܪ ܦܪܫܐ ܗܘ ܕܫܡܗ ܠܡܠܟܐ. ܠܡܠܟܘܬܐ ܘܠܡܠܟܘܬܗ ܗܡܠܐ. ܘܡܠܟ ܗܘ ܡܣܘܟ ܒܗܘܐ ܪܒܐ ܒܗܘ ܙܘܪܒܒܠ. ܘܡܪܢܗ ܒܟܠܗ ܕܗܡܠܐ ܒܡܠܟ ܠܐܪܥܐ ܕܡܘܪܗ.
ܒܬܪ ܡܣܘܟ ܒܪ ܗܘܡܢܡ ܫ̈ܢܝܐ ܥܣܪܝܢ. ܒܢ̈ܝܗܘܢ ܡܡܠܟܠܐ ܗܘܐ ܗܡܠܐ. ܘܐܬܡܠܟܗ ܐܡܠܟ ܕܡܠܟ ܗܘܘ ܠܡܠܟ̈ܐ ܡܢ ܒܢܝܐ.
ܒܬܪ ܗܘܡܢܡ ܠܠܡܣܘܟ ܒܪܗ. ܫ̈ܢܝܐ ܠܐܬܪܡܠܟ̈ܐ. ܘܐܦ ܒܙܘܐ ܡܠܟܐ ܡܡܠܟܐ ܗܘܐ ܡܠܟܢܐ ܕܡܠܟ̈ܘܬܐ ܠܡܠܟܐ ܘܦܪܘܛܡܘܣ ܢܪܚܐ. ܘܡܢ ܠܡܠܟ ܡܠܟ ܡܘܡܠܟܐ ܕܡܠܟܘܬܐ.
ܒܬܪ ܠܠܡܣܘܟ: ܡܘܚܕܟ ܒܪܗ ܫ̈ܢܝܐ ܡ̄. ܒܝܘܡܘܗܝ ܐܬܐܡܠܟ ܒܢܝܐ ܕܗܡܠܐ. ܕܡܘܡܠܟ ܐܪܒܥܝܢ ܘܡܠܟ ܡܠܟ.
ܒܬܪ ܡܘܚܕܟ. ܡܘܣܝ ܒܪܗ ܫ̈ܢܝܐ ܬܠܬܝܢ ܘܬܠܬ. ܒܗ ܗܘܐ ܒܪܒܐ ܕܐܪܣܛܡܠܟ ܡܠܟܐ ܕܦܪ̈ܫܐ.
ܒܬܪ ܡܘܣܝ. ܡܘܚܕܟ ܒܪܗ ܫ̈ܢܝܐ ܐܪܒܥܝܢ. ܗܘ ܐܬܐܡܪ ܐܦܪܘܕܝܛ. ܘܒܝܘܡܘܗܝ ܐܝܟ ܗܘܐ ܒܡܠܟܐ ܐܝܟ ܚܟܡܐ ܕܡܠܟܗ ܐܪܣܛܘܒܘܠܘܣ ܘܡܠܟܪ ܗܘܐ ܠܡܠܟ̈ܐ ܒܡܠܟ̈ܝܢ.

[19] After Jaddua, his brother MANASSES, for 3 years. He built a temple on Mount Gerizim in the time of his brother Jaddua and sacrificed there. Later, after the death of his brother, he became high priest in the temple of Jerusalem.

After Manasses, ANDRIOMACHUS, for 17 years. He lived in the days of Alexander the Great, the son of Philip, and was killed by the Samaritans because he gave the king an honourable welcome. When he heard of this, Alexander had the entire population of Samaria killed and replaced them with Macedonian settlers.

After Andriomachus, ONIAS, for 12 years. After Onias, SIMEON, for 9 years. After Simeon, ELEAZAR, for 34 years. Ptolemy Philadelphus, the king of Egypt, ordered him to send him the sacred scriptures and 72 interpreters.

After Eleazar, his uncle MANASSES, for 10 years. [21] After Manasses, ONIAS, for 4 years.

After Onias, SIMEON, his son, for 48 years. He was the father of that Ishoʿ who was called Ben Sirach, who compiled that splendid Book of Wisdom. This same Simeon praised Our Lord, when he was taken into the temple as an infant. He was by then already 216 years old, because he had doubted the verse of the prophet Isaiah: 'Behold, a virgin shall conceive and shall bear a child.' So an angel appeared to him, who said: 'You shall not die until you see that child with your own eyes.' As soon as he saw him, he took him in his arms, and recognised him by the Spirit, and exclaimed: 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, etc.'

After Simeon, his son HONIAS, for 4 years. In his time the king of Egypt attacked the Jews to disperse them, but the wise Jew Josephus [23] placated his anger with his wisdom, and he was appointed magistrate and general by all the cities of the Jews.

After Honias, MENELAUS, for 2 years. He betrayed the people to Antiochus. Then a certain Alcimenus, who was not from the priestly caste, illegitimately assumed the high priesthood, so Honias, the son of Honias, crossed over into Egypt and built a city in the region of Heliopolis, in which he built a replica of the temple in Jerusalem.

After Menelaus, JASON, for 2 years. After Jason, ELIAZAR, for 1 year. After Eliazar, MATITHA, for 4 years.

After Matitha, JUDAS MACCABAEUS, for 3 years. In those years, the illegitimate priest Alcimenus excited the crowds, but he was struck down by God and died. Then all the Jewish people and nobility awarded the high priesthood to Judas Maccabaeus, who was entrusted with the command of the army [25] as well as with the high priesthood. After driving the army of Antiochus from Judaea, he cleansed the temple and restored the traditional faith of his fathers. He was later killed in battle, along with his general Demetrius.

[19] ܒܬܪ ܐܡܘܕܘܣ. ܡܠܟܐ ܐܡܘܢܝ ܫܢ̈ܝܐ ܠܒܠ. ܗܘ ܕܒܝܠ ܗܘܝܐ ܒܛܘܪܐ ܕܝܪܘܢ ܒܢ̈ܝܢܐ
ܐܡܘܕܘܣ ܐܡܘܢܝ ܘܐܦܝ ܡܫܡܫ ܗܘܐ. ܘܟܕ ܡܠܟ ܐܡܘܢܝ: ܐܚܕ ܙܡܢܐ ܒܗܘܢܐ ܒܗܝܟܠܐ
ܕܐܘܪܫܠܡ.
ܒܬܪ ܡܘܫܐ. ܐܢܛܝܘܟܘܣ ܫܢ̈ܝܐ ܡܚܡܫܢ. ܗܢܐ ܒܢ̈ܝܢܐ ܠܐܠܟܣܢܕܪܘܣ ܪܒܐ ܒܪ ܦܝܠܝܦܘܣ
ܐܠܗܘܗܝ ܗܘܐ. ܘܡܛܠ ܕܡܠܟܗ ܠܡܠܟܐ ܘܡܢܪܗ: ܦܛܠܡܘܣ ܡܨܪ̈ܝܐ. ܠܐܠܟܣܢܕܪܘܣ ܕܝܢ ܒܢ
ܡܠܟܐ. ܠܟܠܗ ܒܝܬܐ ܕܡܠܟܐ ܦܛܠܠ. ܘܡܠܟ̈ܘܬܐ ܐܚܝ ܐܦܛܪ ܒܗ.
ܒܬܪ ܐܢܛܝܘܟܘܣ. ܣܘܣܐ ܫܢ̈ܝܐ ܠܐܪܒܥܝܬܐ.
ܒܬܪ ܣܘܣܐ. ܡܫܡܫܢ ܫܢ̈ܝܐ ܠܐܡܣ.
ܒܬܪ ܡܫܡܫܢ ܠܐܠܟܣܢܕ ܫܢ̈ܝܐ ܠܐܠܦܝܢ ܘܐܪܓܫ. ܒܟܠ ܗܢܐ ܙܒܢ ܦܛܠܡܘܣ ܦܝܠܕܠܦܘܣ ܡܠܟܐ
ܕܡܨܪ̈ܝܢ. ܘܢܦܩ ܡܢܗ ܒܠܟ̈ܝ ܡܘܕܝܐ: ܘܡܣܩܦܝܐ ܒ̄ܟ.
ܒܬܪ ܠܐܠܟܣܢܕ. ܡܠܟܐ ܙܕܘ ܫܢ̈ܝܐ ܒܡܫܪ.
[21] ܒܬܪ ܡܠܟܐ. ܣܘܣܐ. ܫܢ̈ܝܐ ܐܙܚܢ.
ܒܬܪ ܣܘܣܐ ܡܫܡܫܢ ܒܪܗ. ܫܢ̈ܝܐ ܐܙܚܢ ܘܐܡܫܢܐ. ܗܢܐ ܐܠܗܘܗܝ ܐܒܘܗܝ ܕܡܫܟ ܗܘ ܕܡܠܟܡܪܐ ܒܪ
ܐܡܪܐ. ܗܘ ܕܒܢܐ ܒܠܟܐ ܦܛܒܐ ܕܡܟܡܠܐ. ܘܗܘ ܡܫܡܫܢ ܦܛܠܘ ܠܡܠܟܐ ܒܢ ܐܟܠܗܘܗܝ ܠܗܝܟܠܐ
ܡܕܪܐ. ܐܠܐܦܪ ܒܢܪ ܫܢ̈ܝܐ ܡܠܟܢ ܘܬܘ ܕܡܟܐ ܠܕܟܝܐ ܗܘ. ܡܦܛܠ ܕܐܠܦܠܝܢ ܒܠܐ ܢܒܘܐܐ
ܘܐܡܟܝܐ. ܕܐܡܪ ܗܐ ܒܠܘܟܠܬܐ ܒܠܝܐ ܘܡܟܕܐ ܒܪܐ. ܘܒܠܗܘܕܐ ܐܠܐܝܕܢ ܠܗ ܡܠܠܐܠ ܘܐܡܪܗ. ܘܠܐ ܠܐܡܟܘܐ
ܕܡܟܐ ܕܒܢ̈ܝܢܘ ܠܐܝܕܘܗܝ ܠܟܕܐ ܗܘܐ. ܒܕܝܢ ܒܢ ܚܕܐ ܘܦܛܠܗ ܘܐܠܡܠܘܕܗ ܒܪܘܚܐ: ܐܢܕܦ
ܡܪܝܢ ܡܡܠܠ ܕܗܘܐ ܕܬܪ̈ܝܢ ܒܢ̈ܝܢ ܠܟܢܝܢ ܘܡܪܟܐ.
ܒܬܪ ܡܫܡܫܢ. ܣܘܣܐ ܒܪܗ ܫܢ̈ܝܐ ܐܙܚܢ. ܒܢܘܡܢ ܗܢܐ ܐܠܐܠܦܢ ܡܠܟܐ ܕܡܕܝܢ ܠܡܫܟܢܗ ܠܡܢܘܪܬܐ.
ܘܡܫܡܫܟܘܣ [23] ܡܢܫܟܐ ܒܟܪܝܐ ܒܢ ܡܫܡܫܠܗ ܪܡܢ ܡܫܡܠܗ ܕܡܠܟܐ. ܘܡܫܦܠܓܐ ܐܠܐܦܢܡ
ܡܕܒܪܐ ܘܪܒܝܠܐ ܒܠܐ ܒܠܗܡ ܡܕܝ̈ܢܬܐ ܕܒܬ̈ܝܐ.
ܒܬܪ ܣܘܣܐ. ܡܫܐܠܠܘܣ ܫܢ̈ܝܐ ܠܐܘܐܡ. ܗܢܐ ܐܦܛܡ ܠܟܡܟܐ ܠܐܦܛܘܣܘܣ. ܘܗܢܝܢ ܠܐܠܡܫܡܠܐܘܣ ܐܝܟ
ܒܢ ܠܐ ܐܠܗܘܗܝ ܡܢ ܦܪܟܠܐ ܕܒܘܬܐ. ܡܛܠ ܕܡܟܐ ܒܗܘܢܐ ܠܐ ܢܡܘܫܠܡܠ. ܘܒܠܗܘܕܐ ܣܘܣܐ ܒܪ
ܣܘܣܐ ܒܢ ܐܠܐ ܠܐܦܛܘܦܛܘܣ ܒܝܠ ܡܕܝܢܬܐ ܟܠܐܪܐ ܘܐܠܡܫܡܘܢܛܘܣ ܘܒܝܠ ܒܗ ܗܘܝܐ ܙܕܟܐ ܠܟܗܘ
ܕܟܠܐܘܪܫܠܡ.
ܒܬܪ ܡܫܐܠܠܘܣ: ܐܦܝܦܢܘܣ ܫܢ̈ܝܐ ܠܐܘܐܡ.
ܒܬܪ ܐܦܝܦܢܘܣ: ܐܘܦܛܘܪ ܫܢܬܐ ܚܕܐ.
ܒܬܪ ܐܘܦܛܘܪ: ܕܡܛܪܝܘܣ ܫܢ̈ܝܐ ܐܙܚܢ.
ܒܬܪ ܕܡܛܪܝܘܣ: ܡܘܕܐ ܡܫܡܫ. ܫܢ̈ܝܐ ܠܐܟܠܐ. ܒܗܠܝܢ ܙܒܢ̈ܐ: ܠܐܠܡܫܡܠܐܘܣ ܕܡܫܡܠܐ ܠܐ
ܢܡܘܫܝܐ ܐܟܢ ܗܘܐ. ܘܟܕ ܢܦܠ ܒܡܫܝܠܐ ܘܐܠܟܐ ܘܡܫܠܡ. ܒܟܐ ܒܠܗ ܕܡܘܬܐ ܠܡܘܕܐ ܡܫܡܫ
ܡܕܟܘܗ ܠܪܡܫܐ ܒܗܘܢܐ ܠܟܡ ܡܕܒܪܢܘܬܐ. ܘܡܢ ܗܘܪܐ ܪܡܫܐ ܒܗܘܢܐ ܘܐܠܦܛܠܦܛܝܘܬܐ [25]
ܒܡܫܐ ܐܚܝܕ ܗܘܐ. ܘܗܘ ܦܛܪ ܠܐܠܦܛܠܦܛܝܘ ܘܐܠܦܛܘܣܘܣ ܡܢ ܡܘܕܝ. ܘܕܘܟ ܠܟܗܘܪܫܠܡ. ܘܡܚܐ
ܠܡܕܝܢܬܐ ܐܟܘܠܐ ܡܚܪܒܘܗ ܘܟܕ ܐܚܝܕ ܡܪܟܐ ܒܡ ܪܘܚܐ ܕܕܡܫܦܛܪܢܘܣ ܐܠܡܠܠ.

After Judas Maccabaeus, his brother JONATHAN, for 19 years. He seems to have been both high priest and general, and won a number of battles. He was later killed by Tryphon, the general of the Romans.

After Jonathan, his brother SIMEON, for 8 years. Like his brothers, he was both the high priest and general of the army. He was killed by Ptolemy, the king of Egypt.

After Simeon, his brother JOHN HYRCANUS, for 26 years. As high priest, he waged stern wars against the royal edicts.

After John Hyrcanus, ARISTOBULUS, the son of Jonathan, for 1 year. He not only commanded the army but also wore the diadem. He was put to death by his brother Antigonus, who rebelled against him.

[27] After Aristobulus, his brother HANANAEL ALEXANDER, for 12 years. He ruled the Jews with great harshness. After his death a certain woman named Alexandra ruled for 9 years, and the affairs of the priesthood began to be troubled. This woman appointed her son Hyrcanus priest, and another son Aristobulus king, who one year later was captured and taken off to Rome.

After Alexander Hananael, his son HYRCANUS, for 34 years. Although the kingdom had been suppressed, the Jews retained their high priesthood, though they had to pay taxes to the Romans, just as they had previously done to the Chaldeans. Hyrcanus, after fulfilling his office for 30 years, was carried off into captivity in the realm of the Parthians, and Herod was placed over the Jews. Hyrcanus was later released from captivity and returned, but Herod killed him and summoned a certain Hananael from Babylon, who had no connection with the priestly family. He appointed him high priest, but deposed him a year later.

After Hyrcanus, his son ARISTOBULUS, for 1 year. After the murder [29] of Hyrcanus, Herod made his daughter one of his wives, and on her urging deposed Hananael and appointed his brother. Later, fearing that she might plot against him, kill him by poison or some other method, and award the kingdom and the priesthood to his brother, Herod killed his wife, his brother and most of their family.

After Aristobulus, ZACHARIAS, for 22 years, but not continuously. Herod left this Zacharias in peace for one year, but then deposed him and replaced him with Hananael, whom he had deposed in order to apoint his wife's brother. For this reason he appointed another high priest for several years at a time.

After Zacharias, his brother SIMEON, who was also called Hananael, for 8 years.

After Simeon, CAIAPHAS, for 1 year.

After Caiaphas, HANANUS, for 2 years.

ܒܬܪ ܝܗܘܕܐ ܡܩܒܝܐ: ܝܘܢܬܢ ܐܚܘܗܝ ܫܢ̈ܝܐ ܬܫܥܣܪܐ. ܘܗܘ ܒܚܕܐ ܪܝܫܟܗܢܐ ܡܠܟܘܗܝ ܗܘܐ. ܘܐܦ ܐܣܛܪܛܝܓܘܬܐ ܡܕܒܪ ܗܘܐ. ܘܟܕ ܐܬܐܚܕ ܒܢܟܠܐ. ܐܬܩܛܠ ܗܘ ܡܢ ܛܪܘܦܘܢ ܪܒ ܚܝܠܐ ܕܣܘܪܝܐ.

ܒܬܪ ܝܘܢܬܢ: ܫܡܥܘܢ ܐܚܘ̈ܗܝ ܫܢ̈ܝܐ ܬܡܢܐ. ܘܐܦ ܗܘ ܐܝܟ ܐܚܘ̈ܗܝ ܪܝܫܟܗܢܐ ܗܘܐ ܘܐܣܛܪܛܝܓܐ. ܘܐܬܩܛܠ ܡܢ ܦܛܘܠܡܐܘܣ ܚܬܢܐ ܕܝܠܗ.

ܒܬܪ ܫܡܥܘܢ: ܝܘܚܢܢ ܒܪܗ ܕܐܬܩܪܝ ܗܘܪܩܢܘܣ ܫܢ̈ܝܐ ܥܣܪܝܢ ܘܫܬ. ܐܦ ܗܢ ܪܝܫܟܗܢܐ ܗܘܐ ܩܪ̈ܒܐ ܦܠܚܝܐ ܒܢܨܚܢܐ ܡܠܟܝܐ ܡܕܒܪ ܗܘܐ.

ܒܬܪ ܝܘܚܢܢ ܗܘܪܩܢܘܣ ܐܪܣܛܘܒܘܠܘܣ ܒܪ ܝܘܚܢܢ. ܫܢܬܐ ܚܕܐ. ܗܢܐ ܠܐ ܒܠܚܘܕ ܐܣܛܪܛܝܓܘܬܐ. ܐܠܐ ܘܐܬܟܠܠ ܬܐܓܐ. ܚܕ ܡܢ ܟܠܗܘܢ ܢܫ̈ܝܗܘܢ ܐܚܘ̈ܗܝ ܘܩܛܠܗ.

[27] ܒܬܪ ܐܪܣܛܘܒܘܠܘܣ ܚܢܢܝܠܐܘܣ ܕܐܬܩܪܝ ܐܠܟܣܢܕܪܘܣ ܫܢ̈ܝܐ ܬܪܬܥܣܪܐ. ܗܢܐ ܫܩܠ ܡܫܐܠܬܐ ܕܒܪ ܠܥܡܐ. ܘܟܕ ܡܝܬ ܐܠܟܣܢܕܪܘܣ ܐܢܬܬܗ ܫܢ̈ܝܐ ܬܫܥ. ܘܡܢ ܗܪܟܐ ܫܪܝܘ ܠܡܬܦܠܓܘ ܫܘܠܛܢܐ ܕܪܝܫܐ ܒܝܘܡܬܗܘܢ.

ܗܝܕܝܢ ܐܫܠܡܬ ܠܗܘܪܩܢܘܣ ܒܪܐ ܕܝܠܗ ܪܝܫܟܗܢܘܬܐ ܘܠܐܪܣܛܘܒܘܠܘܣ ܒܪܗ ܐܚܪܢܐ ܡܠܟܘܬܐ. ܗܘ ܕܝܢ ܚܝܐ ܗܘܐ ܐܬܬܘܟܠܘܬܐ ܠܗܘܪܩܢܘܣ.

ܒܬܪ ܐܠܟܣܢܕܪܐ ܕܗܘ ܫܠܡܐܝܬ ܗܘܪܩܢܘܣ ܒܪܗ ܫܢ̈ܝܐ ܬܠܬܝܢ ܘܐܪܒܥ. ܡܢ ܗܪܟܐ ܕܝܢ ܘܠܗܠ: ܪ̈ܗܘܡܝܐ ܫܘܠܛܢܐ ܥܠܝܗܘܢ ܘܠܐ ܡܫܬܠܛܢܐ ܗܘܐ ܠܝܗܘܕܝܐ. ܟܕ ܐܦ ܡܟܣ̈ܐ ܡܕܐܬܐ ܡܫܕܪܝܢ ܗܘܘ ܠܪ̈ܗܘܡܝܐ. ܐܝܟܢܐ ܕܒܟܠܗܘܢ ܠܥܡ̈ܡܐ. ܘܡܢ ܫܡܥ ܗܘܪܩܢܘܣ ܗܢܐ ܠܐܝܠܝܢ ܥܡ̈ܡܐ ܐܡܠܟܝ ܠܒܝܬ ܦܪ̈ܬܘܝܐ. ܘܐܬܡܠܟ ܗܘܪܘܕܣ ܥܠ ܩܘܪܝܐ. ܘܡܢ ܗܘܪܩܢܘܣ ܐܢܛܝܦܛܪܘܣ ܘܐܒܐ ܕܝܠܗ. ܘܫܕܪ ܠܚܒܫܠ ܘܐܬܝ ܠܚܢܢܝܠܐܝܣ ܕܠܗ ܡܢ ܦܪ̈ܟܠܐ ܗܘܐ ܕܒܬ̈ܐ. ܘܟܕܒܗ ܫܢ̈ܝܐ ܗܢܐ ܘܒܢ̈ܝܗܘܢ.

ܒܬܪ ܗܘܪܩܢܘܣ. ܐܪܣܛܘܒܘܠܘܣ ܒܪܗ. ܫܢܬܐ ܚܕܐ. ܗܘܪܘܕܣ ܓܝܪ ܟܕ ܡܠܟܗ [29] ܠܗܘܪܩܢܘܣ. ܢܦܩ ܠܒܪܐܗ ܒܢ̈ܝܐ. ܘܡܠܟܘܗܝ ܐܚܒܪܐ ܒܗ ܘܩܛܠܗ ܠܚܢܝܠܐ: ܘܐܩܝܡ ܠܐܢܛܝܓ. ܘܡܠܟܗ ܟܕ ܡܢܝܚ ܗܘ ܗܘܪܘܕܣ ܘܠܐ ܠܐܬܦܚܕ ܡܠܟܘܗܝ ܠܐܢܛܝܓܢܘܣ ܒܫܢܬܐ ܐܘ ܟܕܢܐ ܐܝܣܪܝܐ ܘܐܬܦܟܪ ܐܦ ܡܟܣܐܠ ܚܕ ܪ̈ܗܘܡܝܐ ܡܠܟܗ ܠܐܢܛܝܓܢܘ ܐܦ ܠܐܢܛܝܘ ܘܡܠܟܘܬܐ ܡܢ ܒܢ̈ܝܐ ܕܝܠܗܘܢ.

ܒܬܪ ܐܪܣܛܘܒܘܠܘܣ ܗܪܘܕܣ ܫܢ̈ܝܐ ܬܠܬܝܢ ܘܫܒܥ. ܠܗ ܕܝܢ ܚܫܒ ܡܫܒܚܐ. ܐܠܐ ܟܕ ܫܡܥܐ ܚܕܐ ܗܘܐ ܠܗܘܠ ܕܥܒܪܐ ܗܘܐ ܠܗ ܘܡܩܝܡ ܠܚܢܢܝܠ ܗܘ ܕܒܪܝܫܗ ܗܘܐ ܘܐܩܝܡ ܠܐܢܛܝܓ ܕܝܠܗ. ܘܗܘܐ ܥܕܡܐ ܘܡܠܟܐ ܡܩܝܡ ܗܘܐ ܪܥܝ ܟܗܢ̈ܐ.

ܒܬܪ ܗܪܘܕܣ. ܫܡܥܘܢ ܐܚܘ̈ܗܝ ܗܘ ܕܐܦ ܗܘ ܚܢܢܝܠܐܝܣ. ܫܢ̈ܝܐ ܬܫܥܐ.

ܒܬܪ ܫܡܥܘܢ: ܡܬܝܐ. ܫܢܬܐ ܚܕܐ.

ܒܬܪ ܡܬܝܐ: ܚܝܡ ܫܢ̈ܝܐ ܬܪܬܝܢ.

At that time, when King Herod had appointed several high priests of the Jews, deposing them and changing them in order to disrupt their work and invalidate their laws, Our Lord arose. He was born in Bethlehem in the 43rd year of Augustus, and ascended into heaven in the 19th year of Tiberius. The whole period of 33 years in which Our Lord walked on the earth [31] was included in the pontificate of Hananus and Caiaphas. The old priesthood then came to an end. Instead, the priesthood was established and confirmed through our Redeemer, who appointed Peter chief of the Apostles and entrusted to him the keys of the Kingdom of Heaven.

After the chief priests of the Old Testament, PETER, the chief priest of the New Testament. In the first year of his reign in Judaea, Agrippa condemned to death James, the son of Zebedee, the brother of John the Evangelist, and the deacon Stephen was stoned to death. Peter was locked up in prison, but was rescued from his custody by an angel of God, and escaped from Jerusalem. After travelling and preaching for two years he came to Antioch, where he laid the foundations of a church, built an altar and ordained Evodius as its first bishop. From there he made his way to Rome, where he served as a bishop for 25 years.

John the Evangelist preached at Ephesus and in Asia. Andrew preached at Nicaea and Nicomedia, and in Scythia and Achaea, and [33] was the first to sit at Constantinople, where he was put to death. Philip preached in Phrygia, and Bartholemew in Armenia. Thomas preached to the Parthians and the Medes. He was martyred in Qulamini, a city of India, and his body was brought back to Edessa. Matthew died in Gabala and was buried in Antioch. Simon of Cana fell asleep in Hemath. Thaddaeus, called Lebaeus on account of his wisdom, died and was buried in Berytus. Jacob, the son of Alphaeus, died in Sarugh. Jacob, the son of Zebedee, was killed in Jerusalem. Judas the traitor strangled himself, and his place was taken by Matthias.

These were the Twelve Apostles; but there were also other preachers such as Mark, the disciple and son of Peter, who was sent by the Apostles [35] to Egypt, preached the teaching of the Gospel throughout the country, and was bishop of Alexandria for twelve years; and James, the brother of the Lord, who was consecrated by the Apostles and became the first bishop of Jerusalem; and the other seventy Apostles who were chosen by the Lord while he still walked in this world. Their number later increased greatly, as appears from Paul's testimony that the Lord had appeared to more than 500 of the brethren.

The blessed Apostles were martyred in the 13th year of the reign of Nero, that is to say the year 383 of the Greeks [AD 72], either on 29 June or (according to another manuscript) on 25 July. Paul was beheaded with a sword, while Peter, at his own request, was crucified upside down, so that he might kiss the ground on which his Master had placed his feet. Linus sat at Rome for 11 years after Peter. After Linus came Anacletus, for 12 years, and after Anacletus, Clement. He was mentioned by Paul, who referred to 'Clement and the rest of my helpers'.

ܒܗܘܐ ܙܒܢܐ ܡܢ ܐܢܕܪܘܢܝܩܘܣ ܡܠܟܐ ܕܐܝܛܠܝܐ ܡܫܝܚ ܗܘܐ ܕܪ̈ܗܘܡܝܐ ܠܝܗܘܕܝܐ: ܘܡܢܐ ܗܘܐ ܘܡܫܡܫܢܟ
ܐܦܝܐ ܘܒܟܠܟܠ ܫܘܬܪ̈ܣܘܗܝ: ܘܒܛܠ ܢܡ̈ܘܣܘܗܝ. ܘܝܣ ܡܢܝ ܘܐܬܒܚ ܒܫܠܟܘܢ ܒܫܢܬ
ܩ̈ܢܝ ܕܐܬܟܫܛܘܗ. ܘܐܫܬܠܡ ܠܫܡܝܐ ܒܫܢܬ ܬ̈ܚ ܕܐܬܒܪܝܘܗ. ܘܙܒܢܐ ܒܠܗ ܕܐܬܠܟ ܘܐܠܟܐ
ܫܢ̈ܝܐ ܕܦܩ ܡܢܝ [31] ܒܒܠܗܠܐ. ܒܪܘܠܐ ܒܗܘܢܐܐ ܕܫܚ ܘܕܡܫܠܐ ܗܘܐ. ܘܗܝܢܟ ܪܫܘܡܐ ܒܗܘܢܐܐ
ܠܐܡܠܐܐ. ܘܡܝܚܟ ܘܐܬܠܪܙܐ ܪܫܘܡܐ ܒܗܘܢܐܐ ܒܝܢ ܦܪܘܩ. ܡܢ ܐܡܝܢ ܠܦܛܪܘܣ ܪܫܐ ܕܫܠܝ̈ܚܐ
ܘܠܗ ܐܬܓܠܝ ܡܠܝ̈ܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ.

ܒܠܙ ܪܫܘܡܬܐ ܕܕܐܬܐܡܪ ܒܠܐܡܠܐ: ܦܛܪܘܣ ܪܫܘܡܐ ܕܕܐܬܐܡܪ ܚܕܐܐ:

ܒܡܠܬܐ ܡܕܝܢܬܐ ܕܐܦܠܘ ܐܢܛܝܘܟܝܐ ܒܗܘܢ. ܡܛܠ ܠܡܫܘܚ ܒܪ ܙܒܕܝ ܐܘܒܠܗ ܠܐܝܘܗܝ
ܕܗܘܫܥ ܐܘܓܠܝܣܛܐ. ܘܐܬܪܓܡ ܣܛܦܢܘܣ ܣܗܕܐ ܘܐܬܩܛܠ ܦܛܪܘܣ. ܘܡܢ ܫܠܝܚܐ ܕܐܠܗܐ
ܐܦܝܗ ܡܢ ܚܕܡܝܐ ܕܩܡ ܡܢ ܐܘܪܫܠܡ. ܘܗܘܐ ܬܘܪܐ ܗܬܝܢ ܒܐܘܪܚܐ ܡܢ ܡܠܠܟܝܢ. ܘܡܛܠ
ܠܐܛܘܡܝܐ. ܘܢܦܩ ܡܠܐܡܠܐ ܕܒܐܐ. ܘܐܬܐ ܡܕܒܪܐ. ܘܐܡܝܢ ܒܗ ܐܦܝܩܘ ܡܕܝܢܐ: ܠܐܘܪܗܝ. ܘܡܢ
ܬܐܢ ܡܟܠܡ ܠܪܘܡܐ. ܘܗܘܐ ܒܗ ܐܦܝܩ ܗܬܢܐ ܒܫܢܝ ܘܫܢܝܢ.

ܘܢܘܣܚ ܐܘܢܓܠܝܣܛܐ ܐܚܪܢ ܒܐܦܣܘܣ ܘܐܫܐ. ܘܐܬܪܓܡܘܣ ܐܚܪܢ ܒܫܢܬܐ ܘܡܫܡܫܢܘܬܐ ܘܫܡܥܘܢܬܐ
ܘܐܬܐܬܐ. ܘܗܘܐ [33] ܡܠܟ ܡܕܝܢܬܐ ܒܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܘܐܡܝܢ ܫܢܝܢ. ܘܦܠܠܛܘܣ ܐܚܪܢ
ܒܩܪܘܢܝܐ. ܘܒܪܐܘܠܡܐ ܐܚܪܢ ܒܐܘܪܗܝܐ. ܘܐܬܘܡܐ ܐܚܪܢ ܠܟܪ̈ܬܐܘܬܐ ܘܡܕܝ̈ܢܬܐ. ܘܒܫܠܡܘܢ ܡܕܝܢܬܐ
ܕܗܝܕܝܢ ܐܬܩܠܠ. ܘܐܬܐܬܐ ܦܛܪܘܣ ܠܐܘܪܗܝ. ܡܠܐ ܫܢܝܢ ܒܪܘܡܐ ܘܐܬܩܪܐ ܒܐܢܛܝܟ. ܫܡܥܘܢ
ܩܢܝܐ ܫܡܥ ܒܫܢܬܐ: ܐܘܢ ܡܛܠ ܕܢܚܝܡ ܗܘܐ ܐܬܐܢܐ ܠܒܢ ܫܢܬܐ ܘܐܬܩܪܐ ܒܒܢܝܘܬܗܘܢ.
ܡܫܘܚ ܒܪ ܢܠܦܝ ܫܢܬܐ ܒܫܢܝ̈ܢ. ܡܫܘܚ ܒܪ ܙܒܕܝ ܐܬܩܛܠ ܒܐܘܪܫܠܡ. ܗܘܐ ܡܫܡܫܢܐ
ܢܒܝ ܢܫܡܗ. ܘܫܡܥ ܒܪܘܫܠܡ ܡܠܬܐ:

ܗܠܝܢ ܐܘܪܚܝܢ ܫܠܝ̈ܚܐ. ܘܕܡܪܬܐ ܡܫܡܫܢܝܬܐ: ܐܒܪܐ ܕܡܪܝܡ ܐܠܗܝܗ ܕܦܛܪܘܣ ܘܒܪܗ.
ܘܡܪܩܘܣ ܫܠܝܚܐ [35] ܠܡܨܪܝܢ. ܘܐܠܗܝܢ ܠܒܠܗ ܐܢܛܝܟܝܐ. ܘܗܘܐ ܐܦܝܩ ܒܐܠܟܣܢܕܪܝܐ
ܗܬܢܐ ܒܫܢܝ ܘܐܘܪܚ. ܘܐܡܪ ܡܫܘܚ ܐܝܬܘܗܝ ܕܡܪܢ. ܘܐܦܪܝܘܗܝ ܫܠܝܚܐ ܗܘܐ ܐܦܝܩ ܡܕܝܢܬܐ
ܒܐܘܪܫܠܡ. ܘܐܬܪ̈ܬܐ ܫܡܥܘܢ ܕܗܘܐ ܡܢܝ ܡܢ ܒܒܠܗܠܐ ܡܕܝܢ ܗܘܐ ܒܓܠܐ ܐܝܟ. ܡܢ ܠܒܠܬܐ
ܐܬܠܘܬܗ ܡܫܝܚܘܬܝ ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ. ܕܐܬܝܗ ܠܗܝܢ ܠܒܠܬܐ ܡܢ ܫܡܫܢܐܐ ܐܚܪܢ.

ܘܒܫܢܬ ܝܬ ܕܢܪܘܢ. ܕܗܘܐ ܗܝܟ ܡܩ̈ܕܝ ܕܩܢܝܐ ܐܬܩܛܠ ܫܠܝܚܐ ܦܛܪܘܣ ܘܦ̈ܠ ܒܪܘܡܝ. ܘܒ̈ܢ ܒܗ
ܠܐܡܪܝ. ܡܢ ܦܘܠܘܣ ܒܫܢܬܐ ܐܬܩܛܠ ܪܫܗ. ܘܦܛܪܘܣ ܗܘ ܥܠܠ ܘܐܙܕܩܦ ܡܢ ܪܫܗ
ܠܬܚܬ. ܐܝܟ ܕܒܥܐ ܕܗܘܐ ܒܫܢܬܐ ܕܪܒܗ. ܘܫܡܥ ܒܪܘܡܐ ܒܠܙ ܦܛܪܘܣ: ܒܫܘܐ ܗܬܢܐ
ܫܢ̈ܝܢܬܐ. ܘܒܠܙ ܦܘܠܘܣ: ܐܘܫܠܡܘܗ ܗܬܢܐ ܠܐܪ̈ܒܥܐ. ܘܒܠܙ ܐܘܫܠܡܘܗ: ܡܠܡܫܝܚ ܗܘ
ܕܡܫܠܡܘܗܝ ܦܘܠܘܣ ܡܢ ܐܦܢ. ܡܠܡܫܝܚ ܒܡ ܫܢܬܐ ܕܡܕܝܢܬܐ.

At Alexandria, after Mark there sat [37] Annianus, then Avilius, then Cedron.

[The names of the patriarchs who occupied the throne of Rome from apostolic times up to the Council of Chalcedon are as follows. First was Simon Peter, who after building a church in the city of Antioch went to Rome, where he also built a church. He lived in Rome for 28 years, and was then crowned with martyrdom. His successors were: Linus, for 12 years; Anacletus, for 8 years; Clement, for 9 years; Evaristus, for 8 years; Alexander, for 10 years; Sixtus, for 10 years; Telesphorus, for 11 years; Hyginus, for 4 years; Pius, for 15 years; Anicetus, for 11 years; Soter, for 8 years; Eleutherius, for 15 years; Victor, for 10 years; Zephyrinus, for 18 years; Callistus, for 5 years; Urban, for 8 years; Pontianus, for 5 years; Anterus, for one month; Fabian, for 13 years; Cornelius, for 2 years; Lucius, for 8 years; Stephen, for 2 years; Sixtus, for 11 years; Dionysius, for 9 years; Felix, for 5 years; Eutychianus, for 8 years; Caius, for 12 years; Marcellinus, for 10 years; Miltiades, for 18 years; Silvester, for 18 years; Mark, for 2 years; Julius, for 15 years; Liberius, for 7 years; Damasus, [*vacat*];

ܘܒܬܪ ܡܪܩܘܣ ܩܡ ܒܐܠܟܣܢܕܪܘܣ [37] ܐܢܛܘܣ ܒܪ ܐܒܠܠܘܣ. ܒܪ ܩܪܘܢ.
ܒܬܪ ܕܒܠ ܒܝܬܐ ܒܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ ܐܝܟ ܠܒܪܘܣܘܣ. ܘܒܝܬ ܒܗ ܠܘܒ ܒܝܬܐ. ܘܗܘܘ ܡܠܟܘ
ܒܕܡܐ ܕܐܬܡܠܟܘ: ܟܢ̈ ܫܢ̈ܝܢ...
ܟܢܘܣ ܡܒ̄ ܫܢ̈ܝܢ
ܡܠܛܘܣ ܢ̄ ܫܢ̈ܝܢ
ܡܠܡܣܡܣ ܠ̄ ܫܢ̈ܝܢ
ܐܘܐܪܣܛܘܣ ܢ̄ ܫܢ̈ܝܢ
ܐܠܟܣܢܕܪܘܣ ܡ̄ ܫܢ̈ܝܢ
ܒܫܘܫܛܘܣ ܡ̄ ܫܢ̈ܝܢ
ܛܫܦܘܪܘܣ ܠܐ̄ ܫܢ̈ܝܢ
ܦܘܝܢܘܣ ܕ̄ ܫܢ̈ܝܢ
ܦܢܘܣ ܡܗ̄ ܫܢ̈ܝܢ
ܐܢܛܘܣ ܠܐ̄ ܫܢ̈ܝܢ
ܫܘܛܪ ܢ̄ ܫܢ̈ܝܢ
ܐܠܘܐܪܝܘܣ ܡܗ̄ ܫܢ̈ܝܢ
ܟܡܛܘܪ ܡ̄ ܫܢ̈ܝܢ
ܐܦܘܪܝܘܣ ܡܢ̄ ܫܢ̈ܝܢ
ܦܐܠܘܫܛܘܣ ܗ̄ ܫܢ̈ܝܢ
ܐܘܪܒܐܝܘܣ ܢ̄ ܫܢ̈ܝܢ
ܦܘܠܛܝܘܣ ܗ̄ ܫܢ̈ܝܢ
ܐܛܐܪܘܣ ܡܒ̄ ܝܪ̈ܚܐ
ܦܐܒܠܐܝܘܣ ܣ̄ ܫܢܝܢ
ܡܘܪܢܟܘܣ ܟ̄ ܫܢ̈ܝܢ
ܠܘܩܝܘܣ ܢ̄ ܫܢ̈ܝܢ
ܐܛܦܢܘܣ ܟ̄ ܫܢ̈ܝܢ
ܒܫܘܫܛܘܣ ܠܐ̄ ܫܢ̈ܝܢ
ܕܝܘܫܝܘܣ ܠ̄ ܫܢ̈ܝܢ
ܦܠܟܡܣ ܗ̄ ܫܢ̈ܝܢ
ܐܘܛܘܒܝܘܣ ܢ̄ ܫܢ̈ܝܢ
ܟܐܘܣ ܡܟ̄ ܫܢ̈ܝܢ
ܡܐܪܘܡܠܝܘܣ ܡ̄ ܫܢ̈ܝܢ
ܡܠܛܝܕܘܣ ܡܢ̄ ܫܢ̈ܝܢ
ܫܡܠܐܫܛܪܘܣ ܡܢ̄ ܫܢ̈ܝܢ
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ܢܘܠܡܘܣ ܡܗ̄ ܫܢ̈ܝܢ
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ܦܠܡܠܡܣ ܣ̄ ܫܢ̈ܝܢ
ܘܡܫܡܫ....

Siricius, for 15 years; Anastasius, for 3 years; Innocent, for 16 years; Zosimus, for 2 years; Boniface, for 3 years; and Celestine, for 10 years.

In the time of this Celestine there arose the contention between Nestorius and Cyril. Celestine was followed by Sixtus, for 9 years, and Leo, for [*vacat*] years. The Council of Chalcedon was summoned in the time of Leo.]

[39] At Constantinople, after Andrew there sat Stychus, Onesimus, Polycarp, Polydorus and Sedecion.

At Jerusalem, after James, the brother of Our Lord, there was Simon, son of Cleophas, and after him Justus, Zachaeus, Tobias, Benjamin, John, Matthew, Philip, Seneca, Justus, Levi, Ephrem, Joseph and Judas. All these men were Jews, and observed the rite of circumcision, before the destruction of Jerusalem.

At Ephesus, after John the Evangelist, the Apostle Paul consecrated his disciple Timothy.

Because our Eastern regions were subject to the authority of the throne of Antioch, we will mention not only the series of its bishops but also the series of our own bishops, down to the present day.

After Peter, the chief of the Apostles, EVODIUS [Evodius, *c.*53–*c.*69]. This man sat as the first bishop of Antioch. Although Peter founded a church there, he did not fix his throne there, but instead consecrated [41] this Evodius for Antioch, while he himself obtained the throne of Rome.

After Evodius, IGNATIUS THE FIERY [Ignatius, *c.*70–107]. He was bound in chains in Antioch and sent to Rome. During his journey he strengthened the faith of all the Christians he met. He said: 'I am the wheat of God, and will soon be ground by the teeth of wild beasts, so that I may become pure bread on the heavenly table.' He saw the angels singing in two choirs facing each other, and instructed that the same thing should be done in the churches. When he reached Rome he was thrown to the wild beasts on the orders of Trajan. He died, and was eaten up just as he had prophesied.

After Ignatius the Fiery, ERON [Heron, 107–27], who flourished in the time of Plinius Secundus, who condemned many Christians to death and degraded them from their rank. He became worried by their large number, and wrote to the emperor Trajan: 'Apart from the fact that they refuse to worship idols, and that they rise at dawn to worship Christ as God, I find nothing wicked in them. They forbid their people to murder or rob, or do other things of that kind.' Trajan therefore instructed that the sect of the Christians was not to be hunted down.

[43] After Eron, CORNELIUS [Cornelius, 127–54]. At that time the heretic Cerinthus appeared in Corinth, who boasted that he had learned from the angels in a vision that after the resurrection the reign of Christ would take place on earth, and that for a thousand years there would be celebrations of feasts, eating, drinking and marriages.

ܣܐܘܝܪܘܣ ܝܚ ܫܢ̈ܝܢ
ܐܢܛܘܢܝܢܘܣ ܙ ܫܢ̈ܝܢ
ܐܠܟܣܢܕܪܘܣ ܝܓ ܫܢ̈ܝܢ
ܡܟܣܝܡܝܢܘܣ ܓ ܫܢ̈ܝܢ
ܓܘܪܕܝܢܘܣ ܙ ܫܢ̈ܝܢ
ܦܝܠܝܦܘܣ ܙ ܫܢ̈ܝܢ:

ܒܫܢܬ ܗܝ ܕܦܝܠܝܦܘܣ ܗܘܐ ܫܢܬܐ ܕܐܠܦ ܠܡܕܝܢܬ ܪܗܘܡܝ... ܒܫܢܝܢ ܠ̄ ܫܢ̈ܝܢ ܠܗܝ... ܫܢ̈ܝܢ ܒܫܢܬܗ ܕܗܝ ܠܗܝ: ܐܬܥܒܕ ܢܘܡܘܣܐ ܕܡܠܟܘܬܐ܀

[39] ܘܒܬܪ ܐܕܪܝܢܘܣ ܡܢ ܒܡܣܛܝܛܐ ܐܢܛܘܢܝܢܘܣ. ܘ ܐܢܛܘܢܝܢܘܣ. ܘ ܩܘܡܘܕܘܣ. ܘ ܦܪܛܝܢܟܣ. ܘ ܝܘܠܝܢܘܣ.

ܘܒܐܘܪܫܠܡ ܒܬܪ ܡܪܩܘܣ ܐܦܝܣܩܘܦܐ ܕܡܢ ܥܡܡܐ: ܩܣܝܢܘܣ ܒܪ ܡܠܘܫܐ. ܘ ܦܘܒܠܝܘܣ. ܘ ܡܟܣܝܡܘܣ. ܘ ܝܘܠܝܢܘܣ. ܘ ܓܐܝܢܘܣ. ܘ ܣܘܡܟܘܣ. ܘ ܓܐܝܘܣ. ܘ ܦܠܠܟܣܘܣ. ܘ ܩܦܝܛܘܢ. ܘ ܘܐܠܢܣ. ܘ ܒܠܐ. ܘ ܕܘܠܝܟܝܢܘܣ. ܘ ܢܪܩܝܣ. ܘ ܡܪܩܘܣ. ܗܠܝܢ ܘܗܠܝܢ ܡܢ ܥܡܡܐ ܗܘܘ ܘܬܠܬܝܢ ܘܫܒܥܐ ܗܘܘ. ܒܝܘܡܝ ܕܢܪܟܝܣ ܐܘܪܫܠܡ.

ܘܠܐܦܣܘܣ ܒܬܪ ܢܘܚܗ ܐܘܢܣܝܡܘܣ. ܐܚܪܢ ܦܘܠܘܣ ܫܠܝܚܐ: ܠܛܝܡܬܐܘܣ ܐܬܟܢܝܗ.

ܘܩܡܠ ܠܬܐܘܦܝܠܐ ܕܩܘܪܝܢܬܐ ܘܐܢܛܝܘܟܝܐ ܡܢܟܝܢ ܐܬܪܘܬܐ ܡܕܢܚܝܐ. ܒܠ ܡܢܟܠ ܡܢܩܦܐ ܕܡܠܗ ܘܡܟܬܒܢ ܡܢܩܦܢ ܠܡܟܠ ܗܘܐ. ܟܐܢܐ ܟܐܢܐ ܕܢܦܫܐ ܠܟܠܢܐ ܗܘܐ ܕܗܘ ܐܡܝܢ.

ܒܬܪ ܦܛܪܘܣ ܪܫܐ ܕܫܠܝ̈ܚܐ: ܐܘܐܕܝܣ. ܗܘܐ ܓܝܪ ܐܦܣܩ ܩܕܡܝܐ ܒܐܢܛܝܘܟܝܐ: ܒܗ ܕܦܛܪܘܣ ܐܦ ܫܡܥܘܢ ܒܗ ܕܒܬܪ ܒܗ ܕܗܘ ܓܝܪ ܒܗ. ܐܠܐ ܒܬܪ [41] ܐܘܐܕܝܣ ܐܚܪܢ ܒܬܪܗ. ܘܗܘ ܒܩܘܪܝܢ ܕܪܘܡܐ ܐܝܬ.

ܒܬܪ ܐܘܐܕܝܣ ܐܝܓܢܛܝܘܣ ܢܘܪܐ. ܗܘܐ ܐܬܐܡܪ ܒܐܢܛܝܘܟܝܐ ܘܐܬܟܠܠ ܒܪܗܘܡܐ. ܘܒܐܘܪܚܐ ܡܫܪܪ ܗܘܐ ܠܥܕܬܐ ܡܗܝܡܢܐ ܕܦܠܚܝܢ ܗܘܘ. ܘܐܡܪ ܗܘܐ ܥܠ ܐܝܟ ܕܢܟܦܐ ܐܡܪ ܘܐܠܗܐ ܕܥܡܐ ܕܫܝܢܐ ܕܠܐ ܠܒܝܢ ܐܝܟ ܘܐܬܬܐ ܒܗ ܐܬܝܐ ܘܐܬܬܘܐ ܥܡܝܐ ܒܗ ܒܢܝܢ ܕܒܬܪܗ ܘܐܝܬ ܒܢܐ ܗܘܐ.

ܘܗܘ ܚܕܐ ܡܠܐܟܐ ܕܡܬܩܢܝܢ ܒܠܘܚܝܢ ܒܟܬܒܐ. ܘܐܠܦ ܕܗܘܢ ܠܐܟܪܝܗ ܚܕܐ. ܘܡܢ ܓܘܢܐ ܠܪܗܘܡܐ. ܩܕܡ ܛܪܝܢܘܣ ܘܐܟܠܗ ܠܚܝܘܬܐ ܓܘܐ ܘܐܬܐܟܠܗ ܘܒܬܪ ܐܬܩܛܠ ܗܘܐ.

ܒܬܪ ܐܝܓܢܛܝܘܣ ܢܘܪܐ. ܐܚܪܢ ܒܪܘܚܐ ܕܦܠܚܝܢ ܣܘܡܟܘܣ ܠܡܪܬܝܢܐ ܡܫܝܚܝܐ ܚܠܦ ܠܡܗܝܡܢܐ ܘܡܢ ܥܢܘܝܐ ܐܡܪ: ܘܡܢ ܐܬܐܡܪ ܡܢ ܡܫܝܚܐ ܕܒܪܐ. ܒܬܪ ܠܛܪܝܢܘܣ ܡܠܟܐ. ܕܠܒܪ ܡܢ ܗܘܐ ܕܠܟܠܗܝܢ ܠܐ ܙܕܩ ܠܡܫܡܫ ܘܕܘܟܪܢܐ ܡܢܗܝܢ ܘܠܡܫܡܫܢܐ ܐܝܟ ܠܐܠܗܐ ܡܫܝܚܐ. ܠܐ ܡܕܡ ܕܗܘܐ ܡܫܝܚ ܠܥܠܡܐ. ܒܠܗ ܕܝܢ ܠܡܫܝܚܝܐ ܘܠܡܫܝܚ. ܘܐܡܪ ܕܠܗܠܝܢ ܕܫܡܝܢ. ܘܛܪܝܢܘܣ ܓܡܪ ܕܡܪܕܘܬܐ ܕܡܫܝܚܝܐ ܠܐ ܬܬܒܛܠ:

[43] ܒܬܪ ܐܢܫܝ ܡܘܪܕܝܢܘܣ ܒܗܝ ܙܒܢܐ ܒܪܗ ܒܩܘܪܝܢܬܘܣ ܐܪܣܛܘܣ ܕܫܡܗ ܐܦܪܝܢܛܘܣ ܘܐܡܪ. ܕܒܪܘܐ ܠܗܘܢ ܡܢ ܡܠܐܟܐ ܒܛܒ: ܕܒܬܪ ܡܫܝܚܐ ܒܠܐܪܥܐ ܗܘܐ ܡܠܟܘܬܗ ܕܡܫܝܚܐ. ܘܡܫܬܝܐ ܘܐܟܠܐ ܫܢܝܐ ܗܘܐ ܒܐܪܐ ܠܡܫܬܘܬܐ. ܘܡܐܟܠܐ ܘܡܫܬܐ ܘܪܘܓܙܐ.

After Cornelius, EUDUS [Eros, 154–69], for 16 years. At that time there flourished the heresiarch Marcion, who taught that there were three Aeons: the Just, the Good and the Middling. The Old Testament had been given by the Just Aeon, and the New Testament by the Good Aeon. The Middling Aeon summoned up Matter. It fashioned the sun, the four elements and Paradise from the pure stuff that is found in matter, and made the underworld and Hell from its impurities. It took a particle from Paradise and from it made Man, to which it gave a spirit from its own substance. Marcion also rejected the resurrection of the body, and asserted that Christ had merely seemed to inhabit a body and suffer, but had not in reality inhabited a body or suffered.

After Eudus, THEOPHILUS [Theophilus, 169–82]. This man wrote [45] several treatises of orthodox doctrine, and left a number of books of diverse arguments.

After Theophilus, MAXIMUS [Maximinus, 182–91], for 18 years. At that time the Christian philosopher Justus, a native of Neapolis near Jerusalem, went up to Rome and made a defence of the Christian religion. The emperor Antoninus was persuaded by his arguments, and put an end to his persecution.

After Maximus, SERAPION [Serapion, 191–211], for 21 years. At that time the bishops met at Jerusalem over the date of Easter, and wrote to the Asian provinces that they should celebrate it on the Sunday after the Jewish Passover, as was done in Rome, Alexandria and Palestine. But Polycarp and the other Asian bishops refused to agree, and continued to celebrate Easter on the day of Passover right up to the Council of Nicaea.

After Serapion, ASCLEPIADES [Asclepiades, 211–20], for 12 years. He was famous for his witness.

At that time there flourished Bardaisan, who abandoned the pagan beliefs he had held as a priest of Mabbugh, [47] embraced the faith, received baptism, taught the doctrine of the Church in Edessa and wrote treatises against the heretics. In the end he fell into the teaching of Marcion and Valentinian and denied the Resurrection, called sexual intercourse normal and pure, and asserted that the Moon, the mother of life in particular months, gave off her light and entered the Sun, the father of life, so that she might take from him the spirit of conservation, which she blew out throughout this world. Bardaisan died at the age of 68, in the year 533 [AD 222]. He was named after the Daisan river which waters Edessa, because his mother Nahshiram gave birth to him on its banks. His father's name was Nuhama. The river Daisan in turn takes its name from the holy apostle Addai, who when he saw the torrent known as Distadion, to the west of the city, constantly overflowing its banks and devastating the city, built a berm with huge stones to hold off the waters and divert them to the aqueduct which skirts the wall on the northern side. This structure is called Adisan in Arabic, which means 'Addai fortified it'.

ܒܬܪ ܩܘܪܢܠܝܘܣ: ܐܘܪܘܣ ܫܢܝ̈ܐ ܬܠܬܥܣܪܐ ܒܗܠܝܢ ܕܝܢ ܙܒ̈ܢܐ ܡܪܩܝܘܢ ܗܪܛܝܩܘܬܐ ܐܬܝܕܥܬ ܘܐܬܚܒܠܬ ܐܠܗ̈ܐ ܠܟܠ. ܟܬܒ ܘܛܒܐ ܘܡܦܪܫܐ. ܘܗܘ ܟܬܒ ܐܠܗܘܬܗ ܕܐܠܗܐ ܒܬܠܝܬܝܘܬܐ. ܘܗܘ ܛܒܐ ܕܐܠܗܐ ܚܝܐ. ܘܐܠܗܐ ܡܬܒܢܐ ܠܒܘܠܐ ܗܪܐ ܘܐܡܪ. ܕܥܒܘܕܐ ܠܟܠ ܡܢ ܗܘ ܡܠܐ ܕܝܠܗ ܒܗܘܠܐ. ܒܬܪ ܠܡܣܡܟܐ ܘܠܐܪܒܥܐ ܐܣܛܘܟܣܐ ܘܠܦܪܕܝܣܐ. ܘܗܘ ܡܫܘܕܥܐ ܒܬܪ ܠܡܫܘܠ ܘܠܐܢܬܪܘܦܘܣ. ܘܗܘ ܦܪܕܝܣܐ ܢܨܒ ܡܥܠܬܐ ܘܝܗܒܗ ܠܒܪܢܫܐ. ܘܗܘ ܚܛܐ ܐܘܪܒ ܒܗ ܢܦܫܐ. ܒܬܪ ܕܝܢ ܒܡܫܡܠܝܐ ܕܫܢ̈ܝܐ. ܘܐܡܪ ܕܡܫܝܚܐ ܐܬܠܒܫ ܕܠܒܫ ܦܓܪܐ ܘܕܝܫ ܡܢ ܠܐ ܠܒܫ ܐܦܠܐ ܚܕ.

ܒܬܪ ܐܘܪܘܣ: ܬܐܘܦܝܠܘܣ. ܗܢܐ ܡܐܡܪ̈ܐ [45] ܣܓܝ̈ܐܐ ܟܬܒ ܡܟܬܫܢܐ ܬܘܪܨܐ ܘܥܠ ܗܪ̈ܛܝܩܐ ܡܫܩ̈ܠܐ ܐܟܬܒ.

ܒܬܪ ܬܐܘܦܝܠܘܣ ܡܟܣܝܡܝܢܘܣ. ܫܢܝ̈ܐ ܬܡܢܝ̈ܐ. ܒܗܘܢ ܕܝܢ ܢܫܛܘܣ ܦܠܛܘܢܝܩܐ ܦܪܛܝܩܐ ܕܡܢ ܢܐܦܘܠܝܣ ܕܠܘܩܒܠ ܡܪܩܝܘܢ ܐܘܪܛܐ. ܦܠܛ ܠܪܘܡܝ ܘܟܬܒ ܡܫܬܪܝܢܐ ܢܒܠܐ ܘܢܒܠܬܐ ܕܦܪܛܝܩܐ. ܘܟܬܒ ܡܟܬܒܐ ܐܬܦܠܣܘܦ ܡܠܬܗ ܘܟܬܒ ܠܦܪܘܩܐ.

ܒܬܪ ܡܟܣܝܡܝܢܘܣ ܣܪܦܝܘܢ. ܫܢܝ̈ܐ ܥܣܪܝܢ ܘܚܕܐ. ܒܗܘܢ ܕܝܢ ܐܬܝܕܥ ܐܦܝܣܩܘܦܐ ܕܐܘܪܫܠܡ ܡܢܗܠ ܦܪܝܐ. ܘܟܬܒ ܠܬܐܪܐ ܕܐܫܝܐ ܕܟܢܘܫ ܡܢ ܥܡܡܐ ܕܒܬܪ ܦܪܝܐ ܕܡܩܘܡܐ ܕܥܒܕܗ. ܐܟܡܐ ܕܐܦ ܒܪܘܡܐ ܘܒܐܠܟܣܢܕܪܝܐ ܘܒܦܠܣܛܝܢܝ ܥܒܕܝܢ. ܦܘܠܚܢܐ ܕܝܢ ܕܐܦܝܣܩܘܦ̈ܐ ܘܡܪܝܐ ܕܐܦܝܣܩ ܕܐܫܝܐ ܠܐ ܥܒܕܘ. ܐܠܐ ܒܗ ܒܝܘܡ ܦܪܝܐ ܕܩܘܡܐ ܒܒܢܝ ܗܘܘ ܒܝܘܡܐ ܠܚܡܫܝܢܘܣ ܕܝܘܡܐ.

ܒܬܪ ܣܪܦܝܘܢ: ܐܣܩܠܝܦܝܕܝܣ. ܫܢܝ̈ܐ ܬܫܥܝܢ. ܗܢܐ ܛܒ ܐܬܠܒܫ ܒܡܘܕܝܢܘܬܐ. ܘܒܗܢܐ ܕܝܢܐ ܐܬܝܕܥ ܒܒܢܝ̈ܐ. ܗܘ ܕܒܗ ܥܡܗ ܠܡܢܟܦܐ ܚܟܝܡܐ ܘܒܦܪܐ ܕܡܪܝ̈ܐ. [47] ܗܘܝܢ ܘܡܢܗܝܢ ܘܒܬܪ ܢܟܦܐ ܕܒܢܝܐ ܒܐܘܪܗܝ. ܘܟܬܒ ܡܐܡܪ̈ܐ ܠܡܫܟܠ ܗܪܛܝܩܐ. ܘܠܡܢܝܢܐ ܐܪ̈ܛܝܩܐ ܠܟܠܐ ܢܟܦܐ ܕܡܪܩܝܘܢ ܘܐܘܠܢܛܝܢܘܣ. ܘܟܬܒ ܡܫܟܠܐ. ܘܠܒܪܘܩܐ ܙܘܠܠܐ ܡܪܐ ܘܕܡܘܬܐ. ܘܕܥܠ ܢܦܫܐ ܠܗܘܢ ܒܝ ܥܠܡܐ ܡܘܙܠ ܐܝܟܐ ܕܫܢ̈ܝܐ ܢܛܘܪܘ. ܘܥܠܠܐ ܠܟܠܐ ܡܥܡܐ ܐܝܟ ܕܫܢ̈ܝܐ ܢܨܒܐ ܡܢܗ ܙܘܢ ܢܛܪܐ ܘܡܥܡܐ ܠܟܠ ܗܢܐ ܟܠ. ܚܝܐ ܕܝܢ ܗܘ ܒܪ ܕܝܢ ܥܢܝ̈ܐ ܩܢܚ ܘܡܥܡܠ ܒܥܡܠ ܘܟܠܢܝ̈. ܕܝܢ ܒܪܢ ܡܥܠ ܗܘ ܕܢܗܘܐ ܕܟܠ ܒܪܢ ܐܘܪܗܝ ܗܘ ܕܒܠܗܘܢ ܡܒܠܐܘ ܚܡܝܪܢ ܐܡܗ. ܐܒܗܘܢ ܕܝܢ ܢܡܐܬܐ ܗܘܐ ܡܥܡܗ. ܕܝܢ ܕܝܢ ܐܠܦܝܢ ܗܘ ܢܗܘܐ ܡܢ ܡܠܟܘܬܐ ܡܥܠܐ ܕܐܝܟ ܡܠܝܚܐ ܡܪ̈. ܗܘ ܕܒܪ ܚܝܐ ܠܚܝܠܐ ܕܡܕܐܪܐ ܘܐܣܛܝܪܘܢ ܕܒܥܡܪܘܗܝ ܕܡܚܝܠܬܐ. ܕܒܟܠܗܘܢ ܡܠܬܐ ܗܘܐ ܡܠܐܠܐ ܘܡܫܒܠܠ ܠܡܚܝܠܬܐ: ܒܬܪ ܒܛܝܠܘܬܐ ܘܒܦܩܝܕܘܬܐ ܓܘܪܥܬܐ ܡܒܪܗ ܠܚܝܠܐ. ܘܐܦܝܣ ܡܢ̈ܐ ܠܚܐܪܘܬܐ ܕܚܝܪܐ ܠܡܘܪܐ ܡܢ ܒܥܠ ܒܪܚܝܐ. ܘܗܘ ܗܘܠܐ ܐܠܦܝܢ ܡܒܪܐ ܗܘ ܒܟܠܝܐ ܐܪܐܟܝܐ: ܐܝܟ ܙܢ̈. ܕܡܬܐܪܟܝܢ ܐܝܟ ܡܠܬܪ.

[49] After Asclepiades, PHILIP [Philetus, 220–31]. At this time there flourished Origen, whom Eusebius praises lavishly. He says that he excelled in applying his mind both to the holy scriptures and to Greek philosophy, and that he began his teaching career at the age of 18. He used to teach and catechize all day long, and remained awake at night meditating on the holy scriptures. Whenever he was briefly overcome by sleep, he would lie on the ground rather than in a bed. He never touched wine, and was so entirely free from the things of this world that he would walk around without wearing sandals. While he was still a young man and was teaching the virgins of Alexandria, he mutilated his body so as to scotch any scandalous rumours. Although this deed was unlawful and reprehensible, it was considered by many to represent his determination to remain chaste. He attracted a great number of disciples. He emended all the sacred books and illustrated them with sound and accurate commentaries. Through his intervention many pagans of high rank embraced the faith and were baptized. During the persecution of Septimius Severus, he exhorted many martyrs to despise death and remain true to their faith. In the same persecution his own father won a martyr's crown. But Demetrius, the bishop of Alexandria, took against [51] Origen, because he was jealous of his growing fame and popularity, and accused him of asserting the transmigration of souls from body to body and rejecting the resurrection of the body, professing that the Son and the Spirit were creatures and teaching that there would be an end to the torments of sinners. For these crimes he expelled him from Alexandria and branded him with the perpetual stigma of heresy. This gave the commentators the opportunity to expunge his name and lay claim to his teachings, after excerpting them, in their own names. Porphyry was the most zealous of his enemies in his attacks. He said that on one occasion he went into the country to preach to some pagans and they answered him: 'Worship with us and we will follow you and receive baptism.' He worshipped with them, but they laughed at him and did not embrace the faith.

After Philip, ZEBINNUS or ZEBILA [Zebinnus, 231–37], a Syrian by race. At that time the holy Narcissus was living in Jerusalem. One Easter there was no oil, so he prayed over the waters, and and they were turned into oil. Some jealous detractors spread a rumour that this was untrue. One prayed to be burned to death if it were true, another to go blind. This holy man, [53] wounded by their calumnies, left his office and withdrew to the desert. Shortly afterwards one of the detractors was burned to death, as he had prayed for, when a spark set fire to his house. The other, seeing what had happened to his fellow, went blind, weeping and wailing.

After Zebinus, BABILA [Babylas, 237–*c.*250]. This man, after fulfilling his office for eight years, forbade the city governor from entering the church. The governor, incensed, killed a large number of Christians, including the bishop himself and three of his young disciples. At that time there flourished Gregory of Neocaesarea, who was famed for his erudition and his marvellous miracles. (He was consecrated a bishop in his absence, by the holy bishop Phaedimus of Amasea.) Then also the Forty Martyrs were crowned with martyrdom during the persecution of Decius, and dwellings of hermits began to appear in the Egyptian desert, through the blessed Paul of Thebes and Father Antony.

[49] ܥܠ ܐܣܩܠܦܝܐܕܘܣ ܦܝܠܣܘܦܘܣ

ܗܘܐ ܕܝܢ ܡܬܝܕܥ ܗܘܐ ܐܘܪܓܢܝܣ ܗܘ ܕܙܘܙܘܐܠܝܬ ܡܬܩܪܐ ܠܗ ܐܣܩܘܠܣܛܝܩܘܣ ܡܢ ܐܡܕ ܕܠܘܩܕܡ ܡܢ ܒܥܠܕܒܐ ܦܪܝܫܐ ܠܐܝܪܘܣ. ܘܡܢ ܒܣܘܦܣܛܐ ܕܩܘܫܬܐ. ܘܒܪ ܠܐܣܩܠܦܝܕܐ ܦܪܝܫ ܩܕܡ ܒܡܠܦܢܘܬܐ. ܥܠܘ ܐܣܩܝܐ ܡܠܦ ܗܘܐ ܘܡܬܠܡܕ. ܘܒܠܒܐ ܒܗܘܝܐ ܕܥܠܬܐ ܦܪܝܫܐ ܡܣܪ ܗܘܐ. ܘܥܕܡܐ ܕܗܘܐ ܥܡ ܡܢ ܚܒܠܐ ܡܬܠܡܕ ܗܘܐ. ܠܗ ܠܘ ܒܗܢܐ ܐܠܐ ܒܠܐܘܪܚܐ ܡܣܬܟܠ ܗܘܐ. ܡܫܟܐ ܠܐ ܫܦܝܪ ܠܛܝܡ. ܗܘܐ ܥܠܘ ܡܫܪܪܐ ܗܘܐ ܕܫܡܥ ܡܬܩܠܣ ܗܘܐ. ܘܥܠ ܕܛܠܐ ܗܘܐ ܘܡܣܬܟܠ ܗܘܐ ܐܦ ܠܥܠܬܥܠܬܐ ܕܐܠܗܘܬܐ. ܐܝܟ ܕܢܚܙܐ ܡܢܗ ܥܠ ܡܫܪܝܢܘܬܐ ܒܢܦܫܐ ܦܫܝܫ ܦܢܝܘܬܗ. ܘܗܘܐ ܡܢ ܒܥܝܬܐ ܐܦ ܒܕܘܟܬܐ ܗܘܬ ܘܠܐ ܡܬܦܫܩܐ. ܐܠܐ ܥܠ ܫܦܝܪܬܐ ܠܐܪܥܐ ܘܒܦܩܘܕܗ ܐܬܡܠܠܬ. ܗܘܐ ܠܗ ܕܝܢ ܠܐܝܟܢܐ ܫܦܝܪܐ. ܘܥܠܝܗܘܢ ܥܠܘܗܝ ܡܬܕܡܐ ܠܐܪܝ ܘܗܘܢ ܒܩܘܒܠܐ ܡܠܬܝܬܐ ܘܡܠܬܢܝܬܐ. ܘܫܦܝܪܬܐ ܡܢ ܬܘܪܥܐ ܕܢܩܦܐ ܠܐܬܪܘܬܗ ܗܡܝܢ ܘܡܕܡܗ. ܘܥܕܡܐ ܙܪܘܥܐ ܕܣܘܪܝܢܘܣ ܠܫܦܝܪܬܐ ܡܫܪܐ ܡܠܦܢ ܗܘܐ ܕܢܫܬܡܥܘܢ ܥܠ ܡܘܬܐ ܘܠܐ ܢܦܩܘܢ. ܘܐܦ ܐܢܘܢ ܒܗܘܐ ܙܪܘܥܐ ܐܣܝܪ ܘܐܬܡܠܠ. ܕܢܫܬܠܚܘܢ ܕܝܢ ܐܦܩܐ ܕܐܠܗܘܬܐ ܒܝܕ ܕܝܘܬܐ ܕܡܬܠܡܕ [51] ܘܡܬܐܡܪ ܐܘܪܓܢܝܣ ܢܡܘܣ ܒܗ ܘܡܠܝܢܘܗ ܕܥܡ ܗܘܢ ܢܦܩܬܐ ܡܢ ܦܪܝܫ ܠܦܘܪܣ ܐܡܪ. ܘܠܡܫܬܠܡܘܬܐ ܕܦܪܝܫܐ ܡܫܠܡ. ܘܠܒܪܐ ܘܐܘܪܚܐ ܒܥܝܬܐ ܡܗܘܐ. ܘܐܝܬ ܗܘܠܡܐ ܠܗܘܢܐ ܕܡܠܝܐ ܡܠܟ. ܘܥܕܡ ܗܠܝܢ ܡܘܠܦܢܐ ܠܛܝܒܘܬܗ ܡܢ ܠܠܡܫܬܐܠܐ. ܘܥܡ ܗܘܫܘܠܛܢܐ ܒܥܠܘܗܝ ܐܝܟ ܕܝܢܐ ܠܥܘܡܪܐ. ܗܘܐ ܐܝܠܐ ܠܡܫܬܩܠܝܐ ܕܥܡܗ ܒܢܝܢܐ. ܘܥܠ ܡܠܦܢܘܬܗ ܡܢ ܡܕܝܢܬ ܡܫܬܩܠܢܘܬܐ ܢܬܠܚܡ: ܘܠܐܢ ܡܢ ܥܠܘܗܝ ܫܘܠܛܢܘܗܝ: ܦܘܪܦܘܪܝܘܣ ܫܦܝܪ ܗܫܐ ܠܗ ܘܐܡܪ ܕܡܢ ܐܪܥܐ ܥܠܡ ܕܢܬܠܡܕ ܢܦܫܐ ܒܡܪܢܝܬܐ ܚܕܐ. ܘܐܡܪܗ ܠܗ ܫܦܝܪ ܒܟܢ: ܘܗܕܝܢ ܥܠܝ ܡܬܡܢܐ ܥܠܡ ܘܡܬܡܕܡ. ܘܥܕܡ ܫܦܝܪ ܐܘܠܦ ܒܗ ܢܦܫܐ ܘܠܐ ܗܡܝܢܘ.

ܥܠ ܦܠܛܘܢܘܣ: ܕܡܢܘܣ ܕܗܘ ܕܝܠܐ ܫܒܪܐ ܗܘܐ ܘܡܝܐ. ܗܘܐ ܕܝܢ ܐܠܗܘܝ ܗܘܐ ܒܐܘܪܡܠܘܣ ܡܢ ܢܦܫܗܘܢ ܘܥܒܕܐ ܕܦܫܝܛܐ ܡܫܪ ܗܘܐ ܡܫܝܚܐ ܘܡܕܒܪ ܥܠ ܡܬܐ ܘܗܘܘ ܡܫܝܚܐ. ܐܝܟܢ ܕܝܢ ܒܩܠܐ ܡܢ ܫܦܝܪ ܒܗ ܡܬܚܫܒ ܗܘܘ ܠܒܪ ܕܠܐ ܗܘܝܐ ܗܘܐ. ܡܢ ܚܕ ܐܡܪ ܗܘܐ ܕܠܝ ܠܡܬܠܘܪ ܗܘܐ ܒܗܘܐ ܢܐܦ. ܘܐܣܝܡ ܐܡܪ ܗܘܐ ܠܝ ܠܐܝܟ ܕܒܢܝܗܘܢ ܢܠܦܘܢ. ܗܘ ܕܝܢ ܡܕܝܢܬܐ [53] ܡܢ ܐܬܡܠܠ ܡܫܘܚܘܗܝ ܡܚܡ ܘܡܫܚ ܠܡܕܒܪܐ. ܘܥܠ ܡܠܟܠ ܗܘ ܚܕ ܡܢ ܥܠܘܪܝܬܐ ܢܦܠܛ ܒܥܠܡܗ ܕܥܡ ܐܝܟ ܕܨܝܪ ܥܠ ܢܦܫܗ. ܘܗܘ ܐܚܪܝܢ ܡܢ ܕܝܢ ܡܕܡ ܕܨܝܪ ܠܡܫܪܗ ܡܢ ܒܬܐ ܗܘܐ ܘܥܒܕܐ ܐܣܛܘܝܣ.

ܥܠ ܕܡܢܘܣ: ܒܐܝܟܢܐ ܗܘܐ ܥܠ ܠܐܦܝܐ ܫܦܝܪܐ ܕܫܡܥ ܡܢ ܐܬܐ ܡܕܒܪܢܘܬܐ ܕܡܕܝܢܬܐ ܕܢܦܠ ܠܒܝܬܐ ܥܠܘܗܝ. ܘܥܒܕܘ ܐܬܪܚܡ ܘܫܬܩܠ ܫܦܝܪ ܕܒܢܫܬܡܥܐ ܐܦ ܠܗ ܠܒܫܐ ܘܥܠܬܥܠܬܐ ܛܒܝܬܐ ܠܡܫܬܪܝܘܬܗ. ܘܥܕܡܐ ܕܝܢ ܡܬܝܕܥ ܗܘܐ ܒܡܠܦܢܘܬܐ ܘܐܘܡܢܘܬܐ ܘܢܬܠܐ ܙܘܪܒܐ. ܒܢܫܝܪܘܣ ܘܐܘܡܢܘܬܐ. ܗܘܐ ܒܝܢ ܠܐ ܡܢܝܢ...ܐܦܝܣ ܡܢ ...ܦܪܝܡܘܣ ܐܦܝܣ ܕܕܡܐܫܡܘܣ ܘܐܬܡܠܠ ܐܘܒܕܢ ܗܘܪܐ ܒܙܘܥܐ ܕܕܘܡܝܘܣ. ܘܥܢܝܗ ܡܬܝܕܥ ܒܗܘܢܐ ܕܡܢܝܢܐ ܒܥܒܕܐ ܕܡܕܪܫ ܒܝܢ ܛܘܒܐ ܦܘܠܐ ܠܐܒܐ. ܘܐܒܐ ܐܛܘܢܘܣ.

After Babila, FABIUS [Fabius, 253–56]. This man was martyred in the reign of the emperor Decius, along with Alexander of Jerusalem, [55] Fabian of Rome, Christopher and many others. Then the seven youths fled from Ephesus and hid themselves in a cave. Many Christians denied their faith at this period, and when the persecution came to an end after the murder of Decius they came to Rome to ask for forgiveness. But Novatian refused to grant them absolution, and was henceforth known as 'the leader of the Pure'.

After Fabius, DEMETRIUS [Demetrius, *c.*256]. At that time the priest Novatian argued that absolution should not be granted to those who had fallen into sin after their baptism. During the persecution he himself is said to have denied that he was a priest. He thirsted after a diocese, and persuaded three bishops to consecrate him secretly, but 64 bishops gathered at Rome and condemned and anathematised him. At that period Sabellius flourished in Libya, a region of Egypt. He taught that the Holy Trinity had only one *qnoma*, as though the Father was made manifest through the prophets, [57] and the Son appeared to the Apostles, and the Spirit spoke in them.

After Demetrius, PAUL of Samosata [Paul of Samosata, 260–68]. This man was discovered to be a heretic, as he revived the detestable doctrine of Artemon, and asserted that our God had merely been a perfect man, who had been justified and deified on account of his deeds; and that anybody who copied the works of Jesus was capable of attaining a similar height of perfection. The bishops assembled and rebuked him, but he escaped without punishment by pretending to have repented. The synod was dismissed, but four years later he returned like a dog to its vomit. The bishops again assembled, and this time he was anathematised. Then he took refuge with Zenobia, a Jewish lady who had been installed by the Persians as queen of Syria in opposition to the Romans. She greatly approved of Paul's teachings. Then the bishops denounced him to the emperor Aurelian of the Romans. Aurelian, despite his enormous affection for paganism, ordered him to be expelled. Eusebius says that Paul had a great following among women, who chanted his name in their hymns. He used to sit on a throne which looked more like a judgement seat than the chair of a disciple of Christ, and whenever he delivered an opinion he used to slap his thigh and drum his feet on the dais. In the end, he fell prey to fornication.

[59] After Paul of Samosata, DOMNUS [Domnus, 268–74]. During his time there flourished Mani. He originally sought honour for himself by claiming to be a Christian, and was made a priest. He interpreted the scriptures, and disputed with the Jews and the pagans. Later he called himself Christ, and recruited twelve disciples, whom he sent out to teach the two principles, Good and Evil. Evil strove against Good, and was defeated, and took refuge in a lower place in the south, where it began to create the world for itself and rule over it.

ܥܒܪ ܒܐܒܘܠܐ: ܦܪܘܡܘܣ.
ܗܢܐ ܒܗ ܠܠܡܣܝܪܘ ܕܐܘܪܡܠܝܢ [55] ܘܦܪܘܡܘܣ ܕܪܘܡܝ ܘܒܪܢܣܛܦܘܪܘܣ ܒܗ ܡܕܝܢ̈ܬܐ ܐܡܝܢܐ ܐܣܘܪܘ ܒܢܩܡܝ ܘܒܪܘܡܘܣ ܡܠܟܐ. ܘܐܦ ܡܕܒܪܐ ܛܠܝܐ ܒܪܘܢ ܡܢ ܐܦܣܘܣ ܘܐܬܛܝܡܘ ܒܡܕܝܢܬܐ. ܘܡܕܝܢ̈ܬܐ ܡܢ ܕܫܠܛܘ ܒܦܪܘܢ. ܘܟܕ ܐܬܛܘܠܠ ܕܦܪܘܡܘܣ ܘܐܝܟ ܙܪܘܦܝܐ. ܐܬܘ ܗܢܘܢ ܕܒܦܪܘ ܠܪܘܡܝ. ܘܫܐܠܝܢ ܗܘܘ ܠܡܕܝܢܬܐ. ܘܢܛܠܝܢܣ ܐܡܪ ܗܘܐ ܕܠܡܠܟ ܦܘܠܡܘܣ. ܘܐܬܐܡܪ ܙܢܝܐ ܕܫܐܬܪܘ.
ܥܒܪ ܦܪܘܡܘܣ: ܘܡܛܪܘܣ.
ܒܗܝܐ ܕܒܝܐ. ܢܐܒܛܠܘܣ ܡܩܢ ܐܡܪ ܗܘܐ ܕܠܡܠܟ ܦܘܪܡܘܣ ܠܪܘܡܝ ܕܫܐܠ ܥܒܪ ܡܛܪܘܦܘܠܝܣ. ܡܠܐܟܪܐ ܠܠܘܗܝ ܕܒܪܝܐ ܕܪܘܡܝܐ ܒܦܪ ܠܟܠܗ ܡܕܝܢ̈ܬܐ ܕܠܐ ܐܬܐܡܪܘ ܡܩܢ. ܘܡܛܠ ܕܒܪ̈ܢܝܟܐ ܐܦܣܩܘܦܘܬܐ ܙܘܐ ܗܘܐ. ܐܬܝܗ ܕܐܝܟܢ ܠܐܠܗ ܐܦܣܩܘܦܐ ܘܕܝܘܡܐ ܐܦܪܝܩܘܢ. ܘܐܬܐܡܪ ܐܡܠܟ ܘܐܪܒܥܐ ܐܦܣܩܘ̈ܦܐ ܒܪܘܡܝ ܘܐܫܪܝܘܢ. ܘܒܗ ܒܪܒܥܐ ܡܠܟܘܬܐ ܠܠܟܘܬܐ ܐܬܪܐ ܕܡܪܕܝܢ ܐܡܪ ܗܘܐ ܕܣܝܪ ܗܘ ܡܢܘܡܐ ܕܐܠܟܠܝܘܬܐ ܡܕܝܢܬܐ. ܐܝܟ ܕܐܬܐ ܠܟܠܒܐ [57] ܐܬܡܢܝ. ܘܐܝܟ ܒܪܐ ܠܡܠܟ̈ܝܢܐ ܐܬܝܕܥ. ܘܐܝܟ ܙܘܢܐ ܡܟܠܠ ܒܗܘܢ.
ܥܒܪ ܕܡܛܪܘܣ: ܦܘܠܐ ܡܣܡܣܛܐ.
ܗܢܐ ܐܬܠܒܫ ܗܘܛܡܐ. ܘܫܪܝܐ ܠܡܠܟܘܬܐ ܡܫܡܫܐ ܕܐܘܪܫܠܡ. ܘܒܪܢܫܐ ܡܫܝܚܐ ܕܡܢ ܒܒܪ̈ܘܗܝ ܐܪܘܝܣ ܘܐܬܐܠܗ ܐܡܪ ܗܘܐ ܠܡܪܝ. ܘܕܟܠ ܕܡܡܪܐ ܒܡܩܠܠܘܗܝ: ܡܢܐ ܠܡܠܡܫܝܚܐ ܠܒܪܢܫܐ ܕܗܘ ܐܬܡܛܝ. ܘܟܕ ܐܬܝܡܘ ܐܦܝ̈ܣܩ ܘܐܦܝܣܩܘܗܝ. ܐܬܟܢܫ ܒܡܠܟܘܬܐ ܘܐܡܛܪܦܠ ܡܫܝܚܘܣ. ܘܒܥܒܪ ܐܘܪܒܐ ܡܢܝܐ ܗܦܟ ܒܠܠ ܠܡܒܘܗ. ܘܐܘܟ ܐܬܝܡܘ ܐܦܝ̈ܣܩ ܘܐܫܪܝܘܗܝ. ܗܘ ܕܝܢ ܛܦܣ ܒܐܠܗܐ ܐܝܟ ܡܘܠܐ ܕܡܫܝܚ ܝܫܘܥ. ܗܢ ܕܐܡܪܗ ܦܬܓܡܐ ܠܐܬܪܘܬܐ ܕܫܘܪܝܐ. ܠܪܘܡܝܐ. ܘܡܫܝܚ ܡܫܬܝܢ ܗܘܝ ܠܗ ܡܟܬܒ ܦܘܠܐ. ܐܦܝ̈ܣܩ ܕܝܢ ܐܘܪܒ ܠܐܘܪܫܠܝܡ ܡܠܟܐ ܕܪܘܡܝܐ. ܘܟܕ ܛܒ ܣܓܝܐ ܗܘܐ ܡܪܢ ܛܪܘܗ ܠܦܘܠܐ. ܐܘܟܝܢܘܣ ܐܡܪ ܕܐܦ ܢܦܠ ܢܦܬܩ ܗܘܝ ܠܗ ܠܦܘܠܐ ܕܡܪܝܡܝ ܒܠܠ ܡܫܘ. ܟܕ ܗܘ ܡܠܝܟ ܒܠܠ ܠܐܘܪܢܘܣ ܐܝܟ ܕܝܩܘܗܝ ܕܡܠܟܐ. ܘܟܠܗ ܐܝܟ ܠܐܦܝ̈ܣܩ ܕܡܫܝܚܐ. ܘܟܕ ܕܐܢ ܗܘܐ ܕܝܢܐ ܡܢܝܢ ܡܫܝܚܐ ܗܘܐ ܒܐܒܪ̈ܘܗܝ ܒܠܠ ܠܛܒܘ. ܘܪܦܣ ܗܘܐ ܒܪܛܠܘܗܝ ܒܠܠ ܒܐܝܩ ܕܡܠܘ. ܘܡܠܝܫܪ ܗܘܐ ܐܦ ܒܪܘܚܐ.
[59] ܥܒܪ ܦܘܠܐ ܡܣܡܣܛܐ: ܕܘܡܢܘܣ.
ܒܗܝܐ ܕܒܝܐ ܐܬܝܕܥ ܡܠܝܚ. ܗܢܐ ܒܡܘܪܐ ܒܡܫܐ ܕܒܪܢܛܝܢܘ ܡܠܟܝܢ ܗܘܐ. ܘܗܘܐ ܡܩܢ ܘܡܫܡܫ ܗܘܐ ܒܠܠܐ. ܘܪܘܡ ܒܗ ܢܩܘܡܐ ܘܡܢܬܐ. ܐܝܟܐ ܡܫܗ ܢܩܡܗ ܡܫܡܝܐ ܘܟܢܫ ܠܗ ܠܐܘܪܫܠܝܡ ܠܡܠܟܝܢܐ. ܘܡܝܪ ܐܢܝ ܕܢܣܘܢ ܠܐܘܡ ܐܡܠܟܐ. ܛܒܐ ܘܒܝܫܐ. ܘܕܠܡ ܒܪ ܐܬܝܕܥ ܒܝܫܐ ܒܗ ܛܒܐ ܐܪܕܝܢ. ܗܢܐ ܠܐܬܪܐ ܐܝܟܠܐ ܕܐܡܝܢܐ. ܘܡܪܝ ܕܢܒܝܢ ܠܗ ܠܐܡܢ ܒܛܒܐ ܘܡܠܟܘܬܗ ܒܗ.

When, therefore, it had built a wagon around the southern pole, similar to that which is seen around the northern pole, mediating angels came forward and promised Evil that they would persuade Good to shed forth his light upon matter, so that a creation might exist under its domination. But after they made peace with one another, Evil produced a creation of men, animals and plants by shining its own light upon matter, and exercised dominion in this unstable and corruptible world. Good, displeased with what had been done, created the Sun and the Moon, the two greater vessels, and the other luminaries, the lesser vessels, which receive [61] into themselves the souls of men and whatever of good is mixed into matter, so that gradually and imperceptibly matter is repurified by Good, and the dominion of Evil fades away. He also taught that souls migrate from bodies to bodies, and that all things, including earth and water, possess souls. As for Mani, the king of the Persians killed him, flayed him, stuffed his skin with straw and suspended it from a wall, because he had promised to heal his son but had failed to do so.

After Domnus, TIMOTHY [Timaeus, 274–82]. At that time there flourished Eusebius, the bishop of Laodicea, who was famed for his learning; and after him Anatolius. Both men were Alexandrians, and excelled in both sacred and profane studies. They were succeeded by Theodotus, who had an immense knowledge of the workings of the human body, and had no equal in the healing art. Up to that time the throne of James, the brother of the Lord, [63] was preserved with honour, for the men of old reserved such honours for men of sanctity.

After Timothy, CYRIL [Cyril, 283–303]. At that time there flourished Meletius, the bishop of the Church of Pontus, who was deeply versed in the study of philosophy and religion. Those who admired his wisdom called him 'Attic honey'. At that time Cosmas and Damian attested their faith with martyrdom under the persecutor Numerian.

After Cyril, TYRANNIUS [Tyrannion, 304–14]. The blessed Peter was then sitting in Alexandria, who was gloriously crowned in the ninth year of the persecution, in the time of Diocletian, for witnessing to the truth. There were martyred alongside him three of his priests, several bishops, and many members of the imperial household. A great number of churches were also destroyed in Nicomedia, and in Phoenicia, Phrygia and Syria.

At that time, at the beginning of the reign of Constantine, the bishop Yona of Edessa laid the foundations of the great church [65] of Edessa. This church was later completed by his successor the bishop Shaʿutha, and was called Hagia Sophia (Holy Wisdom). Shaʿutha was succeeded by Aitallaha, who built the eastern wall of this church and the cemetery for strangers. After him came Abraham, who built the temple of the confessors. Then Barses built the baptistery. In the same year the Orthodox Edessenes recovered the great church, which had been taken from them by the Arians. Then Eulogius was appointed bishop of Edessa, who built Beth Mar Daniel, also known as Mar Domitius. In his time the coffin of Saint Thomas the Apostle was transported from India to Edessa and laid in the church of the same Saint Thomas.

ܘܡܢ ܒܬܪ ܘܒܬܪ ܟܢܘܫܝܐ ܚܕ ܦܘܠܚܢܐ ܠܐܡܝܢܐ ܕܐܝܟ ܗܘܐ ܕܡܫܝܚܐ ܚܕ ܦܘܠܚܢܗ. ܗܘܐ ܒܪܚܡܐ. ܐܬܡܪܚܘ ܡܠܐܟܐ ܘܐܬܠܒܫܘ ܠܚܝܠܐ ܕܪܚܡܘܗܝ ܠܟܠܢܐ. ܕܪܗܛܐ ܡܢ ܢܗܘܪܘ ܟܠܗ ܗܘܠܐ. ܘܠܗܘܐ ܒܪܟܬܐ ܠܡܫܠܡܢܘܬܗ. ܘܡܢ ܐܬܟܠܠܗ ܒܗ ܚܕܪܐ ܐܘܡܢ ܡܢ ܢܗܘܪܘ ܟܠܗ ܗܘܠܐ. ܘܐܦܪܫܗ ܒܪܟܬܐ ܕܒܢܝܢܐ ܘܡܢܝܢܐ ܘܡܪܟܒܬܐ ܘܐܬܟܠܠܬ ܒܗ ܒܝܬܐ. ܒܐܝܕܗ ܒܒܝܬܐ ܗܘܐ ܕܥܘܡܐ ܘܡܘܬܒܐ: ܛܒܐ ܕܝܢ ܒܒܠܐ ܡܢܗ ܗܘܐ ܒܡܢܝܢ ܕܗܘܐ. ܒܪܐ ܡܫܡܫܐ ܘܡܫܘܪܐ ܠܐܪܥܐ ܠܟܠܗ ܪܘܪܒܬܐ. ܘܡܪܢܐ ܕܗܘܢܝܐ ܡܘܬܒܬܐ ܪܗܘܛܐ ܕܒܥܠܝܢ [61] ܒܗܘܢ ܢܩܦܬܐ ܕܒܢܝܢܐ. ܘܠܟܠܗ ܛܒܬܐ ܕܐܬܚܒܒܬ ܒܗܘܠܐ. ܐܚܝܢܐ ܕܐܒܝܐ ܐܒܝܐ ܒܝ ܡܡܠܠܘܬܐ ܗܘܠܐ ܡܢ ܛܒܬܐ ܕܒܛܠ ܡܘܠܟܢ ܒܝܬܐ. ܘܒܗܘܢ ܗܠܝܢ ܐܦ ܗܘܝ ܢܩܦܬܐ ܡܢ ܦܓܪܐ ܠܦܓܪܐ ܐܡܪ ܗܘܐ. ܘܒܟܠ ܡܕܡ ܒܗ ܡܢܩܦܐ ܗܘ ܘܐܪܥܐ ܘܫܡܝܐ. ܠܗ ܕܝܢ ܠܥܐܠܝܢ ܒܝ ܡܛܠܬܗ ܡܟܠܐ ܕܦܪܫ: ܢܛܪܗ ܘܒܠܐ ܡܫܡܗ ܐܒܐ ܘܐܠܗܘܬܐ ܟܠ ܫܘܪܐ ܟܠ ܕܐܬܠܗܘܬ ܕܢܬܠܡ ܠܒܪܗ ܘܠܐ ܐܬܡܪܝ.

ܥܠ ܕܘܡܢܘܣ ܛܡܝܬܐܘܣ.

ܒܗܝ ܕܝܢ ܐܘܣܒܝܘܣ ܐܦܝܣܩܘܦܐ ܕܠܐܘܕܝܩܝܐ ܡܬܝܕܥ ܗܘܐ ܒܡܠܦܢܘܬܐ. ܘܒܬܪܗ ܐܬܛܟܣܘ ܠܐܦܝܣܩܘܦܘܬܐ ܬܪܝܢܐ ܒܡܕܝܢܬܐ ܕܠܗܝܐ ܘܒܬܪܗ. ܘܒܬܪܗܘܢ ܠܐܘܪܬܐܘܣ. ܗܘܐ ܒܝܘܡܘܗܝ ܦܛܪܝܪܟܐ ܪܒܐ ܗܘܐ. ܘܐܬܦܫܛܬ ܕܝܢ ܠܗ ܗܘܐ ܐܚܝܢܐ ܐܦܝܐܘ. ܡܢܝܣܢ ܗܘܐ ܒܪ ܡܠܟܐ ܘܐܢܗ ܒܗ ܡܟܝܢܐ. ܘܐܪܘܢܘܣ ܕܡܩܕܒ ܐܢܘܢ ܕܡܢܝ. ܒܝܘܡܐ ܒܪܒܝܐ [63] ܗܘܐ ܡܬܛܟܣ ܗܘܐ ܒܐܦܝܐ. ܒܐܝܕ ܗܠܝܢ ܒܢܝܐ ܐܦܝܬܐ ܐܚܪܢܝܢ ܗܘܘ ܡܬܝܡܢܐ ܠܐܢܫܐ ܡܬܝܡܢܐ.

ܥܠ ܛܝܡܬܐܘܣ ܦܪܘܩܠܘܣ.

ܒܗܝ ܕܝܢ ܡܬܬܠܡܕܘܣ ܐܦܝܣ ܕܒܝܬܐ ܕܦܘܢܛܘܣ ܡܬܝܕܥ ܗܘܐ. ܕܗܟܢ ܡܢܗܪ ܒܡܠܦܢܘܬܐ ܕܦܝܠܘܣܘܦܐ ܘܒܝܬܐ ܠܟܠܗ. ܘܡܠܬܗ ܕܒܥܐ ܕܐܬܡܠܝ ܒܪܐܘܗܝ ܐܡܝܢ ܕܪܘܚ ܒܡܫܡܫܢܘܬܐ. ܘܒܗ ܒܪܒܐ ܐܫܬܘܝ ܡܘܪܐ ܘܡܘܫܚܐ ܒܢܩܘܫܐ ܢܬܡܪܩܘܢ ܪܘܚܐ.

ܥܠ ܦܪܘܩܠܘܣ ܛܘܪܐܢܘܣ.

ܘܐܬܡܛܝܪܘܬܐ ܐܠܗܘܝ ܡܢ ܦܛܪܘܣ ܗܘ ܕܡܫܝܚܝܘܬܐ ܒܠܐ ܡܟܝܢܐ ܐܦܝܣ ܕܪܗܘܡܝܐ ܐܬܡܠܠ ܒܡܫܘܕܐ ܡܢܝܢܐ. ܘܐܦܫܘܗ ܕܝܢ ܒܡܘܬ ܘܡܫܡܫܢܐ ܕܟܠܗ ܐܬܟܠܠܬ ܘܐܬܡܢܝܢ ܐܦܣܩܘܦܐ. ܘܡܬܦܢܝܢ ܡܢ ܟܠܗ ܕܡܠܟܐ. ܒܢܩܘܫ ܕܢܘܡܠܛܘܣ. ܘܡܬܢܐ ܠܐܒ ܫܘܪܐ ܐܬܠܐܙܙ ܒܡܫܘܡܫܢܐ ܘܦܘܢܝܐ ܘܦܘܪܥܢܐ ܘܫܘܪܝܐ. ܒܗܝ ܕܝܢ ܐܘܣܒܝܘܣ ܒܫܘܪ ܡܬܟܠܬܗ ܕܡܘܩܪܬܐ ܢܗܝܪ ܐܦܝܣ ܕܐܘܪܘܗܝ ܥܡ ܡܠܐܦܐ ܕܒܝܬܐ ܙܒܢܐ [65] ܒܐܘܪܗܝ. ܘܟܠܗܘܢ ܥܡ ܡܫܘܐ ܐܦܝܣ ܘܡܟܠܠܬܗ. ܘܐܬܦܪܫܗ ܐܦܝܣܩܘܦܐ. ܘܟܠܗܘܢ ܥܡ ܐܠܗܘܬܐ ܘܒܝܬܐ ܠܦܘܠܚܢܐ ܡܒܝܣܐ ܕܠܗ ܕܒܝܬܐ. ܘܐܦ ܡܡܫܛܪܘܢ ܐܦܝܣܩܘܦܐ ܒܝܬܐ. ܘܟܠܗܘܢ ܥܡ ܐܒܪܗܡ ܘܒܝܬܐ ܠܡܘܣܪܐ ܕܒܢܝܐ ܡܘܬܒܐ. ܘܟܠܗܘܢ ܡܢ ܒܪܢܫܐ ܘܒܝܬܐ ܠܡܫܡܫܢܘܬܐ. ܘܒܗ ܒܡܠܟܐ ܡܦܠܛܗ ܐܘܪܫܠܡܝܐ ܘܐܘܪܗܝ ܠܒܝܬܐ ܙܒܢܐ ܕܡܛܠܬܗ ܗܘܘ ܐܪܝܘܣ. ܒ ܥܡ ܐܘܠܦܢܗܘܢ ܐܦܣܩ ܒܐܘܪܗܝ. ܘܒܝܬܐ ܠܒܢܝܢ ܡܢܝ ܕܢܝܫܐ ܘܐܬܚܝܒ ܡܢܝ ܕܡܢܝܢ. ܘܡܒܝܬܗ ܕܗܘܐ ܐܬܠܒܫܘܢ ܠܡܫܡܫܢܐ ܕܡܢܝ ܠܐܘܪܗܝ ܡܫܝܚܐ ܡܢ ܗܕܐ ܠܐܘܪܗܝ. ܘܡܒܝܬܗܘܢ ܒܗܘܢܠܐ ܕܡܠܗ ܕܡܢܝ ܠܐܘܪܗܝ.

Then Mar Rabbula was appointed bishop of Edessa. He built Mar Stephen, which had earlier been a Jewish synagogue.

After Tyrannius, VITALIUS [Vitalius, 314–20]. At that time the deacon Arius was [67] excommunicated by the blessed Peter. Because of his expulsion he went from bad to worse, and spewed forth the poison of the perverse heresy that he cherished in his spirit. He yearned to become a bishop, and left no stone unturned to achieve this aim. It is said that a number of clerics went to Peter to beg him to restore Arius to communion, and that Christ our Lord appeared to Peter in the form of a young man wearing a torn tunic. That blessed man cried out in his distress: 'Lord, who tore your tunic?' The Lord replied: 'Arius rent my clothes. Do not pardon that man.' And so that blessed man departed from this world without pardoning Arius.

After Vitalius, PHILOGONIUS [Philogonius, 320–23]. At that time Achillas, the successor of Peter in the church of Alexandria, welcomed Arius and ordained him a deacon. He later excommunicated him again after he showed his impiety. Then Arius, lost to all shame, deceived many men with his specious arguments and formed a party of heretics. This was his teaching. He argued that if the Father had begotten the Son, then there had necessarily been a time when the Son did not yet exist. He therefore concluded that the Son was not consubstantial with the Father but was rather a created being, whom God had created first of all his creatures, as Solomon said. This heresy [69] soon infected not only Alexandria but all Egypt, Libya and Thebais.

After Philogonius, EUSTATHIUS [Eustathius, 324–30]. Alexander, who was then archbishop of Alexandria, convened a synod and deposed Arius. He wrote to every region to spread the news of his deposition, but he was unable to wipe out the poison of the vomit of Arius. The victorious emperor Constantine, seeing that the evil was growing, ordered all the bishops in every part of the world to assemble at Nicaea in Bithynia. Three hundred and eighteen bishops assembled from Europe, Phoenicia, Egypt, Palestine, Cilicia, Syria, Arabia, Mesopotamia, Persia and Libya. The most distinguished participants were Hosius of Rome and Alexander of Alexandria, with his disciple Athanasius; and Yaʿqob of Nisibis with his disciple Mar Ephrem, and Eustathius of Antioch, and Gregory the Parthian, who worked miracles in Armenia through a virtue which matched that of the blessed Apostles, and by whose zeal [71] the Armenians were converted from paganism to Christianity.

The emperor provided them with a great and ample hall, and also prepared thrones for the bishops to sit upon. He himself was the last to enter, with those of least account, and although his throne was placed in the middle he did not sit down until the bishops invited him to do so. He spoke first to the bishops, exhorting them to mutual peace. Along with the bishops there were also present thousands of priests, deacons and monks, all of whom the emperor supplied with food and other necessities at his own expense, from 20 May until 19 June.

ܘܗܘܐ ܡܢܝ ܙܒܘܠܐ ܐܦܣܩܘ̈ ܠܗ ܠܐܘܪܗܝ. ܘܗܘ ܒܬܪ ܡܢܝ ܡܬܦܣܘܣ ܘܐܬܠܘܝ ܗܘܐ ܒܝܘܡܬܐ ܕܡܘ̈ܬܐ:

ܒܬܪ ܛܘܪܐܢܘܣ: ܦܛܠܡܘܣ.

ܒܫܢܬ ܕܚܕܐ ܐܘܪܘܣ ܡܩܕܘܢܝܐ. ܗܘ ܕܡܢ [67] ܡܢ̄ ܦܛܠܡܘܣ ܐܬܐܡܪ ܗܘܐ. ܡܢ ܒܬܪ ܠܒܢܝܢ ܚܙܝ ܒܝܘܒܠܗ. ܘܥܒܠܐ ܡܪܙܐ. ܕܐܘܪܫܠܡ ܒܝܬܐ ܐܬܥܒܕ. ܠܐܦܝܩܘܪܘܣܘܬܐ ܥܒܕ ܪܐܙ ܗܘܐ. ܘܡܬܛܠܠܘ ܥܠ ܓܠܦ ܡܕܝܢܬ ܗܘܐ. ܡܠܐܟܪܐ ܕܒܪ ܐܚܪܢܘ ܗܘ ܩܕܡܐ ܦܛܠܡܘܣ ܠܐܘܪܘܣ. ܘܐܬܛܒܥ ܡܟܬܒܢܘ ܕܢܒܝܐ ܡܬܠܟܠܗ. ܐܬܚܙܝ ܠܗ ܡܢܝ ܡܟܣܝܐ ܕܒܗܘܢ ܛܒܐ ܕܛܒܥ ܒܐܬܪܐ ܕܡܫܝܚܐ. ܘܗܘ ܛܘܒܐ ܡܢܐ ܒܘܒܠܐ ܘܐܡܪ: ܡܢܝ ܡܢܘ ܠܐܚܪܢܐ ܠܒܐܬܪܝ. ܘܡܢܝ ܦܚ ܕܐܘܪܘܣ ܦܪܩ ܢܬܠܝ. ܠܐ ܡܟܝܠ ܠܡܚܘܐ ܠܗ. ܘܗܘܐ ܢܦܩ ܡܢ ܥܠܡܐ ܗܘ ܡܢ̄ ܘܠܐ ܒܢܝܘܗܝ.

ܒܬܪ ܦܛܠܡܘܣ: ܦܝܠܕܠܦܘܣ.

ܒܫܢܬ ܕܚܕܐ ܐܬܠܠܘܣ ܗܘ ܕܒܬܪ ܦܛܠܡܘܣ ܡܢ ܒܬܪܐ ܕܐܠܟܣܢܕܪܘܣ: ܚܕܐ ܠܐܘܪܘܣ. ܘܡܩܕܡ ܐܦܪܝܘܗ. ܘܡܢ ܠܗܘܢ ܓܠܐ ܪܘܚܗ ܗܘܦ ܐܚܪܢܘ. ܗܢܘܢ ܠܟܬܒܐ ܘܐܬܛܒ ܒܫܝܢܐ. ܘܡܢ ܠܗ ܓܒܪܐ ܕܗܘܬܛܘܗ. ܘܡܢܟ ܗܘܐ. ܕܐܝ ܐܝܟ ܕܠܝ ܠܟܬܒܐ. ܐܝܠ ܗܘܐ ܡܢܝܢ ܐܝܟܢ ܕܠܐ ܐܝܟܘ̄ ܗܘܐ ܒܬܪܐ. ܘܡܢ ܗܘܝܐ ܡܬܠܟܝܢ ܕܠܗ ܒܪ ܐܠܟܘܬܐ ܗܘ ܕܐܝܟ ܐܬܐ ܒܪܝܠܐ ܗܘ ܕܒܪܝܢ ܒܬܠܟܘ ܒܪܝܗܝ ܠܟܠܗܘܢ ܐܝܟ ܕܐܡܪ ܡܠܟܘܬܐ. ܦܪܝܫܐ ܕܡ ܗܝ ܗܘܪܘܢܐ [69] ܗܘܐ. ܠܗ ܒܟܠܗ ܒܐܠܟܣܢܕܪܝܐ. ܐܠܐ ܒܒܠܗ ܐܝܟܢܘܦܘܛܘܣ ܘܒܟܬܒܘܢ ܘܒܠܒܘܬܗ.

ܒܬܪ ܦܝܠܕܠܦܘܣ: ܐܘܪܓܛܐܣ.

ܒܪ ܠܐܠܟܣܢܕܪܘܣ ܗܘ ܕܐܝܬܘܗܝ ܗܘܐ ܡܢܝܢ ܪܘܚ ܐܦܝܣܩܘ ܕܐܠܟܣܢܕܪܝܐ ܡܢ ܡܢܝܢܘܬܗ ܘܐܝܢܐ ܠܐܘܪܘܣ. ܘܡܢ ܠܗ ܐܬܪܐ ܠܒܠܐܬܪܘܗܝ: ܘܐܡܪ ܡܠܟܘܬܗ ܕܠܗ. ܘܠܗ ܒܟܬܒܐ ܐܬܐܡܪ ܠܡܕܝܢܬܗ ܡܢܐ ܕܐܝܟܢ ܘܐܘܪܘܣ. ܘܢܦܐ ܡܠܟܐ ܪܒܐ ܕܘܡܛܝܐܢܘܣ ܕܪܘܡܐ ܒܝܬܐ ܕܡܕܪ ܘܡܢ ܠܐܦܝܣܩܘܦܐ ܕܡܢ ܒܒܝܬܗ ܠܟܢܫܐ ܗܘ ܕܒܠܘܚܐ ܕܛܝܒܘܬܗ. ܘܐܬܟܢܫܘ ܠܟܠܗܘܢ ܘܐܟܢܫܠܟܢ ܐܦܝܣܩܘ ܡܢ ܐܘܪܫ ܘܦܘܢܝ ܘܡܕܪܢ ܘܦܠܣܛܝܢ ܘܡܨܪܝܢ ܘܡܘܪܢܐ ܘܐܪܐܒܐ. ܘܒܠܗ ܢܗܪܝܢ ܘܦܪܣ ܘܡܠܟܘܬܐ. ܡܢܝܢܐ ܕܝܢ ܐܝܠܝܢ ܗܘܘ ܐܘܪܝܘܣ ܕܪܘܡܝ. ܘܐܠܟܣܢܕܪܘܣ ܕܐܠܟܣܢܕܪܝܐ ܒܡ ܐܬܐܝܬܝܘܣ ܠܐܠܟܣܢܕܪܝܐ. ܘܡܢܘܢ ܕܢܒܟܡ ܒܡ ܡܢܝ ܐܦܪܝܡ ܠܐܠܟܣܢܕܪܝܐ. ܘܗܘ ܐܘܪܓܛܐܣ ܘܐܬܛܒܐ. ܘܓܒܪܐܘܪܘܣ ܦܪܐܘܐ. ܗܘ ܕܐܝܟ ܡܠܟܢܝܐ ܡܢܝܢܐ ܚܠܠܐ ܘܐܬܒܪܟܐ ܡܢܪ ܗܘܐ ܒܐܘܪܫܠܡ. ܘܒܐܬܪܘܗܝ [71] ܐܬܦܢܘ ܐܘܪܚܐ ܡܢ ܚܘܒܐ ܠܒܪܢܫܘܬܐ. ܘܛܒܝܒ ܡܠܟܐ ܒܡܠܬܐ ܪܒܐ ܐܘܪܚܐ ܘܛܒܝܒ ܒܐܘܪܫܠܡ ܘܡܠܟܗ ܒܟܠܗܘܢ ܐܦܝܣܩܘ. ܘܡܛܠ ܗܘ ܡܠܟܐ ܠܟܢܫܐ ܒܡ ܕܒܗܘܐ. ܘܐܬܐܡܪ ܠܗ ܒܐܘܪܚܐ ܒܡܕܒܪܐ ܘܠܐ ܡܠܟ ܕܒܢܐ ܘܐܦܩܘ ܠܗ ܐܦܝܣܩܘ. ܘܡܢ ܡܢܝ ܠܡܡܠܠܘ ܒܗܘܢ. ܠܗܘܢ ܐܦܝܣ ܐܢܘܢ ܕܢܬܠܟܘܢ ܒܡ ܚܙܘܐ. ܐܝܠ ܗܘܐ ܓܒܪ ܒܡ ܐܦܝܣܩܘ ܠܟܠܗܝܢ ܕܩܕܡ ܘܡܩܕܡ ܘܕܝܢܐ. ܘܠܟܠܗܘܢ ܗܘ ܡܠܟܐ ܡܠܟܘܬܐ ܗܘܐ. ܘܡܠܟܐ ܒܠܗ ܗܘܝܘܗܝ. ܡܢ ܗܢܝܢ ܒܬܪ ܕܒܪܐ ܠܐܠܟܣܢܕܪܝܐ ܒܝܘܡܝ.

When the dialecticians began to attack one another with their fine phrases, he rebuked them in the following words: 'Christ and the Apostles did not hand down the art of rhetoric to us but a simple faith, to be preserved by good works.' Everybody fell silent and the believing emperor, after admonishing them all, extolled those who were rich in the fear of God, praised those who argued from the holy [73] scriptures, and burned the books which simply argued with one another, saying: 'The accusations made against bishops and priests I hide in my purple.' Then a definition of the faith was established, Arius was condemned, and the holy canons were established. It was decided that the Great Festival should be held on the first Sunday following the old Jewish feast of the Passover. Hitherto the Easterners had celebrated it on the same day as the Jews, to the distaste of the Westerners, while there were some who celebrated Easter, the Nativity and the Epiphany only once every thirty years. As for the holy Lenten fast, anybody was free as before to fast only for forty days, either in summer or in winter; for they did not all observe the fast on the fourth day and the eve, but some on the sabbath, others on the third day, and others still on the fifth day. Furthermore, no believer under 30 years of age was to be baptized. All these things were altered at that synod.

The bishops also wanted to forbid by canon the marriage of clerics, but Paphnutius of Thebais, an old and venerable man, whose eyes had been gouged out at the time of the pagan persecution, rose to his feet in the middle of the assembly and said: 'Do not adopt a canon like this which cannot be applied to everybody. Let it suffice for a cleric to refrain from remarriage in accordance with the teaching of the holy Apostles, lest you do harm to the Church of God by being too cautious.' Such were the words [75] of that holy man, who had never been married himself, and his proposal was approved by the emperor and the whole council.

Eunesius, bishop of the Novatianists, was present at the council. The emperor asked him whether he agreed with the decisions on the faith and on the date of Easter, and he said that he did. 'So what still divides you from the Church?' the emperor asked. He replied: 'It is not right that we should receive those who admit that they have committed mortal sins after baptism.' The emperor replied: 'Then raise up a ladder and climb up to heaven on your own.' This holy synod came to a successful conclusion in the twentieth year of the victorious Constantine, in the year 642 of the Greeks, and around [*vacat*] years since Adam.

The blessed Alexander of Alexandria died five months after the end of the synod, and by common consent Athanasius the Great was elected and consecrated in his master's place. He denounced with the utmost zeal the depraved doctrine of the Arians, with the result that Eusebius of Nicomedia, Theognis and the other Arians burned with envy. In order to attack him, they said that the custom of sending the gift of a linen robe to the emperor had, on his orders, been discontinued [77] by the church of Alexandria; and they also said that he had sent a casket full of gold to a certain rebel named Philemon. Furthermore, when they were preparing to hold a synod at Caesarea of Palestine, Athanasius refused to go to them.

ܘܟܕ ܡܠܠܠܬܐ ܥܡ ܚܒܪܐ ܐܝܟܢܐ ܒܥܒܕ ܗܘܘ ܒܥܠܠ: ܫܡܥܬܐ ܡܠܝܟܝܢ. ܐܡܪ ܡܠܟܐ
ܠܡܫܟܢܗܘܢ. ܘܡܫܝܚܐ ܘܡܠܟܝܢܘܗܝ ܠܗ ܐܘܪܚܬܐ ܕܡܠܟܘܬܐ ܐܡܠܟܗ ܠܝ. ܐܠܐ ܗܫܐ ܩܕܝܫܬܐ
ܘܡܬܢܛܪܐ ܒܟܬܒܐ ܠܟܠ. ܗܝܕܝܢ ܫܠܗܘܢ ܡܠܟܘ: ܘܡܠܟܐ ܡܗܝܡܢܐ ܡܢ ܠܡܠܟܘܬܗܘܢ ܡܢܐ ܗܘܐ.
ܠܟܠܗܝܢ ܕܝܠܗ ܠܐܠܗܐ ܡܫܡܫ ܗܘܐ. ܘܠܡܫܠܠܠ ܡܢ ܡܠܟܐ [73] ܟܘܠܐ ܡܫܠܡ ܗܘܐ.
ܘܠܡܠܟܐ ܕܡܫܬܢܐ ܕܝܢ ܟܠܗ ܡܢ ܒܥܘܪܐ ܐܘܡܢ ܘܐܡܪ ܕܠܟܬܒܐ ܕܪܘܚܐ ܟܘܠܐ ܘܟܘܠܐ ܒܐܬܪܘܬܗ
ܡܫܟܐ ܐܢܐ. ܘܠܡܫܘܚܐ ܕܗܝܡܢܘܬܐ ܐܬܐܡܪܝܢ. ܘܐܘܪܚܐ ܐܬܦܬܚ. ܐܦ ܡܩܘܢܐ ܩܕܝܫܐ ܐܬܦܬܚܘ.
ܘܒܬܪ ܙܒܢܐ ܚܕܐ ܡܢ ܚܕܡܝܢ ܕܠܘ ܒܪܝܐ ܠܐܡܬܐ ܕܡܬܩܪܝܐ ܗܘܬ: ܡܠܬܐ ܕܡܕܝܢܬܐ ܒܝܬܐ ܠܡܕܝܢܬ
ܥܡ ܩܘܪܝܐ ܚܕܐ ܩܪܝܬܐ ܡܕܒܪܢ ܗܘܘ. ܘܡܬܚܙܝܐ ܠܐ ܡܬܩܪܒܝܢ ܗܘܘ ܠܗܘܢ. ܘܐܢܫܝܢ ܟܠܗ
ܠܐܠܗܝܢ ܥܒܕܝܢ ܚܕܐ ܕܟܠܗܐ ܡܕܒܪܢ ܗܘܘ ܒܪܝܐ ܘܒܬܪ ܘܕܝܢܐ. ܘܪܘܚܐ ܩܕ̈ ܕܐܘܟܝܢ ܟܠܗ ܥܠܡܐ
ܐܘܟܝܢ ܢܩܫܝܢ ܟܠܗܘܢ ܕܐܦ ܗܘܐ ܟܠܢܫ ܟܠܐܢܫ ܕܙܕܩ ܗܘܐ. ܡܢ ܟܬܒܐ ܘܐܣܪܐ ܟܠܗܘܢ.
ܘܗܘܝ ܐܘܟܝܢ ܘܡܪܘܕܝܬܐ ܠܐ ܗܘܐ ܠܟܠܗܘܢ ܕܢܟܝܢ ܗܘܘ. ܐܠܐ ܐܢܫ ܕܙܕܩ ܗܘܐ ܫܘܡ ܥܡܠܐ. ܘܐܣܝܪܐ ܫܘܡ
ܠܥܠܐ. ܘܐܣܝܪܐ ܫܘܡ ܡܫܡܫ. ܘܕܝܢܐ ܠܟܠܠܗܝܢ ܥܠܝܢ ܠܐ ܥܒܕܝܢ ܗܘܘ ܡܫܩܠܘ. ܟܠܗܘܢ ܗܠܝܢ
ܕܗ ܒܥܘܬܗܘܢ ܗܘܐ ܐܬܐܡܪܝܢ. ܘܐܦ ܥܠܡܐ ܕܟܝܢ ܗܘܘ ܐܦܝܣܩܘܦܐ ܕܡܫܝܚܘܬܐ ܡܫܘܐ. ܘܠܐ ܐܢܫ
ܡܬܢܪܝܐ ܢܩܫ ܐܢܫܐ. ܐܠܐ ܫܩܘܠܝܢ ܐܢܫܐ ܡܫܪܐ ܡܠܟܘܬܐ ܘܚܠܦ ܗܘ ܕܟܠܢܫ ܕܙܕܩܐ ܘܟܬܒܐ
ܠܟܬܒܐ ܕܡܠܟܐ ܒܪܗ. ܥܡ ܟܡܝܪܘܬܐ ܘܐܡܪ. ܠܐ ܐܫܒܘܩܝ ܫܘܡ ܘܠܐ ܡܠܬܐ ܡܢ ܟܠܗܘܢ. ܫܟܝܠ
ܠܡܬܢܪܝܐ ܘܠܐ ܢܠܐܝܟ ܠܡܦܩܢ ܐܬܪܐ ܐܝܟ ܡܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܩܕܝܫܐ. ܘܠܐ ܟܕ ܡܫܝܚܘܬܐ
ܣܠܩܘܬܐ ܠܟܬܒܐ ܕܐܠܗܐ ܠܐܠܗܐ. ܗܘܐ ܐܡܪ [75] ܗܘ ܡܫܝܚܐ ܡܢ ܕܗ ܫܘܡ ܕܪܘܟܐ ܠܐ ܡܫܬܡܥ
ܗܘܐ. ܘܠܡܫܠܡܘ ܡܠܟܐ ܘܡܠܬܗ ܫܘܒܚܗܘܢ ܕܠܗܘܢ. ܘܕܗ ܒܫܘܒܚܗܘܢ ܐܬܚܙܝ ܐܘܫܥܢܝܢ
ܐܫܟܚ ܘܒܬܪܗ. ܘܫܠܡܘ ܡܠܟܐ. ܠܝ ܫܠܡ ܠܡܫܚܐ ܕܗܟܢ. ܘܠܒܬܪ ܕܩܪܝܐ. ܘܐܡܪ ܕܐܢ.
ܘܡܠܟܐ ܐܡܪ ܕܠܟܬܒܐ ܥܒܕ ܫܒܝܩܝܢ ܐܢܫܝܢ ܡܢ ܒܝܬܐ. ܘܩܒܠ ܟܠܗ ܘܠܐ ܙܕܩ ܕܢܫܠܡ ܠܐܠܗܝܢ
ܕܣܠܩܝܢ ܣܝܦܪܐ ܕܗܘܬܐ ܒܠܒ ܡܫܡܫܢܘܬܐ. ܘܡܠܟܐ ܐܡܪ ܕܡܫܠܡ ܫܒܩ ܠܟ ܫܠܠܬܐ ܘܫܠܡܘܬܝ
ܫܘ ܠܡܫܠܐ. ܘܗܝܕܝܢ ܫܘܠܛܢܐ ܡܫܝܚܐ ܢܫܒܘܩ ܫܘܒܚܗ ܗܘܐ ܩܪܝܒܬܐ ܒܫܡܗ ܒܫܢܝ
ܕܫܘܫܛܦܝܢܘܬܐ ܪܒܐ. ܕܗܘܢ ܫܠܡ ܫܡܥ ܕܩܕܝܫܐ. ܘܐܡܪ ܕܡܢ ܐܘܪܚ....
ܘܠܡܪ ܫܘܒܚܗܘܢ ܫܡܥܐ ܢܩܝܦ ܠܟܠܗܘܢ ܚܝܠܐ ܩܕ̈ ܠܐܠܗܐ ܘܠܡܫܒܚܘܬܐ. ܘܗܝܕܝܢ
ܒܡܠܟܘܬܐ ܦܘܩܕܢܐ ܐܡܪܝܢ ܐܬܐܬܐܡܪܝܢ ܥܠ ܐܘܐܬܐܡܪܝܢ ܒܪܘܚܗ ܥܠܗ. ܘܐܦ ܕܘܪܐܠܗ ܫܠܡ ܗܘܐ
ܠܟܠ ܒܝܬܐ ܘܐܪܥܗ. ܒܝܘܡܝ ܐܘܫܥܢܝܢ ܕܫܘܡܘܕܝܐ ܘܐܬܦܬܚܘ ܘܫܪܟܐ ܘܐܪܥܗ ܒܥܘܕܐ ܕܡܫܝܚܐ
ܫܒܝܩ ܗܘܘ. ܘܠܐܘܗ ܠܟܠܗܘܢ ܡܢ ܐܡܪܝܢ ܕܡܫܘܠܡܐ ܘܟܠܗ ܕܡܠܟܘܬܐ ܠܡܠܟܐ [77] ܠܟܪܝܐ
ܘܐܠܫܒܝܪܐ ܐܡܪ ܕܐܘܗܐ. ܘܐܡܪܘ ܠܗܘܢ ܕܠܡܫܠܡܘܬܐ ܐܝܟ ܡܪܘܬܐ ܠܡܫܡܫܢܐ ܕܙܘܒܐ ܫܪܪ. ܘܟܕ
ܒܪܗ ܠܗܘܢ ܕܢܒܝܘ ܫܘܒܚܗܘܢ ܒܡܫܪܝܐ ܕܠܡܫܠܡܘܬܗ ܘܐܬܐܬܐܡܪܘ ܠܐ ܪܚܐ ܕܐܬܐ ܠܡܐܡܪ.

From there they moved to Tyre, cut off the right hand from a corpse, and swore that Arsenius, the bishop of the Meletians, had been killed by Athanasius, that he had performed an ordination with this amputated right hand, and that he was wickedly practising the arts of magic. Then the emperor summoned Athanasius to Tyre, so that the truth could be established there.

When he arrived there, they brought out his priest Macarius, bound in chains. But by divine intervention it transpired that Arsenius also came. The supporters of Athanasius detained him and brought him in front of the synod, where they showed that both his hands were intact. In this way the lies of his accusers were confuted. Notwithstanding this reverse, his detractors brought a charge against Macarius, and after Athanasius had hidden himself and taken refuge with the emperor, they also pronounced the penalty of deposition against this man. The Arians held another synod, and brought forward a prostitute who had given birth to an illegitimate child by [79] a coppersmith named Eustathius, and persuaded her to claim that the child's father was Eustathius of Antioch. Eustathius was deposed, and they tried to intrude Eusebius of Caesarea into his place, but he refused to accept it, as he feared the disapproval of the people. The throne of Antioch then remained vacant for eight years.

After Eustathius, EULALIUS [Eulalius, 331–32], for 1 year. This man was consecrated by the Arians. Eusebius and Maris of Chalcedon, pretending to repent, were rewarded with communion, and persuaded the emperor to receive Arius also. He, when he appeared before the emperor, brought two books with him. One of them, which was hidden under his arm, contained his heresy; while the other could be seen to be inscribed with the Orthodox faith. He then placed his hand on the hidden book, and swore the following oath: 'I recognise no other faith than this one.' The emperor, who was taken in by his trickery, sent a letter to Alexander of Constantinople (not to be confused with Alexandrinus, who had died some time earlier), ordering him to receive Arius to communion. When he saw the emperor's rescript, he threw himself in front of the sacred altar and exclaimed: 'Lord, you know the hearts of all men. If the foul impiety of Arius [81] still lurks in him, and if he intends to pervert the Church, I beg you to take my life from me.' Arius therefore went to this same blessed Alexander of Constantinople with great pomp, clamour and noise. But when he reached the palace of the emperor, he was suddenly seized with fear and trembling, and sensing a twisting of his insides, he sought a privy. But when he sat down there, all his bowels burst open and he died. As a result, all his supporters were afflicted with shame; while the blessed Alexander gave thanks to God, for striking down the impious one in the sight of all.

After Eulalius, EUPHRONIUS the Arian [Euphronius, 332–33], for 2 years. Several synods were held in the time of the victorious Constantine. At the first, in Ancyra of Galatia, 14 bishops founded 24 canons. Then there was the great Council of Nicaea. Then, at Neocaesarea, 20 bishops enacted 25 canons. Then 16 canons were established at Laodicea in Phrygia. Finally, 90 bishops met in Antioch, and enacted 14 canons.

ܗܢܘ ܒܪܘܪ ܘܦܫܩܘ ܐܝܟ ܕܡܫܝܚܐ ܘܐܝܟ ܡܫܡܠܐ. ܘܐܡܪܘ ܕܐܬܐܬܚܘܝܘ ܠܐܘܣܝܒܝܘܣ ܐܦܣܩܦ
ܘܡܟܬܫܝܢܘ ܒܛܠ. ܘܒܗܘܐ ܐܝܟܘ ܕܦܫܩ ܗܢܘܢ ܐܝܟܐ ܡܫܡܠܐ. ܘܐܝܟ ܕܡܢܚܡܬܐ ܡܠܐܝܚܘܣ ܒܗ.
ܡܠܟܐ ܕܝܢ ܚܙܪ ܒܬܪ ܐܬܐܬܚܘܝܘ ܕܐܬܐ ܠܛܘܪܘܣ ܘܐܡܪ ܠܐܚܝܢ ܚܙܘܐ. ܘܟܕ ܐܬܐ ܐܝܠܝܢ ܐܟ
ܠܡܦܪܥ ܡܥܡܕܐ ܘܡܠܟܐ ܕܐܬܐܬܚܘܝܘ ܒܦܪܙܠܐ. ܡܢܗ ܕܝܢ ܐܟ ܗܘ ܐܘܣܝܒܝܘܣ ܒܡܥܡܕܝܢܘܬܐ
ܠܟܘܡܪܐ. ܘܟܕ ܐܚܝܕܘܗܝ ܒܢܝ ܫܪܟܐ ܕܐܬܐܬܚܘܝܘ ܘܐܦܩܘܗܝ ܡܢܗ ܡܘܡܝܢܘܗܝ ܘܡܢܗ ܠܐܘܪܚܬܗܘܢ
ܐܝܪܘܗܝ ܕܝܢܝ. ܘܐܬܦܪܫܘ ܕܫܠܡܬܐ ܕܡܫܡܠܝܢܐ. ܐܠܐ ܐܦ ܗܟܢܐ ܙܟܘ ܠܡܠܟܘܬܐ ܒܕܝܢܐ ܒܠܠ
ܡܦܪܥܘ. ܐܬܐܬܚܘܝܘ ܠܗ ܢܦܩܘ ܘܐܬܒܥ ܒܗܐ ܡܠܟܐ. ܗܢܘܢ ܕܝܢ ܒܕܝܢܗ ܡܬܦܪܫܝܢ ܕܡܠܟܘ.
ܘܐܬܒ ܒܕܝܢܗ ܐܪܝܘܣ ܒܢܘܗܪܐ ܘܐܠܗܝܗ ܐܝܟܐܬܐ ܕܒܪܝܘܬܐ [79] ܕܟܕܐ ܡܢ ܐܘܣܛܐܬܝܘܣ ܡܥܠܐ.
ܘܐܬܟܦܪ ܕܐܬܦܢܝ ܕܡܢ ܐܘܣܛܐܬܝܘܣ ܕܐܝܬܘܗܝ ܒܛܠ ܘܡܬܪܥܝܢܘ. ܘܟܕܗ ܕܢܦܫܗܘܢ
ܠܐܘܣܝܒܝܘܣ ܕܡܦܪܢܐ ܡܠܟܘܬܗ. ܘܐܬܠܐܬܐ ܡܢ ܒܬܪ ܦܠܚܘܬܐ ܕܡܠܐ ܘܟܬܒ ܒܦܘܪܫܢܐ
ܘܐܝܬܘܗܝ ܠܐܚܕܐ ܗܢܝܐ:

ܒܬܪ ܐܘܣܛܐܬܝܘܣ: ܐܘܠܠܒܝܘܣ.

ܗܢܐ ܚܕܐ. ܒܫܢܬ ܐܪܒܥ ܐܬܟܢܫܘ. ܐܘܣܝܒܝܘܣ ܕܝܢ ܘܡܬܪܣ ܕܒܡܕܝܢܬܐ ܒܝ ܡܬܟܘܢܐܝܬܐ ܗܢܘܢ.
ܐܬܟܪܗ. ܘܐܦܝܣܘ ܠܡܠܟܐ ܕܢܚܟܡܘܢ ܐܟ ܠܐܪܝܘܣ. ܘܟܕ ܐܬܦܪܫ ܩܕܡ ܡܠܟܐ. ܠܐܪܝܡ ܒܦܪܨܘܦܐ
ܐܝܟܢ ܒܥܘܗ. ܚܕ ܕܡܠܟܐ ܒܗ ܗܘܦܟܐ ܕܡܠܟܐ ܘܦܨܚܘ ܠܐܚܝܟ ܗܢܘܢܗ. ܘܐܬܚܙܝ ܕܡܠܟܐ ܒܗ
ܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܘܡܟܬܒ ܠܗ ܟܠܐܘܗܝ. ܘܟܕ ܫܐܠ ܗܘܐ ܐܝܟܘ ܒܠܠ ܦܪܨܘܦܐ ܥܡܝܐ ܡܟܠ ܗܘܐ
ܕܠܒܪ ܡܢ ܗܘܐ ܗܝܡܢܘܬܐ ܠܐ ܚܙܐ ܐܢܐ ܐܚܪܬܐ. ܘܟܕ ܐܡܪ ܗܟܢ ܐܬܦܢܝ ܡܠܟܐ. ܘܡܠܟ ܒܥܠ
ܠܡܥܡܕܝܢܘܬܐ ܠܐ ܗܘܐ ܕܐܬܥܡܕܝܬ. ܒܝ ܗܘܐ ܡܢ ܒܝܬܗ ܡܢܗ ܗܘܐ. ܐܠܐ ܕܡܬܦܪܫܝܢ ܕܢܬܟܢܫܘܢ
ܠܐܪܝܘܣ. ܗܘ ܕܝܢ ܡܢ ܒܝ ܚܕܐ ܠܡܥܡܕܝܬܐ ܕܡܠܟܐ ܟܕܐ ܢܦܫܐ ܡܢܗ ܦܠܚܘܬܐ ܡܢܝܐ ܘܙܟܐ ܘܐܡܪ.
ܡܪܝܐ ܚܙܝ ܐܢܬ ܠܡܟܬܒܬܐ ܕܟܠܠ. ܐܢ ܒܥܠܐ ܦܬܓܡܐ ܕܐܪܝܘܣ [81] ܒܗ ܒܫܡܐ ܘܡܠܟܝܢ ܕܢܬܠܠ ܠܟܢܫܐ.
ܒܗܒ ܢܦܫ ܡܢܗ. ܐܪܝܘܣ ܕܝܢ ܒܝ ܢܦܩ ܕܢܬܠܠ ܠܟܢܫܐ ܘܡܢܝܢܐ ܠܡܥܡܕܝܢܘܬܐ ܕܡܬܦܪܫܝܢ ܒܪܘܚܐ
ܪܒܐ ܘܪܘܒܐ ܘܡܠܟܐ. ܒܝ ܡܢܗ ܕܝܢ ܠܐܦܝܐ ܕܡܠܟܐ ܡܫܡܠܝܢ ܐܝܟ ܘܡܬܟܢܫܐ ܢܦܠܬ ܠܟܢܫܐ
ܘܐܬܦܨܚܘ ܒܥܘܗ. ܘܡܫܒܚ ܠܟܠ ܒܥܠ ܡܦܠܐ. ܘܟܕ ܒܠܠ ܡܠܟ ܐܠܗܝܢ ܐܦܐ ܟܠܗ ܒܥܘܗ
ܘܢܦܫܗ ܢܦܩܗ ܘܗܘܝܐ ܒܗܬܬܐ ܠܟܠܗܘܢ ܟܢܝ ܒܥܘܗ. ܘܡܢ ܠܡܥܡܕܝܢܘܬܐ ܐܘܪܚ ܠܟܠܗ ܕܦܪܝܫܘ
ܠܪܡܫܐ.

ܒܬܪ ܐܘܠܠܒܝܘܣ: ܐܘܦܪܘܢܝܘܣ.

ܐܘܪܚܐ ܥܡܠܐ ܠܐܘܪܗܝ. ܡܫܝܚܘ ܕܝܢ ܕܒܢܘܡܣ ܡܘܫܐ ܙܟܐ ܗܘܐ ܗܘܐ. ܡܬܚܢܟ ܒܐܬܟܘܪܐ ܕܝܠܟܬܐ
ܐܦܝܣܩܘܦܐ ܐܘܪܫܠܡ. ܫܢܝܢ ܡܟܪܐ ܟܣܢܝ ܘܐܘܪܫܠܡ. ܒܗ ܒܫܢܬܐ ܗܘ ܙܟܐ ܕܡܫܝܚܐ. ܒܬܪ ܒܗ
ܒܐܘܣܛܢܐ ܟܣܢܝ ܐܦܝܣܩܦ ܫܢܝܢ ܡܟܪܐ ܟܣܢܝ ܘܫܢܬܐ. ܘܐܬܐ ܒܐܘܪܫܠܡ ܕܦܪܘܛܐ ܫܢܝܢ
ܡܟܪܐ ܐܘܪܫܠܡ. ܘܐܬܐ ܒܐܝܬܘܗܝ ܐܬܝܣܘ ܐܦܝܣܩ ܠܡܦܝܢ ܫܢܝܢ ܡܟܪܐ ܐܘܪܫܠܡ.

[83] After the death of the victorious Constantine, his second son, who held sway over the East, defected to the Arians, as did the empress and all the faithful. But his elder son Constantine, who held sway in the West, remained firm in the faith, and recalled Athanasius from exile and sent him back to Alexandria, saying: 'Our lord Constantine would also have restored him, had fate not carried him off first.' Athanasius was therefore received joyfully by the Alexandrians, but the Arians accused him of returning to his church without previously being absolved by the judgement of an episcopal council.

After Euphronius, FLACILLUS the Arian [Flacillus, 333–42], for 4 years. During his time the following famous teachers flourished: Athanasius of Alexandria and Eusebius of Emesa, and also Ephrem of Nisibis at Edessa, who had a wonderful grasp of the sacred teachings, even though he had only dabbled in the discipline of the Greeks. When Harmonius, the son of Bardaisan, composed hymns which he contaminated with his impiety, dragging many into perdition by the pleasing melody of his tunes, this teacher also [85] exhibited the harmony of songs in which he infused the fear of God, and composed *madrashe*. There also lived at this period the blessed Julian Saba and Abraham of Qinduna. There also flourished the wise Buzites and the Persian Sage, that Orthodox author of a book of dissertations. Socrates Scholasticus asserts that the great Antony, who struggled openly against demons, also belonged to this era, of whom the great Athanasius has written so splendidly. God revealed to him the plague that the Arians were inflicting upon the Church, and he said: 'I saw some mules surrounding the holy table, and kicking it with their heels.' There also flourished at this period Mar Awgin and his disciples, who filled all the East from Egypt [87] to the borders of Lower Persia with convents and monasteries; and also Mar Ahron of Sarugh, who built two celebrated monasteries in the region of Melitene.

[89] After Flacillus, STEPHEN the Arian [Stephen, 342–44], for 3 years. The Arians were now in possession of all the churches of Antioch, while PAULINUS [Paulinus, 362–88] retained only one small church for himself. When the Arians again excited the anger of the emperor against Athanasius, he left his throne and went to Rome. When he heard of this, Constans convened a synod at Sardica, at which the Nicene faith was confirmed and Athanasius was restored to his throne. Then Constans sent two bishops to his brother Constantius, to urge him to adhere to the truth and turn away from the Arians. When the bishops reached Antioch, the bishop Stephen of that city laid a plot against them. He sent a young man to bring him a prostitute, and introduced her by night into the house in which they were lodging. One of the bishops was sleeping in the inner part of the house, and the other in [91] the outer part. The second bishop saw the prostitute come in and heard her voice, and exclaimed: 'Who are you?' Then they summoned a certain young man and detained her. In the morning, after they were brought before the emperor, she confessed that she had been recruited by a young man named Evagrius. This young man was arrested and flogged, and confessed that he had been acting on instructions from Stephen. They therefore expelled Stephen from the Church.

[83] ܒܬܪ ܕܝܢ ܕܡܝܬ ܗܘ ܪܥܝܐ ܦܘܠܝܢܘܣ. ܒܬܪܗ ܡܬܩܝܡܐ ܗܘ ܕܐܝܬ ܣܘܟܠܛܐ ܕܡܕܝܢܬܐ ܐܢܛܝܘܟ ܒܬܪ ܐܪܝܘܣ. ܗܟܢܐ ܘܡܠܟܘܬܐ ܘܟܠܗܘܢ ܡܗܝܡܢܐ. ܩܘܣܛܢܛܝܢܘܣ ܕܝܢ ܒܪܐ ܪܒܐ ܕܐܬܟܠܠ ܒܡܕܝܢܬܐ ܛܒ ܡܫܪܪ ܗܘܐ ܒܗܝܡܢ. ܘܗܘ ܐܦܩܗ ܠܐܬܢܐܣܝܘܣ ܘܐܦܝܣܗ ܠܐܠܟܣܢܕܪܝܐ ܡܢ ܐܡܪ. ܕܐܦ ܡܢ ܩܘܣܛܢܛܝܢܘܣ ܡܠܟܐ ܗܘܐ ܕܢܫܬܕܪ ܠܗ ܠܐ ܐܪܟܢ ܨܒܐ. ܘܐܬܬܟܠ ܗܘ ܐܬܢܐܣܝܘܣ ܥܠ ܠܐܠܟܣܢܕܪܝܐ ܒܚܘܒܐ. ܐܠܐ ܐܪܝܘܣ ܡܬܛܪܦܝܢ ܗܘܘ ܠܗ. ܕܟܠܗ ܒܢ ܒܥܘܬܐ ܕܐܦܝܣܩ̈ ܠܐ ܝܢ ܘܙܕܩ ܠܗ. ܗܟܢܐ ܥܠ ܟܢܫܐ.

ܒܬܪ ܐܘܦܪܘܢܝܘܣ ܦܠܐܩܝܠܠܘܣ.

ܐܚܕ ܟܘܪܣܝܐ ܐܪܒܥ. ܐܝܟ ܗܘܘ ܕܝܢ ܡܟܦܢܐ ܣܠܝܩܐ ܒܗܘܢ ܟܝܢܐ. ܐܬܢܐܣܝܘܣ ܕܐܠܟܣܢܕܪܝܐ. ܘܐܘܣܒܝܘܣ ܢܝܩܘܡܕܝܐ. ܘܐܦܪܝܡ ܕܚܠܦܝܐ ܠܐܪܥܐ. ܗܢܐ ܒܚܘܪ ܗܘܐ ܒܡܟܠܦܬܐ ܠܟܘܠܗ. ܡܢ ܠܐ ܗܘ ܛܒܢ ܡܢ ܡܫܪܪܘܬܐ ܕܩܝܡܐ. ܘܡܢ ܗܘܣܛܢܘܣ ܒܬܪܗ ܕܒܪ ܕܡܢ ܫܡܥ ܠܡܫܝܚܐ ܘܡܢܝ ܒܗܘܢ ܙܘܢܩܗ. ܘܒܡܘܬܗ ܩܛܠ ܕܦܝܫܬܐ ܝܚܝܕ ܗܘܐ ܒܟܠܗܝܢܬܐ [85] ܠܐܚܪܢܐ. ܢܩܒ ܡܠܟܐ ܡܚܠܨܘܬܐ ܕܦܝܫܬܐ ܘܢܦܠܓ ܒܗܘܢ ܕܢܦܠܘܢ ܠܟܠܗܘܢ ܘܚܒܪ ܡܢܝܬܐ. ܘܐܦ ܗܘܘ ܛܘܒܢܐ ܗܟܢܐ ܩܕܡ ܘܐܒܪܗܡ ܡܢ ܚܘܪܢܐ. ܐܬܟܢܫ ܕܝܢ ܘܐܦ ܡܘܡܢܐ ܒܥܘܠܝܬ ܡܘܡܢܐ ܦܪܝܫܐ ܘܐܠܗܘܗܝ ܠܐܪܥ ܩܕܡ ܘܡܢܝܢ ܟܠܗܝܢ ܘܠܡܢܬܐ. ܣܩܘܪܛܣ ܣܘܟܠܣܛܝܩܘܣ ܐܡܪ ܕܐܦ ܪܒܐ ܐܘܣܒܝܘܣ ܗܘ ܕܟܠܗܝܢ ܡܥܒܕ ܗܘܐ ܒܗܢ ܕܢܗܘܐ ܒܝܕܐ ܠܡܠܟܐ ܗܘܐ ܡܠܟܐ. ܕܒܟܠ ܡܠܟ ܪܒܐ ܐܬܢܐܣܝܘܣ ܡܡܠܠܟܠܐ. ܘܠܗ ܠܐܘܣܒܝܘܣ ܠܚܝܐ ܠܟܢܫܐ ܒܟܠ ܡܠܝܐ ܕܒܟܠ ܠܟܢܫܐ ܡܢ ܐܪܝܘܣ. ܐܡܪ ܓܝܪ ܕܚܙܐ ܗܘܐ ܒܚܝܘܗܝ ܒܟܢܫܐ ܡܢ ܚܢܦܐ ܠܟܠܗܘܢ ܡܢܝܢܐ ܘܡܢܝܢܐ ܠܗ ܒܬܪܟܠܗܘܢ. ܘܡܢܝ ܐܘܣܛܢ ܠܡܠܟ ܘܠܡܢܝܬܗܘܢ ܕܗܘܝܘܗܝ ܠܟܠܗ ܡܢܝܢܐ ܒܟܢܫܬܐ ܘܫܢܝܐ ܡܢ ܡܢܝܢ [87] ܕܢܝܐ ܠܐܬܢܐܣܝܘܣ ܦܠܘܣ ܠܐܪܝܘܣܬܐ ܒܗܝܠ ܕܝܠ ܐܠܗܘܗܝ ܗܘܘ. ܘܡܢܝ ܐܒܘܗܝ ܦܪܘܩܢܐ ܗܘ ܕܐܪܝܘܣ ܕܫܢܝܐ ܠܦܠܚܐ ܒܝܐ ܒܐܬܪܐ ܕܡܠܟܘܬܗ.

[89] ܒܬܪ ܦܠܐܩܝܠܠܘܣ: ܐܣܛܦܢܘܣ.

ܐܚܕ ܟܘܪܣܝܐ ܫܒܥ. ܘܐܪܝܘܣ ܡܢ ܐܚܪܢܝܢ ܗܘܘ ܒܟܠܗܘܢ ܒܪܢܫܐ ܕܐܬܢܐܣܝܘܣ. ܦܠܐܩܝܠܠܘܣ ܕܝܢ ܚܙܐ ܒܟܠܗܘܢ ܕܒܗܘܢ ܐܚܪܢܐ ܗܘܐ. ܘܡܢ ܫܢܬ ܡܠܟܘܬܗ ܐܪܝܘܣ ܠܡܠܟܐ ܠܩܘܣܛܢܛܝܢܘܣ ܡܢܟ ܠܟܢܘܫܝܐ ܘܡܢܝܢ ܠܗ ܠܝܘܡܐ. ܘܡܢ ܢܦܩ ܡܘܡܢ ܗܟܢ. ܦܩܕ ܘܗܘܐ ܡܣܝܒܘܢ ܒܡܢܝܢܘܢ ܘܡܢܝܢܐ ܗܡܣܘܬܐ ܕܣܡܟܐ ܘܢܘܩܡ ܒܡܢܝܢܐ ܠܐܬܢܐܣܝܘܣ. ܗܢܝܢ ܡܘܣܛܢܛܝܢܘܣ ܡܢܝ ܛܘܪ ܐܦܝܣܩ̈ ܟܠܐ ܡܘܣܛܢܛܝܢܘܣ ܐܝܟܘܢ ܘܐܪܝܘܗܝ ܘܒܡܟܘ ܠܡܢܝܢܐ ܘܗܘܦ ܐܦܝܣܩ̈ ܡܢ ܐܪܝܘܣ. ܒܗ ܕܝܢ ܡܢܝܢܗ ܐܦܝܣܩ̈ ܠܐܬܢܐܣܝܘܣ ܣܛܦܢܘܣ ܗܘܐ ܘܐܚܪܢ ܗܘܐ ܠܡܢܘܫܝܐ ܒܟܠ ܕܝܠܗ ܒܟܠܐܦܝܣܩ̈ ܕܐܬܐܘ. ܘܫܕܪ ܒܟܢܫܐ ܐܝܟ ܘܡܢܝܐ ܕܢܟܠܐ. ܘܡܢ ܗܘܐ ܠܟܠܐ ܐܢܬܘ ܠܟܢܫܬܐ ܕܡܢܝ ܗܘܘ ܒܗ. ܘܡܢ ܡܢ ܐܦܝܣܩ̈ ܒܟܢܫܬܐ ܨܘܪܐ ܕܡܢܝܢ ܗܘܐ. ܘܐܢܫܐ ܡܢܗ ܒܟܢܫܬܐ [91] ܒܢܝܐ. ܗܝܐ ܒܢ ܐܪܝܘܣ ܒܪܢܫܐ ܕܡܢܝܬܗ ܘܡܢܝܗ ܡܢܗ. ܡܢܐ ܕܝܢ ܐܬܢܐܣܝܘܣ. ܘܡܢܐ ܠܐܒ ܠܟܠܗܘܢ ܘܐܢܝܢܗ ܠܪܢܫܐ. ܘܡܢܝܐ ܒܢ ܒܢܗ ܡܢܝܢ ܡܢܝܐ. ܐܘܢܟ ܕܟܠܗܘܢ ܐܪܝܘܣ ܒܪܢܫ. ܘܐܬܐܚܕ ܗܘ ܟܠܗܘܢ ܘܡܢ ܐܬܐܚܕ: ܐܘܢܟ ܕܣܛܦܢܘܣ ܠܟܢܫ. ܘܐܬܪܢܫ ܐܦܝܣܩܐ ܡܢ ܒܝܬܐ.

After Stephen, LEONTIUS [Leontius, 344–58], for 6 years. Then the emperor, after detecting the plot of the Arians, agreed to his brother's request and summoned Athanasius. He asked him to hand over one church in Alexandria to the Arians. Athanasius replied: 'I ask in return that one church in Antioch should be given to us, where those who hold our view will be able to meet.' The emperor agreed, but the Arians objected, saying: 'Neither to us at Alexandria, nor to them in Antioch.' Athanasius returned once more to Alexandria, where he was welcomed with great honour by everybody. But after the death of Constans, the Arians again incited the emperor Constantius against Athanasius, saying that he was the cause of the division between himself and his brother. [93] He then ordered that Athanasius should again be expelled, and sent Sebastianus with some Roman soldiers to kill him. This holy man described what followed: 'After they arrived, with about 5,000 Romans, they surrounded the church so that nobody could escape. I thought it was not right to flee, but to suffer injustice in the sight of all the people. So I sat on my throne and ordered one of my deacons to chant a psalm of David, so that the people could chant the following response: "Since his mercy endureth for ever." Then, as other soldiers surrounded the sanctuary, and others searched the church to arrest me, the monks begged me to escape. I refused and said, "It is better for me alone to suffer and for nobody else to be harmed." Then they seized me and dragged me from my throne, and led me through the middle of the soldiers and the Romans. God led me on and preserved me, and we were delivered from their hands.'

This was the third exile of the holy Athanasius. Then the Arians appointed Gregory, an adherent of their sect, in his place. The Alexandrians, because they could not bear him [95] on account of his crimes, killed him by burning him to death. Others say that he was tied to a maddened camel and torn to pieces.

The emperor strongly urged Liberius of Rome to subscribe to the deposition of Athanasius, and when he refused to do so condemned him to exile, sending him fifty denarii for his expenses. He refused to accept them, and was banished and thrown out of doors. Two years later, when the emperor came to Rome, the leading citizens were afraid of his anger and did not dare to intercede for Liberius, but they persuaded their wives to intercede for him. When the matrons approached him in solemn dress and delivered their petition, the emperor replied that Felix was now the shepherd of the Church. Later, when he saw that nobody adhered to Felix, he yielded to the prayers of the women who stood around him and ordered Liberius to return, so that both men should govern the Church at once. But the people cried: 'One Christ, and one bishop!'

After Leontius, EUDOXIUS [Eudoxius, 358–59]. This man had been bishop of Germanicia, but after the death of Leontius moved to Antioch on the emperor's order.

ܒܬܪ ܡܫܝܚܘܬܐ: ܠܐܘܢܓܝܘܬܐ.
ܡܠܬܐ ܗܕܐ. ܡܫܝܚܐ ܕܝܢ ܟܕ ܐܬܓܠܝ ܡܢ ܡܥܡܘܕܝܬܐ ܕܒܠܐ ܕܐܪܥܗ: ܡܛܠ ܦܫܝܛܐ ܕܐܝܬܘܗܝ ܘܡܛܪ ܐܠܗܐ
ܠܐܠܐܗܘܬܐ. ܘܒܟܠ ܡܢܗ ܕܝܠܗ ܚܕܐ ܟܝܢܐ ܕܐܠܟܣܢܕܪܝܐ ܠܐܪܥܗ. ܘܦܘܫ ܐܠܐܗܘܬܐ ܕܐܦ ܐܢܐ
ܒܟܠ ܐܢܐ ܕܐܬܠܐ ܠܝ ܕܐܠܗܘܬܐ ܚܕܐ ܟܝܢܐ ܕܐܠܗܘܬܗ ܒܗ ܟܠܗ ܪܒܢ. ܘܟܕ ܙܒܢܐ ܡܫܝܚܐ ܕܝܠܗ
ܠܐ ܡܬܦܠܓ ܐܪܥܗ ܟܕ ܐܡܪܝܢ. ܠܐ ܠܝ ܕܐܠܟܣܢܕܪܝܐ ܐܦܠܐ ܠܗܘܢ ܕܐܠܗܘܬܐ. ܘܦܠܐ ܐܠܐܗܘܬܗ
ܕܐܪܐܡ ܪܒܢܝ ܠܐܟܣܢܕܪܝܐ. ܘܐܬܐܡܪ ܕܐܬܦܪܐ ܪܒܐ ܡܢ ܟܠܗܘܢ. ܐܠܐ ܟܕ ܡܫܚ ܡܘܫܐ. ܬܘܒ
ܢܫܡܘܗܝ ܐܪܥܗ ܠܡܘܫܬܫܝܘܬܐ ܡܛܠ ܒܠܐܠܐܗܘܬܐ ܟܕ ܐܡܪܝܢ: ܕܗܘ ܠܟܡ ܐܪܦܝܢ ܗܘܐܐ
ܒܡܕ ܠܟ ܠܐܚܘܢ. [93] ܘܦܩܕ ܕܠܘܚܡ ܠܐܦ ܐܠܐܗܘܬܐ ܘܡܛܪ ܡܬܩܫܝܐ ܒܗܡ ܪܘܚܐ
ܕܡܬܦܠܓܢܘܗܝ. ܡܕܐܢ ܕܝܢ ܕܗܘ ܡܢܝܐ. ܟܕ ܐܝܬܘ ܐܫܬܘܕܝܬܐ ܒܗܡ ܪܘܚܐ ܐܚܝ ܢܫܡܐ ܠܟܠܦܪ
ܘܢܕܪܘܗܝ ܠܟܝܢܐ ܐܚܝ ܘܠܐ ܐܝܟ ܡܕܐ ܠܡܦܠܓܘ. ܐܢܐ ܕܝܢ ܡܦܪܢܐ ܠܟ ܕܠܐ ܐܟܪܘܟ. ܐܠܐ ܕܢܕܡ ܒܠܗ
ܟܡܐ ܐܡܟܪܝܘܗܝ ܠܡܢܕܘܝܘܬܐ. ܢܠܟܕ ܕܝܢ ܟܠܠ ܠܐܪܘܝܘܬܐ ܘܦܩܕܐ ܠܡܢ ܡܢ ܡܡܩܫܝܐ ܕܢܡܪ
ܡܢܡ ܡܢ ܡܢܡܘܪܐ ܕܕܘܡܢ. ܘܡܟܠܝܐ ܕܢܚܐ ܒܬܪ ܗܘ ܦܠܓܐ ܕܟܠܟܡ ܪܡܫܘܗܝ. ܘܟܕ ܡܢܗܘܢ
ܘܐܫܬܘܕܝ ܠܟܝܢܐ ܡܘܕܝܐ ܡܢܪܝܢ ܗܘܘ. ܘܡܢܗܘܢ ܟܝܢܐ ܡܠܟܪܝܢ ܗܘܘ ܕܐܬܡܢܘܝ. ܡܟܬܒܢܘ
ܕܝܢ ܘܕܪܝܐ ܡܠܡܫܡܫܝܢ ܗܘܘ ܠܝ ܕܢܫܐ. ܘܡܛܠ ܕܡܠܡܚܙܐ ܗܘܡܠ ܟܕ ܐܡܪ ܐܢܐ. ܕܘܠܐ ܠܟ
ܕܠܡܘܕܐ ܐܡܟܪ ܘܠܐ ܐܝܟ ܢܠܝܟܐ. ܢܛܦܘ ܘܐܬܠܘܝ ܡܢ ܦܘܪܫܢܐ ܘܐܟܬܒܘܝ ܟܡܢܠ ܐܫܬܘܕܝܬܐ
ܘܪܘܡܐ ܗܘܝ. ܟܕ ܡܢܝ ܡܟܬܪ ܘܡܢܝܪ ܠܟ. ܘܐܬܦܪܫ ܡܢ ܐܒܪܗܘܢ. ܗܕܐ ܐܠܡܗ ܐܦܣܘܪܐ
ܘܐܬܠܟ ܕܡܢܝܐ ܐܠܐܗܘܬܐ. ܘܟܬܒܗ ܐܪܥܗ ܢܛܦܘܗܝ ܠܛܘܪܝܢ ܒܪ ܐܪܟܠܝܘܣ. ܘܟܕ ܠܐ
ܐܟܬܒܗ ܠܐܠܟܣܢܕܪܝܐ [95] ܕܡܟܬܒܪܘܢ ܒܝܬܠܗ ܡܛܠܗܘܢ ܘܟܢܫܐ ܐܘܟܝܘܗܝ. ܘܐܝܬܝܐ ܐܡܪܝܢ ܕܒܗܡ
ܡܫܠܐ ܒܟܪܝܪܐ ܐܪܥܘܗܝ ܘܐܬܦܪܐ.
ܡܟܬܒܐ ܕܝܢ ܡܟܢ ܟܕܐ ܡܢ ܠܡܬܐܪܘܗܝ ܕܪܘܡܢ ܕܢܦܫܐ ܐܝܟܐ ܒܡܠܪܘܡܣ ܘܐܠܐܗܘܬܐ ܘܟܕ ܠܐ
ܡܢ ܐܬܪܦܢ. ܒܬܪ ܒܠܗܘܢ ܐܦܣܘܪܐ. ܘܡܛܪ ܠܗ ܡܫܡܫܢܐ ܕܡܬܝܢ ܠܢܦܫܬܐ. ܘܠܐ ܡܛܠ
ܘܐܟܠܗܘܢ ܠܟܪ. ܘܐܬܪܦܟ. ܘܒܬܪ ܠܐܪܐܡ ܡܬܝܢ ܟܕ ܐܬܐ ܡܟܬܒܐ ܠܪܘܡܢ. ܕܢܠܗ ܪܡܫܐ ܡܢ ܢܟܬܠܗ
ܘܡܟܬܒܐ ܕܢܦܫܗܘܢ ܡܛܠ ܠܡܬܐܪܘܗܝ. ܐܠܐ ܡܟܬܒܗ ܠܢܡܬܗܘܢ ܕܗܢܝ ܢܦܫܗ. ܘܟܕ ܒܪܬܟܢ ܡܐܪܬܐ
ܒܪܘܚܐ ܘܐܦܬܝܢ: ܦܢܐ ܡܟܬܒܐ ܕܐܬܠ ܠܗ ܟܝܢܐ ܪܚܡܐ ܦܠܟܘܬܗ. ܐܝܟܢܐ ܟܕ ܚܕܐ ܘܠܐ ܐܝܟ ܒܬܪ
ܦܠܟܘܬܗ ܠܐܠܐ: ܡܛܠ ܦܫܝܛܐ ܕܡܫܬܪܝܐ ܘܦܩܕ ܕܐܬܐ ܠܡܬܐܪܘܗܝ ܘܐܪܥܗܘܢ ܢܦܫܗܘܢ ܠܟܝܢܐ.
ܟܡܐ ܕܝܢ ܡܟܬܒ ܕܚܕ ܗܘ ܡܡܫܚܐ ܘܟܕ ܐܦܣܩܬ ܗܘܐ ܠܟ.
ܒܬܪ ܠܐܘܢܓܝܘܬܐ: ܐܘܕܒܣܘܬܐ.
ܗܢܐ ܕܪܗܡܢ ܗܘܐ ܘܥܒܘܕܝ ܡܟܬܒܐ ܒܥܪ ܠܐܘܢܓܝܘܬܐ ܒܬܪ ܕܡܫܚ ܠܐܘܢܓܝܘܬܐ.

The emperor convened a fresh synod of 150 [97] bishops at Seleucia. Then Eusebius, Eudoxius and Aetius went to the emperor, as Eudoxius anathematised anybody who asserted that the Son was of another substance than the Father, or was a created being. The emperor commanded them to anathematise the word 'consubstantial', and exiled those who refused to do so. Then Cyril of Jerusalem was also expelled, after serving as a bishop for twelve years, and was succeeded by Hadrian. At the same time Macedonius of Constantinople was ejected from his throne, which he had occupied for five years. He was succeeded by Eudoxius, who had previously sat at Antioch for three years.

After Eudoxius, MELETIUS [Meletius, 361–79]. He had earlier been bishop of Sebastia of the Armenians, and when he at first put forward nothing contrary to the faith, he was accepted by all. But one day he delivered a sermon, and showing three fingers said: 'We profess three persons, and acknowledge them to be one.' [99] The Arians saw that he was devoted to the Nicene faith, and ejected him two years later. The blessed John Chrysostom was taught by him, and he also consecrated the holy Basil, bishop of Caesarea of Cappadocia, Peter of Sebastia, and his brother Gregory of Nyssa.

There flourished at that period Gregory Theologus, bishop of Nazianzus, and his brother Caesarius and his father Gregory.

After Meletius, EUZOIUS the Arian [Euzoius, 361–76] occupied the throne. At the same time, PAULINUS [Paulinus, 362–88] governed the party of the Orthodox, that old man whom we mentioned as having succeeded Eustathius.

There flourished at that period the heretic Apollinaris. He was a native of Alexandria, and was given a pagan education there. He then went to Laodicea, where he married and fathered a son whom he also called Apollinaris. He was later ordained a priest by Theodotus, the bishop of that region, and his son was appointed a reader. They became friendly with the pagan sophist Epiphanius and defected to him, so Theodotus deposed them both from their offices. Later, they were excommunicated completely from the Church. The younger Apollinaris then scraped acquaintance with some deposed bishops, [101] and they consecrated him bishop for some diocese or other. Then he and his father preached a heresy of grades and measures, saying that the Spirit was lesser than the Son, and the Son was lesser than the Father (Arius, while insisting that the Son and the Spirit were distinct from the Father, nevertheless admitted that they were equal); and that the spirit assumed by the Son was not intellectual, but vegetable, as God supplied the lack of a mind.

At the same time Eunomius also put forward a heresy, saying that God by his nature knew nothing more than us, but knew only that which we knew about him.

At the same time there flourished Aod at Edessa, who was an archdeacon and adhered to the teaching of the Desanitae.

ܘܐܦ ܟܕ ܡܠܟܐ ܗܘܣܪ̄ܘ ܕܡܕܝܐ [97] ܘܣܡܡܢ ܟܣܠܟܣܢܐ. ܘܐܘܣܟܢܘܣ ܘܐܘܪܘܟܣ ܘܐܐܬܝܘܣ ܣܓܝܘ ܟܠܐ ܡܠܟܐ. ܘܐܘܪܘܒܫܘܠܘܣ ܐܝܬܘܗܝ ܠܟܠܗ ܕܐܡܪ ܕܡܫܝܚܐ ܒܪܐ ܡܢ ܐܒܐ. ܐܘ ܕܒܪܢܫܐ ܐܠܗܘܗܝ. ܘܐܟܒ ܐܝܟ ܡܠܟܐ ܕܫܪܝܬܐ ܠܒܗ ܕܒܪ ܟܣܝܐ. ܘܟܕ ܠܐ ܐܬܦܫܩ ܗܕܐ ܐܝܟ. ܘܐܦ ܡܘܪܟܣ ܕܐܘܪܝܣܛܘ ܐܠܗܐ ܒܬܪ ܕܫܡܗ ܠܐܪܒܥܝܢ ܫܢܝܢ. ܘܫܡܗ ܗܕܪܝܢ. ܘܡܫܡܫܘܢܘܣ ܠܘܩ ܕܡܘܣܟܝ ܟܕ ܫܡܗ ܣܓܝ ܫܢܝܢ ܐܠܗܐ. ܘܡܠܟ ܐܘܪܘܒܫܘܠܘܣ ܒܬܪ ܕܗܘܐ ܒܐܬܘܪܐ ܠܐܠܦ ܫܢܝܢ.

ܒܬܪ ܐܘܪܘܒܫܘܠܘܣ: ܡܣܠܝܛܘܣ.

ܗܢܐ ܐܦܣܩ ܗܘܐ ܕܡܟܬܒܬܐ ܕܐܬܢܣܐ. ܟܕ ܟܡܕܡܐ ܠܐ ܡܕܡ ܡܡܠܠ ܗܘܐ ܡܛܠ ܕܡܡܬܘܐܐ ܐܬܡܠܠ ܡܢ ܟܠܗ. ܟܕ ܕܝܢ ܟܣܝ ܡܢ ܩܕܡܝܢ ܡܠܟܘܬܗ ܗܘܐ ܘܐܡܪ. ܟܕ ܡܫܘܐ ܠܐܠܦ ܙܒ̈ܢܝܢ ܘܐܡܪ ܕܠܐܠܦܐ ܡܫܡܥܢ ܡܫܘܝܢ. [99] ܘܡܢ ܡܢܟܝܢ ܠܗܘܢ ܒܪܗ ܐܪܣܘ ܕܗܡܣܘܬܐ ܕܝܢܐ ܐܣܝܪ. ܘܡܕܐܘܗܝ ܠܒܪ ܠܐܪܒܥ ܫܢܝܢ ܕܫܡܗ. ܘܒܬܪܗ ܐܬܐܠܟܝܢ ܡܪܝ ܐܘܪܝܘܣ ܦܘܠܐ ܕܕܗܒܐ. ܘܗܘ ܐܡܪܝܢ ܠܡܢ ܟܡܠܟܘܬܗ ܐܦܣܩ ܠܡܣܪܝܐ ܘܡܬܬܘܡܝܐ ܐܝܟ ܦܪܢܣܐ ܕܦܛܪܘܣ ܕܡܟܬܒܬܐ. ܘܐܝܟ ܕܦܪܢܣܘܪܝܗ ܕܝܘܡܐ. ܘܡܠܟܝܢ ܗܘܐ ܐܦ ܦܪܢܣܘܪܘܣ ܐܠܟܣܘܣ ܐܦܣܩ ܕܐܬܪܝܘܗܝ ܘܐܝܟܘܗܝ ܡܫܪܘܣ ܘܦܪܢܣܘܪ ܐܟܘܗܝ.

ܒܬܪ ܡܣܠܝܛܘܣ: ܐܘܪܝܘܣ.

ܐܪܝܐ ܕܝܢ ܟܕ ܠܦܠܐ ܕܐܘܪܐܘܒܣܘ ܦܘܠܝܘܣ ܗܘ ܡܫܐ ܕܐܡܪܝܢ ܕܗܘܐ ܣܠܩ ܐܘܣܛܠܐܘܣ ܡܕܒܪ ܗܘܐ.

ܟܕ ܗܢܐ ܕܝܢ ܐܦܟܠܣܐܘܣ ܗܘܐܡܐ. ܗܢܐ ܡܢ ܠܟܣܒܪܐ ܗܘܐ ܘܟܘܠܟܐ ܕܟܬ̈ܒܐ ܡܕܪܫ ܗܘܐ. ܘܐܦ ܠܠܘܕܝܐ ܘܢܣܒ ܐܢܬܬܐ ܘܗܘܐ ܠܗ ܒܪܐ ܘܫܡܗ ܟܣܘܣ. ܘܗܘܐ ܗܘ ܡܫܡܫ ܡܢ ܐܬܘܪܝܐ ܐܦܣܩ ܕܐܡܪ. ܘܒܪܗ ܗܘܐ ܡܠܟܐ. ܘܟܕ ܐܬܐܝܣ ܒܗ ܐܦܩ ܡܣܦܣܛܐ ܣܝܦܐ ܐܝܟܢܐ ܠܒܪܗ. ܘܟܠ ܗܕܐ ܛܠܐ ܐܝܟ ܠܐܬܘܪܝܐ ܡܢ ܠܡܫܡܫܐ. ܘܠܒܬܪ ܐܬܪܝܘ ܒܠܡܠܟ ܡܢ ܒܬܐ. ܟܕ ܐܢܬܦܟܠܣܐܘܣ ܛܒܐ ܟܠܐ ܐܦܣܩܦܐ. ܐܡܪܝܢ ܡܡܠܬܐ [101] ܘܐܡܪܝܢܘܗܝ ܐܦܣܩ ܠܡܪܢܝܬܐ ܘܠܐ ܡܫܡܫܐ. ܘܗܘ ܘܐܟܘܗܝ ܐܟܘ ܗܘܪܡܣ ܕܕܪ̈ܝܐ ܘܡܬܩܫܝܐ. ܟܕ ܠܒܪܝܐ ܕܟܘܪ ܡܢ ܒܪܐ ܐܡܪܝܢ. ܘܠܒܪܐ ܡܢ ܐܒܐ. ܐܪܘܣ ܓܒܪ ܠܟܒܪܐ ܘܪܘܚܐ ܥܩܡܝ ܕܠܐ ܚܕܐ ܠܗܘܢ. ܘܢܣܒ ܒܪܐ ܢܦܫܐ ܠܐ ܡܬܘܣܝܐ ܐܠܐ ܕܪܓܠܝܢܐ ܘܐܠܗܘܬܐ ܡܠܟܐ ܠܗ ܕܘܟܐ ܗܘܬ.

ܘܗܘ ܕܒܢܝܐ ܐܦ ܐܘܡܫܘܣ ܐܟܘ ܗܘܪܡܣ. ܐܡܪ ܗܘܐ ܓܝܪ ܕܐܠܗܐ ܠܡ ܒܟܣܘ ܡܕܡ ܡܠܦ ܡܢ ܠܐ ܚܕ. ܐܠܐ ܗܘ ܡܢܐ ܕܚܝ ܢܒܝܢ ܠܟܘܠܗ ܗܘ ܒܟܣܘܝ ܚܕ. ܒܗܝ ܠܘܩܒܠ ܡܠܟܐ ܗܘܐ ܠܐܘܪܗ. ܐܠܗܐ ܗܘܐ ܓܝܪ ܐܘܪܝܕܣܘܣ ܘܟܘܠܟܐ ܕܕܪ̈ܝܐ ܢܩܦ.

At that time Julian inherited the empire, and ordered all the bishops to return to their thrones, with the result that Athanasius also returned to Alexandria; for in this way that pagan was hoping by subtlety to persuade them to recognise his authority; but when they discovered his stratagem, they took refuge in flight. Athanasius also fled, claiming in his defence that it was no shame to flee from persecution. David, he said, had fled from Saul, Jacob from Esau, and Elijah from Ahab [103] and Jezebel; and when they let down Paul from the wall in a basket, the Lord had said to him: 'When they persecute you in one city, flee to another.' So Athanasius escaped from this persecution, and was again received with joy by the Alexandrians. But the pagans again denounced him to the emperor, and he fled for the fourth time, saying: 'Let us retire just for a short while, my brothers, since this is a small cloud, which will soon pass and be dissolved.' While he was travelling aboard a ship, his persecutors seized him and asked his companions about him, who replied as follows: 'He is not far from you. Pursue him quickly, since he is just in front of you.' When they passed on, this blessed man returned to Alexandria, where he hid himself throughout Julian's reign with a certain virgin who had been consecrated to God.

Maris of Chalcedon, a man bowed down with age, who had lost the use of his eyes, went to see Julian, and bitterly denounced him. The pagan laughed at him and said: 'Blind man, why does your Galilean not heal you?' 'I praise God,' replied Maris, 'that he has made me blind, so that I do not have to see a pagan like yourself.' He said more in the same vein, but Julian heard him placidly, without becoming angry, as he always affected the manners of a philosopher. On one occasion, when he entered Aleppo, he spoke to a wealthy Christian whose son had relapsed into paganism. 'Do not force your son to profess your religion,' he said, 'just as I do not force you [105] to profess mine.' The nobleman replied: 'Surely, Your Majesty, you do not speak up for a renegade who has abandoned the truth and hates God?' Julian, who liked to pretend to the calmness of philosophy, did not lose his temper, but replied: 'How long, fellow, will you trouble us with your wickedness?' Then, turning to his son, he said: 'I will look after you, since I have been unable to persuade your father to look after you himself.'

After the death of Julian, his successor Jovian recalled the faithful exiled bishops to their thrones, and confirmed the faith of the victorious Constantine, conceding much to those who used the word 'consubstantial', and releasing them from tribute.

After the death of Jovian, his brothers Valentinian and Valens succeeded to the throne. Valens, who had been baptized by the Arians, expelled the Orthodox, banishing Meletius to Armenia and Eusebius to Samosata in Thrace. Dressed in the uniform of a Roman soldier and riding on a horse, but concealing his mitre in case he should be recognised, he travelled around the cities, ordaining bishops, priests and deacons for the Orthodox. Athanasius of Alexandria hid himself for four months in the crypt of his fathers. But the people of Alexandria raised a serious riot against the emperor Valens, and Athanasius returned in the fifth month at the order of Valens, and governed [107] the Church until his death. At that time there flourished in the desert the father Macarius, who healed a woman who had been turned into a mare.

ܘܒܗ ܒܙܒܢܐ ܕܝܢ ܐܡܟܝܢ ܗܘܐ ܡܫܠܡܢܘܬܐ. ܟܡܐ ܕܫܢܝܢ ܐܦܩܘܗ ܠܡܬܪܣܝܢܘܬܗܘܢ. ܘܟܠܐ ܐܦ ܐܬܐܣܝܘܬ ܠܡܫܡܫܢܘܬܐ. ܒܗܘܐ ܟܠܗ ܙܒܢܐ ܗܘ ܚܝܠܐ ܠܡܫܡܫܘ ܐܢܘܢ ܕܢܫܡܫܘܢ ܠܪܒܝܗ. ܗܢܘܢ ܕܟܕ ܐܫܬܘܕܥܘ ܡܢܗܘܢ ܚܕܐ ܡܢ ܡܕܡܝܢ. ܘܐܦ ܐܬܐܣܝܘܬ ܚܙܐ ܘܫܡܥ ܙܘܝܐ ܘܠܐ ܩܒܪܐ ܠܡܓܪܬ ܡܢ ܡܢܝܢ ܙܘܦܐ. ܕܒܐܦ ܕܝܢ ܡܢ ܥܠܘܗܝ ܚܕܐ. ܘܡܬܘܡ ܡܢ ܚܙܘܐ. ܘܐܟܠܐ ܡܢ ܐܢܫ [103] ܘܐܬܟܠܠ. ܘܫܘܠܡܐ ܕܐܬܦܪܢܣ ܒܗܘܢ ܡܢ ܚܘܒܐ. ܘܡܢܢ ܐܡܪ. ܡܠܐ ܕܙܕܩ ܠܗܘܢ ܒܫܒܝܚܘܬܐ ܗܘܐ ܚܙܘܗ ܠܡܢܝܢܐ. ܘܡܢ ܗܝܐ ܙܘܦܐ ܐܘܒ ܗܟܢ ܐܬܐܣܝܘ ܘܐܬܡܠܟ ܡܬܠܬܐ ܡܢ ܠܡܫܡܫܢܘܬܐ. ܘܐܘܒ ܐܡܠܟ ܡܬܪܘܗܝ ܡܬܚܐ ܒܟܠܐ ܡܫܠܡܘܬܐ. ܘܥܢܐ ܪܒܠܬܐ ܘܐܘܥܐ ܕܝܢ ܐܡܪ. ܢܫܬܐ ܐܬܝܢ ܡܠܟܐ. ܡܛܠ ܕܚܝܐ ܗܝ ܪܚܘܬܐ ܘܥܒܪܐ ܘܡܫܬܘܢܝܘܬܐ. ܘܟܕ ܙܘܐ ܒܐܟܠܐ ܐܘܕܥܘܗܝ ܙܘܦܐ ܘܡܠܟܗ ܠܟܘܢ ܕܢܣܘܗ ܒܠܗܘܢ. ܘܗܢܘܢ ܦܢܘ ܕܠܗ ܫܟܝܢ ܡܛܒ ܡܢܟܘܢ. ܙܘܦܗ ܡܬܠܬܐ ܡܛܠ ܕܡܫܡܫܝܢ ܗܘ. ܘܟܕ ܒܥܢܐ. ܗܟܢ ܕܗܘ ܡܕܝ ܠܡܫܡܫܢܘܬܐ. ܘܐܡܢ ܐܬܚܫܒ ܒܟܠܐ ܒܬܘܟܠܬܐ ܚܝܐ ܕܢܝܚܬܐ ܒܠܗ ܪܓܠܐ ܕܡܫܠܡܘܬܐ.

ܡܬܪܢܣ ܕܝܢ ܕܒܠܡܫܘܬܐ ܕܫܟܝܢ ܡܛܒ ܗܘܐ. ܘܐܦ ܢܗܘܪܐ ܕܒܢܝܢܘܗܝ ܐܘܦܝ. ܦܬܝܐ ܒܟܠܐ ܡܫܠܡܘܬܐ ܘܐܟܫܗ ܡܫܬܐܠ. ܗܘ ܕܝܢ ܚܝܠܐ ܕܝܢ ܡܢܘܬܐ ܒܗ ܐܡܪ. ܐܘ ܫܡܝܐ ܠܐ ܡܬܦܠܐ ܠܟ ܕܠܗܝܢ ܗܘ ܫܟܠܠܐ. ܡܬܪܢܣ ܐܡܪ. ܡܢܘܐ ܐܢܐ ܠܐܠܗܐ ܕܫܡܫܬ ܘܠܐ ܐܚܪܐ ܦܪܘܩ ܚܝܠܐ. ܫܟܝܢܬܐ ܫܟܢ ܕܐܡܟ ܗܠܟ ܫܡܫܐ ܗܘܐ ܘܡܫܡܫܢ ܘܠܐ ܙܕܩ ܕܗܘ ܡܫܠܡܘܬܐ ܡܛܠ ܕܐܫܟܚܢ ܦܠܚܘܬܘܬܐ ܡܫܘܐ ܗܘܐ. ܘܡܫܠܡ ܐܘܒ ܕܝܢ ܒܠܠ ܘܐܡܪ ܠܪܫܝܐ ܐܝܟ ܕܪܫܛܝܐ ܘܐܣܟ ܗܘܐ ܒܪܗ. ܘܠܐ ܠܟܡ ܐܬܕܘܢ ܠܒܢܝܢ ܕܫܡܫ ܠܕܝܬܝܩܝ. ܐܡܬܐ ܘܐܦܠܐ ܐܢܐ ܒܪܐ ܐܢܐ [105] ܠܟܝ ܕܐܡܬ ܠܕܝܬܝܩܝ. ܗܘ ܕܝܢ ܪܫܝܐ ܐܡܪ. ܕܒܠܠ ܗܝܐ ܒܗܘܪܐ ܕܫܒܩ ܠܡܪܐ. ܘܫܝܐ ܠܐܠܗܐ ܩܡ ܐܝܟ ܠܝ ܐܘ ܡܫܠܡܐ. ܡܫܠܡܘܬܐ ܕܝܢ ܒܕ ܡܬܒܝܢ ܡܬܚܫܒܢܐ ܒܫܘܠܡܘܬܐ ܠܐ ܙܕܩ. ܐܠܐ ܐܡܪ. ܒܗ ܠܟܝ ܐܘ ܫܟܢܐ ܘܡܕܒܪ ܐܝܟ ܠܝ. ܘܐܬܐܦ ܒܟܠܐ ܒܪܗ ܘܐܡܪ ܐܢܐ ܡܕܩ ܐܢܐ ܕܡܠܟ. ܒܠܠ ܕܠܐ ܐܡܫܝܚ ܘܐܦܫ ܠܐܟܘܡ ܕܐܬܩ ܕܡܠܟ. ܘܟܕ ܫܦ ܡܫܠܡܘܬ ܘܫܡ ܡܫܡܫܢܘܬ ܡܬܚܫܒܐ. ܐܦܫ ܠܦܫܩܘܬ ܡܢ ܐܫܬܘܬܐ ܠܡܬܩܠܬܗܘܢ ܘܡܥܪ ܠܡܬܚܫܒܬܐ ܕܫܟܢ ܫܘܫܛ ܪܓܠܐ. ܘܠܡܫܘܕܝ ܒܫܠܡܬܐ ܕܒܪܢܫܐ ܫܟܝܢܬܐ ܫܡ ܘܠܐ ܡܕܐܬܐ ܒܟܢ.

ܘܟܕ ܡܫܡܫܢ ܡܫܡܫܢܘܬܐ. ܘܫܡ ܐܬܠܬܡܘܫ ܘܐܬܠܟܫ ܐܢܫܐ. ܗܘ ܐܘܠܟܫ ܡܛܠ ܕܡܢ ܐܪܥܗ ܒܥܒܕ ܗܘܐ ܛܥܪ ܠܐܪܬܘܕܘܟܣܘ. ܠܡܫܬܠܛܘ ܡܢ ܠܐܪܥܐ. ܘܠܐܬܚܫܒܘܬܐ ܕܡܫܝܚܐ ܒܠܐܪܥܐ. ܗܝܐ ܕܡܬܐ ܙܘܫܐ ܕܝܢ ܪܫܝܐ ܗܘܫܐ ܘܫܡ ܡܫܒܠ ܘܠܐ ܢܠܒܫ ܡܠܟܝܢ ܗܘܐ ܒܫܪܝܬܐ. ܘܟܕ ܐܦܫܩ ܘܫܡܥܐ ܘܡܫܡܫ ܠܐܘܪܬܘܕܘܟܣܘ. ܘܐܦ ܐܬܐܬܚܘ ܕܡܫܡܫܢܘܬܐ ܐܬܚܫܒ ܒܫܒܪܐ ܘܐܒܘܗܝ ܚܝܠܐ ܐܘܟܠܐ. ܘܫܡܠ ܕܡܫܡܫܢܘܬܐ ܒܒܢܘ ܙܘܒܐ ܫܟܝܢܬܐ ܒܠܠ ܡܫܒܠܐ ܐܘܟܠܫ. ܘܟܡܢ ܘܟܠܐ ܐܬܐܬܐ ܕܒܠܐ ܕܫܡܥ. ܘܒܟܝ [107] ܒܕܬܐ ܒܕܡܐ ܠܫܡܬܗ. ܒܗ ܒܪܓܠܐ ܡܬܕܝܢ ܗܘܐ ܒܡܕܒܪܐ ܐܦܐ ܡܫܪܢܫ ܘܐܦܫ ܠܐܬܠܬܐ ܕܗܘܐ ܫܘܫܛܐ.

Mar Ephrem died on 18 June in the year 682, and in the following year the great Athanasius died too, after fulfilling his office for 46 years and consecrating 284 bishops. He was succeeded by Peter, who occupied his throne for seven years. Eighty priests were then summoned, who set off to see the emperor Valens to plead for the peace of the Churches. But after they had boarded a ship and were in mid-voyage, the emperor sent men who set fire to the ship, at his order, and burned these priests to death.

At around that time the blessed Gregory of Nazianzus, who was placed in charge of the faithful of Constantinople, was consecrated by the Orthodox bishops. Themistus, a philosopher of Antioch, soothed the emperor's anger with a speech he composed, in which he said: 'Let nobody be surprised that the Christians are divided in their religion, since three hundred different cults exist among the heathen. Rather, God himself wishes [109] to be glorified in different ways, because his glory cannot be easily fathomed.'

After the death of Valens, his nephew Gratian succeeded to the throne, and the bishops returned from exile. After Gratian's death the empire fell to the believing emperor Theodosius the Great, who convened a council of 150 bishops at Constantinople and stabilised and confirmed the doctrine of consubstantiality. The chief men present at this second council were Meletius of Antioch, Timothy of Alexandria, Cyril of Jerusalem, Gregory Theologus of Constantinople and Gregory of Nyssa. They added to the Nicene symbol the following words concerning the Holy Spirit: 'the Lord, the Giver of Life, who proceedeth from the Father, and with the Father and the Son is worshipped and glorified, etc.' These words were added in opposition to the perverse doctrine of Apollinaris. The same synod decreed that Constantinople should rank second in honour after Rome, and that bishops should not seek to exercise authority in churches outside [111] their dioceses, as had been done during the persecution. It also rejected and anathematised Arius, and also Eusebius of Nicomedia, Euzoius of Antioch and the other Arians. Diodorus and Theodore, who later became heretics, were also present. When [113] the synod awarded the throne of Constantinople to the blessed Gregory Theologus, the Egyptian bishops were jealous and refused to accept its decision. He therefore voluntarily relinquished his throne, which he had occupied for twenty years, and composed a farewell address, which contained these words: 'Send me back to my little cell, to the desert, and to God.' The same council, in the light of the expulsion of Euzoius the Arian, nominated Meletius the Great to Antioch, but he died shortly afterwards.

After Meletius, FLAVIAN [Flavian, 381–404]. Because Paulinus was still alive, a tumult arose at Antioch. Paulinus, who was close to death, was unwilling that Flavian should rule alone. He was motivated by mere jealousy, as both men were Orthodox. He therefore laid his hands upon his disciple EVAGRIUS [Evagrius, 388–93], and appointed him in his place. The appointment was illegitimate, as the canons required a bishop to be consecrated by three other bishops. Then the Romans and the Egyptians, who favoured Evagrius, urged the emperor to drive out Flavian.

ܘܟܕ ܡܛܐ ܐܦܪܝܡ ܠܘܬ ܒܝܘܡܝ̈ ܗܠܝܢ ܗܟܢ̈ܐ. ܘܒܬܪ ܙܒܢܐ ܚܕ ܙܥܘܪ ܠܐܬܬܐܝܩ̈ܘ. ܒܬܪ ܕܫܡܥ ܫܢܝ̈ܐ ܡܥ̈ܐ. ܘܒܬܪ ܐܦܝܣܩ̈ܘܦܐ ܙܥܝܪ̈ܐ. ܘܡܢ ܒܬܪܗ ܦܛܪܘܣ ܫܢܝ̈ܐ ܡܥܛ. ܘܐܬܬܣܝܡ ܠܐܦܝܢ ܒܥܘܬܐ ܕܢܬܬܘܝ ܥܡܗ ܘܐܬܥܒܕ ܡܥܒܕܐ. ܡܛܠ ܚܝܠܐ ܕܕܝܢܐ. ܘܡܢ ܐܠܝܢܘܢ ܕܠܥܠܐ ܘܕܐܦ ܥܡܗܘܢ ܚܙܘ ܡܥܒܕܐ ܘܐܘܚܕ ܢܘܪܐ ܕܠܥܠܐ ܘܐܘܡܝ ܠܥܕܬܐ.
ܗܕܝܢ ܐܬܬܐܣܪ ܡܢ ܐܦܝܣܩ̈ܘܦܐ ܐܘܪܬܕܘܟܣܘ ܚܕܝܐ ܢܣܛܘܪܝܢܘܣ ܘܐܬܡܢܝܘ ܕܗܘܐ ܚܙܝ ܠܟܢܘ̈ܫܝܐ ܘܒܩܘܣܛ̄. ܘܐܬܡܥܝܛܘ ܦܠܘܣܦ̈ܐ ܕܐܢܛܝܘܟܝܐ ܐܝܟ ܠܫܥܒܕܗ ܘܡܥܒܕܐ ܕܝܢ ܡܠܦܢܐ ܕܥܕܬ. ܘܐܡܪ ܠܗ. ܕܠܐ ܐܝܟ ܢܛܘܪ ܘܫܠܡܝܢ ܕܡܘܬܩܢܐ ܕܢܦܩܘܗܝ ܕܒܥܠܐ ܡܢܚܐ ܠܘܬ ܠܐܟܠܡܣܐ ܐܝܟ ܕܢܒܝ̈ܐ. ܐܦ ܢܣܛܪ ܘܗܘ ܟܠܗ ܙܥܐ [109] ܕܡܫܝܟܘܬܗ ܢܛܠܘܢ. ܒܕܠܐ ܡܛܘܪܢܐ ܦܣܝܩܐܝܬ ܡܢܗܘܢ.
ܘܟܕ ܡܢܗ ܐܘܟܝܣ. ܘܡܢ ܢܣܛܘܪܝܘܣ ܒܪ ܐܚܘܗܝ. ܗܘ ܐܦܝܣܩ̈ܘܦܐ ܡܢ ܐܦܣܘܪܐ. ܘܟܕ ܡܢܗ ܗܘܐ ܡܢ ܠܐܘܕܘܣܝܘܣ ܙܥܐ ܡܟܬܒܐ ܡܩܡܫܝܢ. ܘܡܘܣܝܦܘܣ ܘܡܛܐ ܘܡܫܡܫ ܒܥܘܕܪ̈ܢܐ ܒܗ. ܘܒܬܠܘܢܝܬܐ ܕܒܪ ܐܬܐܠܐ ܡܢ ܘܡܢܪ. ܐܠܝܢܘܢ ܗܘܘ ܕܝܢ ܩܕܝܫܘ ܕܗܘܐ ܡܘܣܝܦܘܣ ܘܐܪܬܝܢ. ܡܟܬܒܢܘܬܐ ܘܐܢܛܝܘܟܝܐ. ܘܦܬܘܣܛܐܢܐ ܘܐܠܡܣܝܕܪܐ. ܘܡܘܪܢܝܬܐ ܘܐܘܪܫܠܡ. ܘܢܣܛܘܪܐ ܠܐܘܟܠܝܣܘܣ ܘܢܠܘܗ ܘܡܘܣ̈ܦܐ. ܘܢܣܛܘܪܝܘܣ ܘܒܘܣܐ. ܘܗܢܝܢ ܐܘܣܦܘ ܒܡܫܝܘܬܐ ܘܒܫܝܐ. ܡܟܠܬܐ ܕܟܠܐ ܙܥܝܐ ܡܢ̈. ܘܐܠܘ ܡܢܝܐ ܡܠܝܚܝܐ ܕܟܠܐ. ܗܘ ܕܡܢ ܐܚܐ ܢܦܩ ܘܡܢ ܒܪܐ ܡܫܡܠܝܢ ܘܡܫܡܠܝܢ ܘܡܪܬܐ. ܘܗܘܝܢ ܡܢ ܠܘܩܒܠ ܒܢܝܐ ܠܐܪܥܐ ܕܐܦܘܟܠܝܣܘܣ. ܘܗܘܐ ܡܘܣܝܦܘܣ ܠܡܫܟܚ ܠܥܘܣܩ̈ܐ ܐܡܪܐ ܟܠܙ ܙܘܥܝܐ. ܘܠܐ ܢܦܩܘܗܝ ܐܦܝܣܩ̈ܘܦܐ ܒܕܝܢܐ ܕܟܪ ܡܢ [111] ܠܐܝܩܪܗܘܢ. ܗܘܐ ܕܡܛܠ ܙܘܥܐ ܗܘܐ ܗܘܐ ܦܣܝܩܐܝܬ. ܡܕܝ ܕܝܢ ܘܐܣܬܪܩܬ ܒܡ ܐܪܘܣ ܠܐܘܣܒܝܘܣ ܕܡܘܣܡܘܕܐ ܘܠܐܘܪܝܘܣ ܘܐܢܛܝܘܟܝܐ ܘܠܐܣܬܝܐ ܐܪܥܘ. ܘܐܝܟ ܗܘܐ ܒܗ ܕܡܘܕܘܪܘܣ ܘܠܐܘܕܘܪܘܣ. ܗܟܝܠ ܕܒܬܪܡ ܗܘܐ ܗܪܛܝܩܘ. ܘܟܕ [113] ܡܘܣܝܦܘܣ ܕܡܢܗ ܠܟܢ̄ ܢܣܛܘܪ̄ ܠܐܘܟܠܝܣܘܣ ܒܪܘܡܝܐ ܘܡܘܣ̈ܦܐ. ܐܦܝܣܩ̈ܘܦܐ ܡܕܪܬܐ ܡܫܡܫܝܢ ܗܘܘ ܘܐܪܬܝܢ. ܟܕ ܗܘܐ ܐܢܛܐܠܐ ܘܡܟܡܪ ܒܪܚܡܘ ܟܠܙ ܒܥܕܢ ܫܢܝ̈ܢ ܕܗܘܐ ܒܗ. ܘܟܕ ܡܠܦܢܐ ܡܘܬܛܝܛܪܝܢ ܘܐܡܪ ܒܗ. ܦܘ ܠܟ ܠܟܘܪܘܣܝܐ ܘܠܣܘܪܝܐ ܘܠܐܠܗܐ. ܘܗܘ ܡܘܣܝܦܘ ܒܝ ܠܐܘܪܝܘܣ ܐܪܥܐ ܕܡܠܟ. ܠܡܫܟܠܬܘܢ ܙܥܐ ܡܫܘܐ ܠܐܢܛܝܘܟܝܐ ܘܡܣܝܦ ܡܢܗ ܡܫܟܠܬܘܢ.
ܟܠܙ ܡܫܟܠܬܘܢ ܦܠܐܒܝܢܘܣ.
ܒܝ ܐܦ ܦܘܠܝܢܘܣ ܕܒܥܠ ܚܝܐ ܗܘܐ. ܘܡܬܟܬܒܐ ܗܘܐ ܩܪܝܡܐ ܠܐܢܛܝܘܟܝܐ. ܘܟܕ ܡܢܕ ܡܘܬܗ ܕܦܠܒܝܢܘܣ. ܘܠܐ ܙܥܐ ܕܢܦܩܘܣ ܦܠܐܒܝܢܘܣ ܒܟܢܘܫܝܐ ܒܝܢ ܫܢ̈ܝܐ. ܘܐܦ ܠܐܪܝܘܣ ܐܘܪܬܕܘܟܣܘ ܗܘܐ. ܡܢ ܐܚܪܐ ܒܠܐܘܟܠܝܣܘܣ ܠܐܟܢܫܗ ܘܐܫܟܚܗ ܒܪܘܚܐ. ܘܐܦ ܕܠܐ ܢܫܡܥ. ܒܗ ܕܡܢܬܐ ܦܫܝܩ ܕܟܠܐ ... ܐܦܝܣܩ̈ܘܦܐ ܠܐ ܢܬܐܡܪ ܐܦܝܣܩ. ܙܘܥܐ ܕܝܢ ܘܡܕܪܬܐ: ܡܕܒܪܝܢ ܗܘܘ ܠܐܘܟܠܝܣ ܘܡܠܟܝܢ ܠܟܠܢܐ ܕܢܛܪܘ ܠܦܠܐܒܝܢܘܣ.

He was summoned to Constantinople, so that he might travel on to Rome, [115] but he excused himself on the pretext of winter, promising to set out in April, and went back to Antioch. So they again egged on the emperor, who summoned him a second time. But the emperor found nothing in his conduct to justify his deposition, and ordered him to return to Antioch a second time. Later, when the emperor returned to Rome, Flavian despatched Acacius of Aleppo to him. The emperor negotiated a peace between him and the Romans, and the Egyptians were also placated.

At that time the emperor Theodosius searched out and abolished two detestable abuses at Rome. Firstly, the booths of the prostitutes used to stand next to the mills, so that any stranger entering the city would use them and be detained there in broad daylight. The emperor therefore ordered that the huts of the prostitutes should be burned down. Secondly, if a woman was detected in adultery, they used to arrest her and bring her to a certain house and attach little bells to her, so that she would be recognised as a whore, and that lustful men would then be forced to shun her. The emperor also abolished this custom, and ordered that she should be tried as an adultress, and should be punished by death if her crime merited it.

The same emperor also decreed that a woman should not become a deaconess before she reached the age of seventy. At that time a certain deacon had sinned with a noble lady; and when she confessed her sin to the priest, he accused the deacon of this crime, and he was degraded from his rank. [117] Then Nectarius, at the persuasion of the priest Eudaemon, released some priests who had been set to penance, and allowed every man to approach the sacred mysteries in accordance with his own conscience. Socrates Scholasticus thereupon said to this Eudaemon: 'Your counsel is either harmful to the Church, or not. Assuredly, you have ruled that we should not condemn one another's faults, nor obey the command of the Apostle, who said: "Do not communicate with the works of darkness, but rather argue against them."'

The same Socrates also insisted that many different customs were observed by the faithful in different places. The Christians of Rome, for example, fasted for only three weeks before Easter and were called 'forty-day fasters', while others began to fast seven weeks before Easter. Others differed in what they ate. Some Christians refused to eat any living creature during the time of the Fast, while others ate fish or birds, believing that fish came from water; while others abstained from mutton and from the fruits of trees. Some ate only dry bread, while others fasted up to the ninth hour. As there was no authoritative statement on these matters, it was felt that the Apostles had left these things [119] to the conscience of the individual, so that he should not do penance from fear or necessity.

ܘܟܕ ܐܬܐܘ ܠܡܦܩܘܗ̈ܝ ܐܢܫ ܕܐܬܐ ܠܘܬܗ. [115] ܐܬܟܠܠ ܟܗܢܘܬܐ ܘܐܡܪ ܕܠܝܬܝ ܐܙܠܬܐ. ܘܗܦܟ ܠܐܣܛܘܟܐ. ܘܐܘܒ ܠܒܠܛܘܗܝ ܠܡܠܟܐ ܘܐܬܐܘ ܘܐܙܠܝܢ. ܘܠܐ ܡܕܡ ܐܡܟܢ ܠܡܐܘܗܝ ܕܢܦܩ ܠܡܢܬܐ. ܘܗܟܢ ܘܦܠ ܡܬܪܢܣ ܠܐܣܛܘܟܐ. ܘܟܕ ܫܡܥ ܡܠܟܐ ܠܘܬܗ ܚܙܪ ܦܠܐܛܝܢܘܣ ܠܐܦܝܣܩܘܦܐ ܘܫܠܚ ܠܘܬܗ. ܘܟܕ ܚܙܐ ܟܠ ܪܘܚܐ ܟܡܪܝܪܘܬܗ ܘܡܠܟܐ. ܘܐܦ ܡܪܝܐ ܐܬܟܪܗ.
ܟܕ ܒܪܒܐ ܠܐܘܣ ܫܘܒܪܢܐ ܡܫܝܪܐ ܐܡܟܢ ܡܠܟܐ ܠܐܦܪܘܩܢ ܒܪܘܗܝ ܘܠܡܬܠܘܗܝ. ܐܝܟ ܡܢ ܦܘܩܕܢܐ ܘܪܒܬܐ ܕܟܠ ܚܝܠ ܪܘܚܐ. ܕܡܬܦܫܝܢܐ ܕܟܠ ܗܘܐ ܠܟܠܗܘܢ. ܡܠܟܐ ܗܘܐ ܠܡܠܟܝܢ ܢܦܬܪܐ ܘܪܒܐ. ܘܗܟܢ ܡܠܟܐ ܘܐܡܪ ܠܟܠܬ ܪܒܬܐ. ܘܐܡܪܐ ܦܬܠܬܐ ܕܡܬܐܡܪܐ ܗܘܐ ܒܪܘܚܐ. ܐܡܪܝܢ ܗܘܘ ܠܗ ܘܗܡܡܝܢ ܒܟܠܬܐ ܡܕܡ ܡܢ ܬܠܝܢ ܒܗ ܠܐܦܘܪܐ ܕܬܬܐܡܪ ܘܪܒܬܐ ܗܘ. ܘܐܣܦܪܐ ܡܬܬܪܝܢ ܗܘܘ ܒܗܘ ܡܢ ܡܠܝܢ. ܘܐܦ ܠܗܘܐ ܚܕܐ ܟܠܗܝܢ ܡܠܟܐ ܘܗܟܢ ܕܪܒܬܐ ܬܬܪܚܡ ܘܠܝ ܗܘܐ ܠܟܘܬܐ ܬܫܘܒܬܐ.
ܘܗܟܢ ܬܘܒ ܗܘ ܡܠܟܐ ܢܩܘܫܐ. ܘܐܬܬܐ ܠܐ ܬܗܘܐ ܡܫܡܫܢܝܬܐ ܐܠܐ ܐܢ ܒܪܬܐ ܡܟܝܢ ܡܬܝܢ. ܘܟܕ ܒܪܒܐ ܡܩܡ ܚܕ ܢܦܠ ܒܗ ܐܬܬܐ ܒܪܬܐ ܫܦܝܪܐ. ܘܟܕ ܐܬܝܠܕ ܠܡܫ̈ܐ ܦܪܘܣ ܠܡܩܡ ܘܢܦܠ ܡܢ ܪܓܠܗ. [117] ܗܟܝܢ ܐܘܪܚܗܘܢ ܦܫ ܡܟܝܢ ܠܒܝܬܐܢܘܣ ܘܐܘܩܡ ܠܡܫܝܚܐ ܕܟܠ ܐܬܟܪܗ. ܘܡܟܡ ܕܡܟܝܢ ܒܐܬܪܘܬܗ ܢܬܡܪܒ ܠܐܪܥܐ ܡܪܝܐ. ܕܒܐܬܪܗ ܘܐܘܪܚܗܘܢ ܗܘܐ ܐܡܪ ܡܘܡܢܝܛܘܣ ܡܬܠܟܠܐ ܕܪܒܐ ܕܡܬܟܠܝܢ ܒܟܡ ܐܘ ܡܘܬܐ ܟܠܝܬܐ ܐܘ ܠܐ. ܒܪܡ ܟܠܟܐ ܗܘܐ ܘܠܐ ܢܦܫ ܡܦܟܬܐ ܘܡܬܪܐ. ܘܠܐ ܢܛܪ ܡܟܠ ܡܟܝܢܐ ܕܐܡܪ. ܠܐ ܗܘܝܢܝ ܡܬܟܘܠܝܢ ܠܟܒܪܐ ܕܡܘܬܐ. ܐܠܐ ܡܬܪܐܡܐ ܐܦܘܗ.
ܘܐܘܒ ܐܡܪ ܗܘ ܡܘܡܢܝܛܘܣ. ܕܡܢܐ ܪܒܝܢ ܐܟܠܝܢ ܕܚܕܐ ܗܡܟܢܐ ܐܢܘܢ. ܦܪܝܫܝܢ ܒܪܘܚܬܐ. ܗܘ ܓܒܪ ܗܘܘ ܕܒܪܘܗܝ ܐܬܟܪ ܡܟܝܢ ܒܟܝܢܗ ܡܕܡ ܦܪܝܫ ܙܒܢܝܢ ܘܡܬܐܡܪ ܠܡܬܪܡܝܬܐ. ܐܡܪܢܐ ܕܝܢ ܡܕܡ ܡܟܢܐ ܡܟܝܢ ܕܦܪܝܫ ܡܡܪܝܢ ܒܪܘܚܐ. ܘܐܡܪܢܐ ܐܦ ܒܡܬܩܟܠܬܐ ܦܪܝܫܝܢ. ܐܝܟ ܓܒܪ ܕܬܪܝܨܘܬܐ ܕܡܢ ܟܠ ܕܐܝܟ ܒܗ ܢܦܫܐ ܢܛܪܝܢ ܢܦܫܬܗܘܢ ܒܪܘܚܐ. ܘܐܝܟ ܕܐܦܟܝܢ ܢܦܫܐ ܒܟܝܢܗ. ܘܐܡܪܢܐ ܒܡܢ ܢܦܫܐ ܐܦ ܦܪܝܫܬܐ ܠܗܘܢ. ܟܕ ܐܝܟ ܢܦܫܐ ܡܢ ܡܢܬܐ ܡܬܦܪܫܝܢ ܠܗܘܢ. ܐܡܪܢܐ ܬܟܝܢ ܘܡܢ ܒܢܝܢܐ ܘܡܢ ܦܐܪܐ ܘܐܝܠܢܐ. ܘܐܡܪܢܐ ܠܢܦܫܐ ܡܢܝܢܐ ܟܝܢܗ ܡܬܦܠܓܢܝܢ. ܐܡܪܢܐ ܠܟܠܗܘܢ ܡܟܝܢ ܙܒܢܝܢ. ܘܡܬܦܠܓ ܘܟܠܗ ܕܗܘܐ ܐܝܬܘܬܐ. ܠܪܘܚܐ ܕܟܠܗܘܢ [119] ܐܦܫܘ ܡܬܬܝܚܐ. ܕܠܐ ܡܢ ܕܚܟܡܬܐ ܘܠܐ ܡܢ ܐܝܟܢ ܢܬܪܢܘܬ ܠܐܝܬܘܬܐ.

The Egyptians and the inhabitants of Thebais took communion after eating. At Alexandria, they read and expounded the scriptures on Wednesdays and on the eve of the feast, whereas we do so on Sundays. In Thessaly, any man who became a cleric after already taking a wife was prohibited thereafter from approaching her, under pain of deposition. In the eastern regions this was left to the conscience of the individual. As a result, many bishops remained continent of their own free will, doing so not because of the force of law, while many others bore children in lawful wedlock during their episcopate. In Thessaly, they only baptized during the days of the Fast, and for the rest of the time they died without baptism. In the churches of Antioch there were various positions for the altar, and many were set up facing the west. At Alexandria, during the period when the priest Arius was troubling the Church, a priest could not preach in church. The holy Apostles, apart from warning us against burnt offerings, blood, strangulation and fornication, imposed no other burden upon anyone; for they said: 'Thus it has pleased the Holy Spirit and ourselves.'

In the year 780 of the Greeks [AD 469, *recte* 395], the first year of the reign of the emperor Arcadius, the monastery of Qartmin was built by the holy archimandrite Mar [121] Samuel and his disciple Mar Shemʿon, who were shown the foundations of the temple and its design by an angel. Some time later Mar Gabriel became its archimandrite, who was also ordained a bishop in the year 965 of the Greeks [AD 654, *recte* 634]; and he set out to the monastery of Bar Katab, king of the Arabs, who was travelling in Beth Zabdai, and obtained from him an edict of jurisdiction over the Christian population.

At that period Epiphanius of Cyprus and Marutha of Maiperqat were distinguished for their wisdom and virtue. Marutha was sent as an ambassador to Yazdgird, king of Persia, where God worked great wonders through him.

After the death of Nectarius of Constantinople, the emperor Arcadius sent bishops to summon the celebrated John Chrysostom. John had been taught philosophy in his boyhood by Libanius and Andragathius. He then began to study the scriptures of the Church, and was taught by Diodorus of Tarsus and Carterius, [123] who were still monks at that time. One of his fellow-pupils was Theodore of Mopsuestia, and he was also an intimate of Basil the Great. He later withdrew to the mountain to study with a certain distinguished old man, and for four years learned from him the art of fighting against demons. For the sake of this study, he shut himself up for two years. Then, because of infirmity, he returned to Antioch, and was ordained a deacon by Meletius and later a priest by Evagrius, the successor of Flavian; and at the age of 28 he interpreted the Gospel and the Apostles. He was called Chrysostom, 'golden mouth', but while he zealously studied temperance, his tongue was governed more by anger than by modesty. Although he was a man of great virtue, he used to speak rashly, and was much given to unpleasant sarcasms.

ܡܕ̈ܝܢܬܐ ܘܩܘܪ̈ܝܐ ܕܒܝܬ ܐܪܡܝܐ. ܡܢ ܒܬܪ ܕܐܬܒܠܝ ܒܝܫ̈ܬܐ ܡܫܬܘܬܦܝܢ ܒܐܬܪܐ. ܒܐܒܝܫܘܬܐ ܒܐܘܪܚܐ ܘܒܕܪܘܒܝܐ ܡܢܝܢ ܒܠܒ̈ܐ ܘܡܦܟܦܟܝܢ. ܐܦܢܐ ܕܝܢ ܒܝܫ ܒܝܫܐ. ܒܐܝܟܢܐ ܗܘ ܕܗܘܐ ܡܬܢܟܝܐ ܡܢ ܐܝܟ ܠܗ ܐܝܠܐ. ܠܐ ܡܫܬܫ ܕܢܬܡܢܥ ܠܗ. ܘܐܠܐ ܢܬܠܙ. ܘܒܐܬܪܘܬܐ ܕܡܕܝܢܐ ܠܒܝܫܐ ܕܡܚܝܢ ܡܫܝܚܐ ܗܘܐ. ܘܐܦ ܐܦܣܩܘ̈ܦܐ ܐܢ ܙܟܝܢ ܢܬܠܘܢ ܢܦܫܗܘܢ. ܘܠܗ ܒܐܝܫܗ ܕܢܫܩܘܫܐ ܢܬܒܥܘܢ ܗܘܐ. ܡܫܝ̈ܚܐ ܓܒܪ ܘܡܕܒܪܢܐ ܘܐܦܝܣܩܘܦܘܬܐ ܒܝ̈ܫܬܐ ܐܘܒܕܘ ܡܢ ܢܦܫܗܘܢ ܢܦܫ̈ܬܐ. ܒܐܝܟܢܐ ܒܢܦ̈ܫܬܐ ܕܙܒܢܐ ܒܠܚܘܕ ܡܫܬܒܚܝܢ. ܘܡܥܕܪܢܐ ܡܬܠܝܢ ܘܠܐ ܒܥܝܐ. ܒܒܝ̈ܬܐ ܕܐܢܬܘܬܐ ܡܬܡܠܟ ܡܫܒܗ ܕܡܕܒܪܢܐ. ܘܡܫܝ̈ܚܐ ܠܐܦ̈ܝ ܡܥܕܪܢܐ ܡܬܡܬܝܢ. ܒܐܒܝܫܘܬܐ ܡܢ ܒܬܪ ܐܪܡܘܫ ܕܡܩܐ ܗܘܐ ܘܕܠܝܢ ܒܥܝܬܐ. ܡܢ ܡܩ̈ܐ ܠܐ ܡܬܪܓܫ. ܒܥܝܬܐ. ܘܡܫܟܚܢܐ ܡܬܡܢܐ. ܐܬܪ ܡܢ ܗܘ ܕܐܬܪܘܡ ܡܢ ܪܒܝܢܐ ܘܕܝܢܐ ܘܫܝܢܐ ܘܝܬܝܪܐ. ܢܡܪܐ ܐܪܝܐ ܠܐ ܡܫܬܡܥ ܒܠܐܝܫ. ܐܡܪܘ ܓܒܪ ܕܗܘܝܐ ܡܦܢ ܠܪܘܚܐ ܡܢ̈ ܐܦ ܠܢ.

ܘܡܫܠܡܬܐ ܡܕܝܢܬܐ ܕܐܡܟܢ ܐܘܪܚܗܘܢ ܡܠܟܐ ܕܗܘܐ ܥܠܝܗ ܡܥܡܪܬܐ ܘܗ̈ܝ ܕܩܝܡܐ. ܐܬܐ ܠܡܩܪܐ ܕܦܪܐܦܢ. ܒܐܝ̈ܕܝ ܡܪܝ [121] ܡܫܘܐܝܠ ܢܨܝܚܐ ܡ̈ܪܝ. ܘܡܪܝ ܡܫܝܚܝ ܠܬܠܡܝܕܘ. ܗܘ ܕܗܘܐ ܠܗ ܡܠܐܟܐ ܕܐܠܗܐ ܒܠܗ ܙܘܥܐ ܕܡܠܐܟܐ ܕܡܪܐ ܘܗܘܝܬܐ. ܘܒܬܪ ܕܝܢܐ ܠܐ ܝܗܒ. ܡܢ ܡܪܝ ܓܒܪܐܝܠ ܢܨܝܚܐ. ܗܘ ܕܐܦ ܐܦܣܩܘ ܐܬܐܡܪ ܒܫܡܗ ܠܡܫܡܫܘ ܘܐܬܒܠܝ ܘܫܠܡ ܕܩܝܡܐ. ܘܗܘ ܐܝܟ ܠܗܐ ܠܘܡܪܐ ܒܪ ܡܠܐܟ ܡܫܠܡܐ ܕܒܢܝܐ. ܒܝ ܐܠܗܐ ܗܘܐ ܒܓܒܪܐ ܕܒܢܝ ܕܒܝܬ ܘܫܒܩ ܡܫܟܚܘܢ ܦܩܘܕܐ ܒܠܗ ܒܥܠܐ ܕܒܪ̈ܫܬܐ.

ܘܒܗ ܒܙܒܢܐ. ܡܬܕܒܪ ܗܘܐ ܒܥܕܬܐ ܘܒܕܘܟܝ̈ܬܐ: ܐܦܝܣܩܘܦܐ ܕܩܕܡܝܗܘܢ. ܘܡܪܘܬܐ ܕܡܫܬܘܕܥ ܗܘ ܕܐܬܠܝܕ ܐܢܬܬܐ ܒܗܝ ܐܢܛܝܘܟܝ ܡܕܝܢܬܐ ܕܦܪ̈ܢܝܐ. ܘܐܦ ܠܐܘܪ̈ܚܬܐ ܕܪ̈ܘܡܝܐ ܡܢ ܐܠܗܐ ܒܐܝܕܘܗܝ.

ܘܒܢ ܡܢܗ ܢܛܪܘܗ ܕܡܘܫܐ. ܒܝܪ ܡܠܟܐ ܐܦܝܣܩܘܦܐ ܐܦܝ̈ܫܩ ܘܐܬܠܘ ܠܗܘܢ ܛܥܢܐ. ܗܘ ܕܛܠܡܘܗܝ ܒܗܝ ܠܒܝܫܘܬ ܘܐܝܪܘܬܗܘܢ ܦܠܢ̈ܘܬܐ ܐܬܪ̈ܘܢ. ܡܢ ܡܢ ܡܪܐ ܒܠ̈ܒܐ ܕܝܠܐ. ܡܢ ܕܣܘܝܪܘܣ ܕܛܪܘܫ ܘܡܪܛܘܪܘܣ [123] ܕܝܠܝܦ ܕܝܬܐ ܗܘܘ ܡܠܟܝܢ ܗܘܘ ܠܗ. ܘܐܦ ܠܐܘܪܘܣ ܕܡܫܬܡܫܛܝܐ ܒܗ ܡܠܟ ܗܘܐ. ܘܐܬܐ ܠܘܬ ܒܢ ܪܒܐ ܒܡܠܟܘܬܗ. ܘܡܢܗ ܒܛܘܪܐ ܠܗܘܢ ܫܒܐ ܡܢ ܪܒܐ ܘܡܠܟ ܗܘܐ ܡܢܗ ܒܠܝܠ ܡܪܐ ܕܚܐܪܐ ܫܢܝܐ ܐܪܒܥ. ܘܫܒܩ ܢܫܗ ܐܡܝ ܕܒܪܘܪܐ ܫܢܝܐ ܠܐܪܒܥ. ܘܫܛܠܝ ܘܐܬܡܢܝ ܒܠܗ ܠܐܝܛܘܟܝܐ. ܘܗܘܐ ܡܩܝܡ ܡܢ ܡܫܠܡܛܘܣ. ܘܒܠܪܓܝܫ ܡܫܝܚܐ ܡܢ ܐܘܪܫܠܡ ܗܘ ܕܡܢ ܒܬܪ ܦܠܚܝܢܘܢ. ܘܫܡܫ ܠܐܘܪܫܠܡ ܘܠܡܠܟܝܢܐ ܡܢ ܗܘ ܒܪ ܡܪܝ ܒܪܝܢ. ܘܐܬܐܡܪ ܒܪܘܡܝܛܝܩܘܣ ܕ̄ ܦܘܡܐ ܕܕܗܒܐ. ܘܡܢܗܪ ܗܘܐ ܒܚܝܐ ܕܒܬܘܠܘܬܐ. ܘܡܠܬܐ ܡܠܝܢ ܡܢ ܐܝܡܟܝܠܐ ܒܒܠܒܐ ܗܘܐ ܒܗ. ܘܡܢ ܐܦܝܠ ܗܘܐ ܒܠܠ ܕܒܬܪܘܗܝ ܠܐ ܝܗܒ ܗܘܐ ܒܥܠܬܗܘܢ. ܘܒܝܕܥܬܐ ܠܥܡܐ ܘܠܐ ܦܠܐ ܡܠܡܝܢ ܗܘܐ.

At the age of fifty he was appointed bishop of Constantinople. From the beginning of his episcopate he ruled harshly, and many of his clergy resented his rule. On one occasion he went to Ephesus to consecrate a bishop for that city, and during his absence [125] Severianus of Gabala came to Constantinople, where he preached and harangued the people. Serapion, John's deacon, tried to prevent him, and when John returned he summoned Serapion and told him to expel Severianus without a hearing. The empress Eudoxia thereupon reproached John, and ordered Severianus to be recalled. For a long time John refused to be reconciled with him, until the empress went in person to the church of the Apostles, accompanied by her son Theodosius the Younger, and threw herself at John's feet, begging him to be reconciled. Peace, at least in appearance, was reluctantly made between them. But John continued to attack women violently in his sermons, and threw down the statue of the empress that stood next to the church, accusing her of stealing a widow's vineyard like Jezebel; and in the end he fled because she conceived such a great hatred for him. But the people loved him greatly because of the fame of his learning.

Then Theophilus of Alexandria, yielding to human frailty, stirred up his supporters, because he wished to consecrate his priest Isidore for Constantinople. He drew into his party Epiphanius of Cyprus, who came to Constantinople after being persuaded of his good faith. There he settled in the church of Saint John outside the city, ordained a deacon without John's permission, and pronounced an anathema against the writings of Origen, to which John was greatly devoted. John then [127] told him through a messenger: 'You have contravened the canons. You have celebrated the liturgy in my church in defiance of my wishes, and have also performed an ordination. Beware lest a tumult should arise among the people.' When he heard this, he was terrified and returned.

Then John delivered a homily, in which he inveighed against all classes of women. The empress heard it, and assuming that his abuse was aimed at her, she summoned Theophilus and ordered him to convene a synod. When he arrived, he pronounced a condemnation against John, who had been invited four times but had on each occasion refused to attend. The people were highly indignant on his behalf, and would have rioted had John not prevented them. He left the city at noon, unnoticed by anybody. Then the emperor became alarmed, and ordered him to be brought back from Nicomedia, which lay opposite. When he returned, he forbade him to enter the city until after his case was judged, but the people raised a clamour and dragged him in bodily in his episcopal robes. They forced him to sit on his throne, where he delivered a sermon and restored peace. On another occasion he burned with zeal against the statue of the empress, which stood not far from the church, and spoke violently against those who had set it up. The empress, believing that his words were aimed at her, ordered a synod to be held.

ܘܟܕ ܫܡܥܘ ܗܠܝܢ ܗܘܐ ܐܦܝܣܩ̈ܐ ܒܣܘܢܗܕܘܣ. ܘܡܛܠ ܕܚܙܘ ܕܩܘܪܝܠܐ ܐܬܚܪܡ ܥܡܗ. ܗܝܕܝܢ ܐܬܟܢܫܘ
ܡܢ ܡܕܝܢ̈ܬܐ ܡܕܢܚܝܐ ܗܘܘ ܠܗ. ܘܟܕ ܐܬܘ ܠܐܦܣܘܣ ܠܡܬܟܢܫܘ ܥܡ ܐܦܝܣܩ̈ܐ. ܘܐܫܟܚܘ
[125] ܗܘܐ ܩܘܪܝܠܐ ܕܟܬܒܐ ܒܣܘܢܗܕܘܣ ܡܢ ܡܬܚܪܡ ܘܥܡ ܡܠܟܘܬܐ. ܘܐܬܚܪܡ ܠܢܣܛܘܪܝܘܣ
ܩܕܡܝܗܘܢ ܡܫܩܠ ܕܢܣܛ. ܘܟܕ ܐܬܐ ܥܠܘܗܝ ܕܢܬܪܥܘܢ ܘܠܐ ܥܢܝܐ: ܘܡܛܠ ܗܘܐ ܕܐܬܠܘܗܝ
ܐܘܪܗܝܐ ܡܠܟܬܐ ܠܢܣܛ. ܘܫܕܪܐ ܘܩܕܡ ܩܘܪܝܠܐ. ܘܢܣܛ ܠܐ ܡܛܠ ܕܐܬܪܐ ܥܡܗ. ܒܝܘܡܐ
ܕܐܬܐ ܡܠܟܬܐ ܠܥܕܬܐ ܕܡܠܟܝܢܐ. ܘܐܬܬܠ ܥܡܗ ܠܟܪܗ ܠܐܘܪܫܠܡ ܕܥܘܐ. ܘܐܪܡܝܬܗ ܥܠ
ܥܘܪ̈ܥܘܗܝ ܕܢܣܛ ܘܐܘܡܝܬܗ. ܘܠܡܝܫܡ ܥܕܬܐ ܥܡܬܗܘܢ ܚܝܠܐ ܥܪܢܐ. ܘܥܒܕܘ ܕܐܡܝܬܬ ܡܥܩ
ܗܘܐ ܠܟܢ̈ܫܐ ܣܓܝܐܬܐ. ܘܪܠܡܗ ܕܡܠܟܬܐ ܕܡܪܝܒ ܗܘܐ ܠܥܕܬܐ ܐܘܪܡܗ. ܘܡܣܝܡ ܗܘܐ ܠܗ ܐܝܟ
ܕܠܐܬܒܠܐ. ܡܛܠ ܥܪܡܐ ܕܢܦܩܬ ܡܢ ܐܘܪܚܬܐ ܕܚܫܬ ܫܬܐܬܗ ܠܘܬܗ. ܐܠܐ ܒܥܡܐ ܡܛܠ
ܡܠܟܘܬܗ ܪܘܪܒܬܐ ܐܚܝܕܐ ܗܘܬ ܠܗ.
ܘܬܐܘܦܝܠܘܣ ܕܐܠܟܣܢܕܪܝܐ ܐܬܐܬܐ ܒܥܡܐ ܣܓܝܐܐ ܗܘܐ. ܡܛܠ ܕܠܐܣܟܢܕܪܐ ܣܥܝܐ ܕܢܠܗ ܒܟܠ
ܗܘܐ ܕܢܥܢܝܢ ܠܣܘܢܗܕܘܣ. ܒܕܝܢ ܐܟܙܢܐ ܠܘܬܗ ܘܐܦ ܠܐܦܣܘܣ ܕܣܘܦܪܘܣ. ܘܟܕ ܐܦ ܗܘ
ܐܬܐ ܥܡܛܠܬܗ. ܐܬܐ ܠܣܘܢܗܕܘܣ ܘܟܕܒܐܬ ܕܥܢܐ ܢܣܛ ܕܠܒܪ ܡܢ ܡܕܝܢܬܐ ܟܕ ܗܘܝܢ ܐܝܟܐ
ܕܡܩ̈ܕܡ ܕܠܐ ܡܫܬܘܬܐ ܕܢܣܛ. ܘܐܚܪܢ ܐܦ ܠܡܠܟܘܬܗ ܘܐܘܪܫܠܝܡ ܕܥܡܗܘܢ ܫܦܝܪ ܩܪܝܒ ܗܘܐ
ܢܣܛ. ܢܣܛ ܕܝܢ [127] ܗܟܢ ܠܗ ܕܟܬܒܐ ܥܠ ܡܩܪܐ. ܒܟܬܐ ܠܡܬܩܪܐ ܒܟܬܐ ܕܝܠܗ ܘܠܐ
ܩܘܪܝܢ. ܘܐܘܩܝܠ ܐܦ ܗܟܢ ܐܝܟܐ. ܐܪܕܘܪ ܐܦ ܗܟܐ: ܘܠܐ ܢܗܘܐ ܫܦܝܪܐ ܒܥܝܢܐ. ܐܦܝܣܩܘܦܐ ܒܗ
ܫܥܬܐ ܕܣܛܠ ܘܫܕܪ.
ܘܢܣܛ ܟܕ ܠܐܘܪܫܠܡ ܘܫܕܪ ܠܟܠܗܘܢ ܢܦܩ. ܘܟܕ ܫܡܥܘ ܡܠܟܬܐ ܟܠܗ ܡܠܟܘܬܗ ܠܟܪܟܐ.
ܘܫܕܪܐ ܠܘܬ ܠܐܦܣܘܣ ܕܠܐܬܐ ܢܦܩܘ ܣܘܢܗܕܘܣ. ܘܟܕ ܐܬܐ ܘܐܘܪܚܐ ܪܚܝܩ ܩܪܝܒ ܠܢܣܛ ܘܠܐ
ܐܬܐ: ܡܠܬܘܗܝ. ܘܐܬܐܡܪ ܥܡܐ. ܘܟܕ ܡܛܠܬܐ ܡܛܠ ܥܕܢ ܗܘܐ. ܠܟܘܠ ܐܬܦܪܣ ܗܘ ܢܣܛ. ܘܢܩܡ
ܥܒܕܐ ܕܬܗܘܐ ܟܕ ܠܐ ܐܝܬ ܐܘܪܚܐ. ܡܛܠܐ ܕܝܢ ܪܒ. ܘܫܕܪ ܐܘܩܝܡܘ ܡܢ ܠܩܘܡܛܠ ܢܣܛܘܪܝܐ. ܘܟܕ
ܗܘܝܢ ܠܐ ܨܒܐ ܗܘܐ ܕܢܗܘܐ. ܒܝܘܡܐ ܕܢܬܟܢܫ ܩܕܡܘܗܝ. ܥܡܐ ܕܝܢ ܐܬܪܥܡ ܘܐܬܟܢܫܘ ܒܡܛܪܐ ܒܘܝܐ.
ܘܟܕ ܠܐ ܨܒܐ ܐܬܟܢܫܘ ܥܠ ܐܘܪܚܘܗܝ. ܘܐܪܥܡ ܘܢܘܟ ܡܛܠܐ. ܘܐܘܟ ܐܬܚܙܝ ܡܛܠ ܨܒܝܢܐ
ܕܡܠܟܬܐ ܕܐܬܐܡܪ ܗܘܐ ܨܒ ܒܝܬܐ. ܘܐܦ ܠܥܡܗ ܥܠ ܗܘܢ ܕܐܡܪܝܢܘܢ. ܡܠܟܬܐ ܕܝܢ ܥܠ
ܦܘܡܗ ܩܛܠܐ ܗܘܐ ܠܟܢ̈ܫܐ. ܘܩܪܝܢ ܕܐܘܟ ܠܐܬܪܩ ܫܘܕܪܘܢ.

When he was informed of this, he composed the following homily: 'Herodias has again gone mad, again dances, again demands John's head [129] on a platter'. Then the bishops, who were gathered in one place, condemned him because he had sat on his throne before his case had been heard, and the emperor pronounced a sentence of exile against him. He therefore left his church, and Arsacius, the brother of Nectarius, was consecrated in his place. He died shortly afterwards, and they appointed as his successor Atticus, a venerable old man.

Epiphanius died just as John had predicted he would, without returning to his throne. He is said to have predicted that John would die in exile. They were both venerable and holy men, but they made trouble for one another because of their human frailty. Socrates, in his description of these events, says thus: 'I would willingly conceal the names of those who injured John, as I am ashamed to besmirch the reputations of otherwise virtuous men, but I must write my narrative as accurately as I can.' The blessed Epiphanius was a Jew by birth, who was baptized at the age of 16 and embraced the monastic life. He received the gift of working miracles and virtuous acts, and drove out demons. He was consecrated a bishop at the age of 60, and fulfilled his pastoral office for 55 years. He is said [131] not to have performed any priestly functions nor to have conferred baptism unless he received a vision. He baptized the emperors Arcadius and Honorius.

As for John, he held his throne for only five years, and then spent three years in exile. He died in Comana. It is said of him that after his baptism he neither swore nor administered an oath, nor cursed, nor lied, nor laughed, nor drank wine, nor invited anyone to his table. In this way he offered a target to his adversaries, who accused him of living like a miser. In fact his mouth became twisted out of its normal position whenever he ate, and this was the reason why he always ate alone. After the deposition of the blessed John, all the ecclesiastical provinces in the East and in the West were troubled, and the earth quaked for seven days. At Constantinople there were continual tremors, both by day and by night, for four months, and everybody said that this was God's vengeance for the deposition of the blessed John.

[133] Theodore of Mopsuestia died at around this time, and the monks arrived, who denounced him to the emperor as a heretic, and complained about him. There also flourished at this period the priest ʿAbsimia, the sister's son of the teacher Mar Ephrem. He composed many verse sermons in the rhythm of Mar Ephrem, on the raids of the Huns that had taken place at that time. There also flourished at this period the blessed Mar Abhai in the district of Mardin, who was summoned by the emperor Theodosius on account of his fame and consecrated metropolitan of Nicaea. At that time the emperor had a terrible vision, in which an angel of God appeared to him and said: 'In vain you honour the bones of the dead, because not all of them belong to holy men.' The emperor was alarmed, and told Mar Abhai what he had seen. Then this holy man, on the emperor's orders, collected all the relics he could find within the territory of the Romans, placed them all on a pyre of logs, and set it alight. Thirty thousand relics were burned up, while eight thousand remained unharmed.

ܘܡܢ ܐܪܥܐ ܒܡܢ ܠܐܪܥܐ ܗܘܝܐ. ܛܘܒ ܐܢܘܫܐ ܡܫܬܟܚܐ. ܛܘܒ ܡܢܗܪܐ. ܛܘܒ ܠܢܦܫܗ ܕܢܦܫ
[129] ܒܫܝܢܐ ܒܠܝܐ. ܘܡܢ ܐܬܦܢܝܘ ܐܦܝܣܩ̈ܘ ܐܡܪܘ. ܕܟܠ ܕܢܦܩ ܒܟܠ ܦܘܪܫܢܐ ܩܕܡ ܕܢܣܒ
ܫܘܕܪܗ: ܗܘܐ ܠܡܬܪܥܝܢܘ: ܘܡܟܠܐ ܦܡ ܒܟܠܗܘܢ ܐܦܝܣܩܘܦܐ. ܘܢܦܩ ܡܢ ܒܝܬܗ. ܘܒܬܪܗ
ܒܝܘܡܬܗ ܠܐܦܝܣܩܘܦܘܬ ܐܢܫܝܢ ܕܢܬܒܥܘܢ. ܘܒܬܪ ܡܟܠܠ ܫܢܬ. ܘܐܦܝܣܩܘ ܒܝܘܡܬܗ
ܠܐܦܝܣܩܘܦܘܬ ܒܝܬ ܡܠܬܐ.

ܘܡܛܠ ܐܦ ܐܦܝܣܩܘܦܘ ܐܝܟ ܕܐܬܒܥܝ ܒܟܠܗܘܢ ܢܘܚ ܕܠܐ ܢܦܠ ܒܝܢܬܐ ܠܒܘܪܟܗ. ܘܐܦ ܗܘ
ܐܡܪܝܢ ܕܐܡܪ ܒܟܠ ܢܘܚ ܕܒܐܦܝܣܩܘܦܐ ܢܗܘܐ. ܛܪܗܘܢ ܟܕ ܗܠܝܢ ܡܫܠܡܐ ܗܘܘ ܘܡܪ̈ܝܐ. ܐܠܐ
ܐܢܫ ܐܬܠܝܛܘ ܠܗܝܟܠ ܚܝܪܐ. ܘܡܠܟܘܬܐ ܫܘܦܪܗܘܢ ܡܢ ܓܒܐ ܠܡܥܡܠܗ ܡܪܒܐ ܗܘܐ ܐܡܪ.
ܡܛܠܐ ܗܘܝܬ ܡܥܩܒܘܗܝ ܘܐܡܠܝ ܘܐܫܟܠܗ ܒܗܘܢ. ܡܢ ܟܕ ܐܢܐ ܡܢ ܡܠܟܘܬܗܘܢ ܐܬܪܓܠܬ.
ܠܟܘܠ ܠܒܪ ܓܒܐܐ ܘܠܐ ܢܬܠܛܠܘܢ ܠܥܣܩܐ ܘܢܬܬܠܡܐ. ܗܘ ܓܝܪ ܩܪܝܒܐ ܐܦܝܣܩܘܦܐ ܢܗܘܐ ܗܘܐ
ܒܝܬ ܠܚܡܐ. ܘܒܪ ܡ̈ܢ ܥܡܠܐ ܒܥܡ ܥܘܗܕܐ ܘܡܪܬܐ. ܘܡܛܠ ܡܫܘܠܡܢܘܬܐ ܕܫܘܒܪܐ ܠܐܪܙܐ ܘܡܝ̈ܬܐ ܘܫܩܝܦ
ܗܘܐ ܠܐܪܙܐ. ܘܒܪ ܥܠܡ ܥ̈ܡܝܢ ܗܘܐ ܐܦܝܩ. ܘܥ̈ܡܠܐ ܚܣܝܢ ܘܫܩܝܦ ܥܫܩ ܪܓܘܬܐ. ܐܡܪܝܢ
[131] ܕܠܐ ܡܢܗܘܢ ܗܘܐ ܐܘ ܡܢܟܘܢ. ܐܢ ܠܐ ܡܬܠܒܠܐ ܗܘܐ ܠܗ. ܘܗܘ ܐܡܝܢ ܠܐܦܝܣܩܘܦ ܘܐܬܦܪܣܘܢ
ܡܟܬܒܐ.

ܢܘܚ ܕܝܢ ܣܘܓܐ ܥ̈ܡܝܢ ܒܟܠܗܘܢ ܥܡܗ ܘܐܬܟܠ ܥ̈ܡܝܢ ܒܐܦܝܣܩܘܦܐ. ܘܒܪ ܒܫܘܡܠܐ. ܐܡܪܝܢ ܒܟܠܗܘܢ
ܕܡܢ ܡܢ ܒܥܒ ܠܐ ܢܦܠ ܘܠܐ ܐܘܡܢ. ܘܠܐ ܠܟܠ ܘܠܐ ܕܓܠܐ ܘܠܐ ܓܝܣ ܘܡܣܪܐ ܠܐ ܐܬܠܝ. ܘܡܢ ܐܝܟ
ܗܘ ܠܐ ܠܒܗ. ܘܒܪ ܗܘܐ ܗܘܝܬ ܒܟܠܬܐ ܠܥܠܬܗܘܢ ܘܠܐܡܪܘܢ ܕܡܠܐܟܐ ܡܫܠܡܢܐ. ܐܦ ܡܫܠܡܢ
ܐܫܟܚܬ ܦܘܡܗ ܡܢ ܐܦܠ. ܒܟܠܗܘܢ ܠܐ ܓܒܐ ܩܕܡ ܐܝܟ. ܘܡܢ ܒܠܝܪ ܕܗܒܝܬ ܡܠܪܫܝܢ ܕܡܠܗ ܕܩܡ
ܢܘܚ. ܒܠܗܘܢ ܦܘܪܫܢܐ ܕܓܒܪ̈ܐ ܒܥܒܝܕܐ ܘܒܥܒܕܪܒܐ ܐܬܠܓܒܗ. ܘܓܒܠ ܐܘܪܚܐ ܢ̈ܦܫܬܐ ܡܫܒܚܐ.
ܘܠܐ ܡܬܢܝܢ ܗܘܘ ܪ̈ܓܠܐ ܒܫܘܦܢܝ̈ ܠܐ ܒܟܠܟܠܐ ܘܠܐ ܒܐܦܝܫܒܐ ܢ̈ܦܫܐ ܐܘܪܚܐ. ܘܡܟܠܢ ܐܡܪ ܗܘܐ. ܕܐܒܟܠܬܐ
ܗܝ ܡܢ ܡܪܢܐ. ܡܛܠ ܡܠܪܫܝܢ ܠܐ ܢܦܘܫܘܬܐ ܕܡܢ̈ ܐܬܐܬܝܫ.

[133] ܘܒܗ ܒܪܒܝܐ ܡܫܠܡ ܠܐܘܪܫܠܡܝܢ ܕܡܫܬܦܫܦܝܬܐ. ܘܐܬܐ ܕܢ̈ܝܐ ܘܐܘܪܚܗ ܠܟܠܒܐ ܕܥܪܝܬܐ
ܗܘܐ. ܘܡܫܒܩܝܢ ܗܘܘ ܡܢܗ. ܘܡܟܠܝܢ ܗܘܐ ܗܕܝܡ ܒܫܝܫܝܐ ܡܫܝܐ ܒܪ ܚܝܠܗ ܕܡܪܝ ܐܦܪܝܡ
ܡܟܫܢܐ. ܗܝܐ ܫܡ ܡܠܐܟܐ ܫܒ̈ܝܠܐ ܚܝܠܐ ܕܡܪܝ ܐܦܪܝܡ ܒܠܠ ܡܫܡܠܬܐ ܕܗܘܝܐ ܕܢܦܩܘ ܒܪܒܝܐ
ܗܝܐ. ܘܒܗ ܒܪܒܝܐ ܡܠܝܒ ܗܘܐ ܩܕ̄ ܡܪܝ ܐܒܝܢ ܒܐܬܪܐ ܕܡܪܕܝܢ. ܘܡܢ ܫܡܥ ܒܟܠܗܘܢ ܡܟܠܐ
ܠܐܘܪܫܠܡ ܐܘܒܠܗ ܠܒܝܬܗ. ܘܐܬܐܬܦܪܝ ܗܘ ܩܕ̄ ܡܫܬܪ̈ܝܐ ܒܢܝܫܐ. ܘܒܗ ܒܪܒܝܐ ܐܬܐܝܢ ܠܟܠܟܠܐ
ܚܘܐ ܕܚܠܐ. ܡܠܐܟܐ ܕܡܪܝܐ ܘܐܡܪ ܠܗ. ܕܠܓܒܪܬܐ ܕܠܐ ܢܬܐܪ ܡܥܡܪ ܐܝܟ. ܡܬܠܠ ܕܠܗ ܒܟܠܗܘܢ
ܕܩܪ̈ܝܐ ܐܢܘܢ. ܘܐܬܠܓܥ ܗܘ ܡܟܠܐ. ܘܐܘܕܝ ܩܕܡ ܕܚܙܐ ܠܡܪܝ ܐܒܝܢ. ܘܗܘ ܩܕ̄ ܒܢܝܫ ܒܟܠܗܘܢ
ܡܢ̈ܬܐ ܕܐܬܩܪܝܬ ܕܪ̈ܘܚܐ ܒܫܘܩܝ ܡܟܠܐ. ܘܒܝܬ ܫܘܓܠ ܕܡܢ̈ܝܐ. ܘܫܡ ܒܟܠܗܘܢ ܡܢ̈ܬܐ. ܘܐܘܩܝܪ
ܒܗܘܢ ܢܘܪܐ ܘܒܥܪܝܬܐ. ܘܢܦܩܘ ܐܬܠܡܝ ܠܠܩܝܡ ܡܢ̈ܝ. ܘܫܡܥ ܐܢܫܐ ܠܠܩܝܡ ܡܢ ܡܪܕܝܢ.

The emperor was delighted, and ordered that the sacred relics should be held in honour. He built a magnificent church in which they were reverently displayed, and appointed Mar Abhai as their curator. After the death of the emperor, Mar Abhai took five thousand [135] of these relics and crossed the Euphrates, where he settled in the monastery of the Ladders (*sblatha*). His disciple Andronicus was appointed bishop of Nicaea in his stead. The throne of Antioch also fell vacant at the same time, after the death in close succession of the bishop Flavian and his successor Evagrius.

After Evagrius, PORPHYRIUS [Porphyrus, 404–12]. At this period there flourished an eloquent man, Sisinnius, the bishop of the Novationists, who was naturally disposed to preach [137] learned sermons. When someone reproached him for always wearing white, he replied: 'Where is it written that we should wear black clothes? I am merely following the teachings of Solomon, who said, "Let your clothes be white." Furthermore, our Saviour was seen on Mount Tabor in white clothes, and the angels who announced the resurrection of the Lord also wore white.' John, the bishop of Constantinople, once said to him: 'It is not possible for one city to have two bishops', and Sininnus replied: 'But that is not the case here.' John replied: 'You see how you alone want to be bishop,' and he responded: 'It is only in your eyes that I am not a bishop, just as you are not in the eyes of others.' John said: 'I will stop you from making any more speeches,' and he replied: 'Then I owe you a debt of gratitude for saving me a lot of work.'

After Porphyrius, ALEXANDER [Alexander, 412–17], for 10 years. This man had already governed all the Orthodox of Antioch for 45 years, and restored [139] peace between the Easterners and the Westerners after the trouble over Flavian, reconciling the parties of Flavian and Evagrius. He went in person, accompanied by his priests, to the place where they were gathered together, and led them to his church to the singing of spiritual hymns, and thus united his entire flock. He inscribed John's name in the diptychs, as did also Atticus at Constantinople. Atticus was greatly beloved by the poor, not only of his own city but also of other cities, because whenever he distributed alms he used to say: 'Do not ask whether they belong to our religion. The only people who should be excluded from the distribution are those who have enough money for food. Furthermore, make sure that you give first to those who are ashamed to ask for charity.'

After the episcopate of Atticus, Sisinnius became bishop of Constantinople. After the death of Sisinnius some people called for Proclus, who had been appointed bishop of Cyzicus, while others pressed the claims of Philip. Neither of them was appointed, and the throne of Antioch was awarded to Nestorius, an eloquent man with a sonorous voice. He was from Germanicia (Marʿash), and later sat on the throne of Constantinople, where he began to teach a heretical doctrine.

ܘܣܒܪ ܡܠܟܐ ܘܡܛܐ ܠܡܕܝܢܬܐ. ܘܫܡܥ ܠܡܪܝ ܐܚܝܢ ܕܢܫܡܫ ܠܗܘܢ ܒܗܝܟܠܐ ܪܒܐ ܕܚܝܐ. ܘܟܕ ܚܙܐ ܡܠܟܐ ܢܦܩ ܗܘ ܡܢܗ ܐܚܝܢ ܫܡܥܐ ܠܐܠܗܝܢ [135] ܡܢܗܝܢ. ܘܐܬܐ ܠܡܛܪ ܕܢܙܗܘ ܕܟܠ ܦܪܐ ܢܗܘܐ ܕܗܘܝ ܕܢܙܐ ܕܫܟܠܠ. ܘܟܢܫܐ ܐܬܐܦܪܝܢ ܐܕܘܪܝܫܘܣ ܠܟܢܕܗ. ܘܟܬܘܒܐ ܕܐܢܛܘܟܝܐ. ܟܕ ܐܚܝܕܐ ܡܫܡܫܝܢ ܗܘܘ ܦܠܐܒܝܘܣ ܘܐܘܓܪܝܣ. ܡܢܗ ܦܠܐܒܝܘܣ. ܘܟܬܒ ܡܟܠܠ ܡܢܗ ܐܦ ܐܘܓܪܝܣ.

ܟܬܒ ܐܘܓܪܝܣ: ܦܘܪܦܘܪܝܘܣ.

ܟܕ ܕܝܢ ܡܬܝܒܐ ܗܘܐ ܓܒܪܐ ܡܟܝܠܐ: ܡܫܡܫܝܘܣ ܐܦܝܣ ܕܐܬܘܬܗ ܘܐܦ ܡܢ ܟܝܢܐ ܐܝܟ ܗܘܐ ܠܗ ܒܗܕܐ ܟܬܐ [137] ܡܬܬܒܥܐ ܡܟܠܠ. ܠܟܕ ܙܒܢܐ ܐܝܟ. ܟܠ ܕܐܡܝܢ ܗܘܬ ܠܟܡ ܗܘܐ. ܘܦܝܣ. ܕܐܝܟܐ ܦܠܐܒ ܕܟܬܒ ܐܘܩܕܐ. ܠܝ ܡܘܟܠܘܡܢ ܐܕܐܝܢ ܒܢܝ ܕܐܡܪ. ܢܬܠܝܡ ܢܗܘܘܢ ܡܘܬܝܢ. ܘܦܪܘܩ ܒܠܚܘܕ ܐܬܒܪ ܒܡܘܬܐ ܐܬܝܕ. ܘܡܛܠܬܐ ܐܘܒ ܒܡܘܬܐ ܡܒܪܗ ܟܠ ܡܫܟܠܗ ܕܡܢܝ. ܘܐܬܘܐܝܣ ܐܦܝܣܩܦ ܕܠܗ ܕܡܘܫܐ. ܐܡܪ ܠܗ ܒܝܕ ܡܢ ܩܕܡܝܢ. ܘܠܐ ܡܫܡܫܐ ܕܢܗܘܘܢ ܐܬܝܢ ܐܦܝܣܩܘܦܝܢ ܒܝܬܐ ܡܕܝܢܬܐ. ܘܦܝܣ ܡܫܡܫܝܘܣ. ܘܐܦܠܐ ܓܒܪ ܐܝܟ ܠܗ. ܘܟܕ ܢܘܚ ܐܡܪ. ܚܙܝ ܐܝܟܢܐ ܠܟܢܘܫܝܢ ܒܟܢܟ ܕܐܝܬܐ ܐܦܝܣܩ. ܘܦܝܣ ܘܠܐ ܐܝܟܢ ܐܢܐ ܠܐܬܝܢ ܠܟܢܘܫܝܢ ܐܦܐܣ. ܐܝܟ ܘܐܦܠܐ ܐܝܟ ܠܟܐ ܐܚܪܢܐ. ܘܐܡܪ ܠܗ ܢܘܚ. ܟܕ ܐܢܐ ܠܟܘܢ ܐܓܪܐ ܕܫܩܘܠ ܐܝܟ ܠܟ ܡܢ ܒܝܬܐ.

ܟܬܒ ܦܘܪܦܘܪܝܘܣ ܠܐܠܟܣܢܕܪܘܣ.

ܡܢܐ ܟܬܒ. ܗܕܐ ܚܝܕ ܠܟܠܗܘܢ ܐܘܪܐܘܕܘܩܣܘ ܕܐܢܛܘܟܝܐ ܕܦܠܓܝܢ ܗܘܘ ܡܢܐ ܐܘܟܝܢ ܘܡܫܟܚ. ܟܕ ܕܝܢ [139] ܫܡܐ ܒܟܠ ܡܕܝܢܬܐ ܠܡܕܒܪܢܘܬܐ ܡܛܠ ܦܠܐܒܝܘܣ. ܟܕ ܠܓܘܕܐ ܕܦܠܐܒܝܘܣ ܘܕܐܘܓܪܝܣ ܐܦܝܣ ܒܝܬܐ. ܢܦܩ ܓܒܪ ܠܟܠܢܪܘܣ ܕܟܬܒ. ܘܐܙܠ ܠܐܝܟܐ ܕܟܢܫܝܢ ܗܘܘ. ܘܕܒܪ ܐܝܟܢ ܐܝܟ ܒܡܘܩܠܐ ܕܪܘܚܐ ܠܒܝܬܗ. ܘܗܘܐ ܒܟܠܗ ܡܕܝܢܬܐ ܚܕܐ. ܘܗܘܘ ܟܠܗܘܢ ܠܥܡܐ ܕܢܘܚ ܒܡܫܝܚܘܬܐ. ܐܝܟ ܕܟܕ ܐܬܩܝܡ ܒܩܘܫܛܐ. ܗܕܐ ܕܝܢ ܐܬܩܝܡ ܫܠܝܚ ܚܕ ܗܘܐ ܕܡܫܩܠܐ: ܠܗ ܒܟܢܘܫ ܕܡܕܝܢܬܗ. ܐܠܐ ܘܡܕܝܢܬܐ ܐܚܪܝܬܐ. ܘܟܕ ܡܫܕܪ ܗܘܐ ܐܓܪܬܐ ܐܡܪ ܗܘܐ. ܘܠܐ ܫܘܝ ܠܟܡܘܢ ܟܡ ܡܫܩܠܐ. ܘܐܦ ܠܐ ܐܝܬܝܗܘܢ ܡܢ ܕܚܠܬܐ ܕܡܢ. ܐܠܐ ܒܟܢܘܫ ܠܐܝܟܢ ܘܐܬܓܘܪܬܐ ܗܝ ܠܗܘܢ ܠܟܘܬܐ ܠܐ ܠܡܐܦܘܢ ܒܡܫܟܬܐ ܗܘܐ ܕܬܘܒܬܐ. ܠܐܪܐܝܟ ܕܝܢ ܗܘܐ ܠܐܝܟܢ ܕܟܘܐܢ ܕܚܙܘܢ ܬܘܒܬܐ.

ܘܟܬܒ ܐܘܓܪܝܣ ܗܕܐ: ܡܢ ܒܩܘܫܛܐ ܡܫܡܫܝܘܣ. ܘܟܕ ܡܢܗ ܡܫܡܫܝܘܣ ܐܬܩܝܡ ܒܗܘ ܠܦܪܘܩܠܘܣ ܗܘ ܕܒܟܢܝ ܗܘܐ ܐܦܝܣܩ ܠܟܘܪܝܘܣ. ܘܐܬܝܬܐ ܠܦܠܠܟܘܣ. ܗܝܕܝܢ ܡܟܢܘ ܠܐܬܪܗܘܢ. ܘܟܕܗ ܠܬܐܦܘܪܝܘܣ ܡܢ ܐܢܛܘܟܝܐ. ܡܛܠ ܕܡܟܠܐ ܗܘܐ ܘܡܫܪ ܦܠܐ ܡܢ ܓܪܣܝܣ ܕܗܘܝ ܡܪܟܣ. ܘܟܕ ܫܠܡ ܟܠ ܒܬܪܡܐ ܕܩܘܫܛܐ. ܡܪܝ ܪܘܚ ܢܟܠܐ ܢܘܟܪܝܐ.

[141] After Alexander, THEODOTUS [Theodotus, 417–428]. At that time the bones of Stephen, the first of the holy martyrs, were discovered. There also flourished the blessed Mar Simeon, who stood on a column in the territory of Antioch, and worked wonders and miracles like the holy Apostles. At the same time there flourished Mar Barsawma, a man who was famed for his virtues, in the territory of Lesser Armenia, on the mountain of Qlaudia.

At this period there appeared the seven youths of Ephesus, who had risen from the dead. They had fled during the persecution of Decius, and hidden themselves in a mountain cave. There they died in their sleep, by the will of God. When Decius asked after them, he was told that they had taken refuge in a cave, and he ordered its mouth to be blocked up, so that they should be buried alive. Then the Christians Athiodorus and Domnus wrote their memorial, and placed it inside this building. Now, 188 years later, in the thirty-eighth year of Theodosius the Younger, when various theories concerning the resurrection of the dead were being proposed and the emperor was little disposed to believe them, God stirred up the heart of a certain Aladisius, the lord of that place, [143] to build a fold for his sheep. While they were collecting stones, the entrance to the cave was opened. Then God breathed life into the sleepers, and they arose as though from sleep, and said to one of their number, Dionnus by name: 'Arise, go secretly to the city, buy us something to eat and find out what has been decreed about us.' He set off, carrying some money of the old coinage with him, and arrived at the gate of the city. There he saw that a cross had been fixed to it, and stood amazed. To his eyes the city seemed to have changed so much that he asked its name. When he heard that it was indeed Ephesus, he was struck with fear and went in, intending to leave as soon as he had bought some bread. But the shopkeepers, noticing the old coins that he gave them, refused to let him go, saying: 'Show us the treasure that you have found.'

The story spread rapidly through the city, and the case was referred to the proconsul. The boy was brought to him, and the proconsul questioned him and ordered him to tell him where he had found the treasure. He replied: 'In Ephesus.' Then he asked him about his parents, and nobody recognised the names he gave them. Then some men said that the boy was mad, while others said that he was feigning madness in order to escape. Finally the proconsul summoned the bishop, and when he saw him the boy fell to his knees before him and said to him: 'Tell me, my lord, where is the emperor Decius?' The bishop replied that he had been dead for a long time. The boy said: 'Come with me, and I will show you my companions in the cave, where we hid ourselves to escape from Decius.' The bishop realised [145] that this was a sign, and he and his companions went with the boy. Then they came to the cave, where they found the confessors in great splendour, and they read the inscriptions that could be seen on all sides. Then they immediately reported the matter to the emperor, who raced to the spot, threw himself at their feet, and begged them tearfully to converse with him. Then Anachilius, the eldest of the seven, said: 'It is on your account, Your Majesty, that the Lord has revived us before the time of our resurrection. Be troubled no longer, and do not doubt that the dead will be resurrected.' After he said this, they once again fell asleep.

[141] ܥܠܬ ܠܡܣܒܪܢܘܬܗ: ܠܐܘܕܘܬܗ.

ܒܗܝܐ ܕܝܢܐ ܐܡܠܟܝܢ ܟܪ̈ܘܙܘܬܗ ܘܐܫܬܦܩܘ ܒܟܒܪܐ ܕܣܓܝ̈ܐ ܡܕܝܢ̈ܬܐ. ܘܡܫܬܠܡܐ ܗܘܐ ܐܦ ܛܘܒܢܐ ܡܢܗ ܡܥܡܕܗܘܢ. ܘܩܐܡ ܗܘܐ ܒܠܐܦܛܘܦܐ ܕܟܘܪܐ ܘܐܢܛܝܘܟܝܐ. ܘܣܓܝܐܐ ܘܐܘܪܚܬܐ ܗܟܢ ܗܘܐ ܐܝܟ ܡܠܟܝܢܐ ܡܕܝܢ̈ܬܐ. ܘܟܕ ܒܟܘܠܐ ܐܬܝܕܥ ܐܦ ܕܝܢܗ ܡܣܦܪܐ ܡܢܗ ܒܪܘܡܐ ܒܠܡܣܒܠܐ ܘܐܪܡܝܐ ܕܟܘܪܬܐ ܒܟܘܪܐ ܘܡܥܡܢܝܢ ܒܠܗܘܪܐ ܕܡܠܘܟܐ.

ܘܐܬܐܡܪܗ ܕܡܢܗ ܡܢ ܟܠܗ ܡܕܝܢܬܐ ܗܠܝܢ ܛܠܝ̈ܐ ܠܐܦܣܩܘܦܐ. ܘܡܢ ܕܗܘܝܘܗܝ ܕܘܒܪܐ ܒܪܘܚܗ ܗܘܐ. ܘܒܡܕܒܪܐ ܡܛܠ ܚܕ ܡܢ ܛܘܪܐ ܐܬܛܥܝܘ. ܘܟܕ ܕܡܟܘ ܠܗܘܢ. ܒܟܘܡܪܐ ܠܐܠܗܐ ܚܒܪܗ. ܘܒܟܠ ܐܝܟ ܕܗܘܢܘܢ. ܘܐܬܐܡܪ ܠܗ ܕܒܡܕܒܪܐ ܦܠܚܐ ܛܠܝ. ܘܦܩܕ ܘܐܬܦܠܛ ܦܘܡܗ ܕܕܡ ܡܢ ܫܠܝܡ ܢܦܫܗ ܠܡܣܒܠ. ܗܒܝܡ ܐܬܬܘܕܝܘ ܘܬܘܒܗܘܢ ܡܬܬܡܿ. ܦܠܛܗ ܒܠܐܗܘܢ ܘܡܡܗ ܒܚܒܝܒܐ ܒܚܝܠܐ. ܘܥܠܬ ܗܕܐ ܘܐܡܬܝܢ ܘܐܡܘܬܐ ܗܢܝܢ. ܒܚܝܠܗ ܐܠܗܝܐ ܘܐܦܝܣܢ ܘܡܕܒܪܐ ܠܐܦܣܩܘܦܘܬܐ ܕܟܘܪܐ. ܡܢ ܒܬܪܐ ܕܚܝܠ ܡܢܠܐ ܗܘܐ. ܘܡܟܠܝܐ ܡܠܦܢܝ ܗܘܐ. ܐܪܝܟ ܠܐܠܗܐ ܒܠܒܗ ܘܐܠܒܫܗ ܐܝܟ ܡܢܗ ܕܗܘܒܠܐ ܗܘ [143] ܕܒܝܬ ܛܢܐ ܠܡܫܝܚܐ. ܘܡܢ ܡܫܟܢ ܒܐܦ̈ܐ: ܠܐܦܠܝܚ ܡܕܢܚܐ. ܘܐܠܗܐ ܢܦܫ ܚܝܐ ܒܡܫܝܚܐ: ܘܐܡܪ ܕܡܢ ܡܢܠܐ ܡܢܗ. ܘܐܡܪܗ ܠܚܕ ܡܢܗܘܢ ܕܡܢܗ ܕܡܫܝܚܘܢ. ܕܡܘܢ ܒܗܠܝܢ ܠܡܕܝܢܬܐ ܒܒܗܝܐ ܘܐܦ ܠܝ ܡܡܪܢܐ. ܘܡܢܝܢ ܟܠܗ ܡܕܝܢ ܕܐܬܟܢܝ ܒܟܠܢ. ܘܡܢ ܢܦܫ ܗܘ. ܘܒܐܬܪܗ ܡܢ ܒܝܬܐ ܕܡܘܥܕܐ ܒܠܡܫܝܚܐ. ܘܡܛܐ ܠܒܪܒܐ ܕܡܕܝܢܬܐ ܘܚܙܐ ܙܒܢܐ ܕܡܫܝܚܐ ܒܗ ܘܐܡܪܗ. ܘܐܬܟܢܝܫ ܡܕܝܢܬܐ ܒܟܢܫܘܗܝ. ܘܒܠܠ ܕܡܢܗ ܡܢܝܢ ܕܡܕܝܢܬܐ. ܘܐܡܪܗ ܐܦܣܩܘܦ. ܗܒܝܡ ܕܚܠܐ ܘܡܢܟ ܕܒܬܪ ܠܒܝܬܐ ܘܢܦܫ. ܘܡܢ ܚܪܗ ܚܝ̈ܠܐ ܠܡܫܝܚܐ ܒܠܡܫܝܚܐ: ܐܚܝܕܘܗܝ. ܘܐܡܪܗ ܚܕܐ ܠܝ ܡܫܝܚܐ ܕܐܡܢܝܬܐ: ܘܡܫܝܚ ܒܠܒܘܗܝ ܪܘܚܐ. ܘܡܫܝܚ ܡܟܠܝܐ ܠܐܦܝܣܩܘܦܘܬܐ. ܘܡܢ ܠܐܬܘܒܠ ܒܠܐܘܗܝ. ܘܡܢܗ ܡܫܠܡ ܒܗ ܕܚܘܐ ܠܡܫܝܚܐ. ܘܡܠܟܗ ܠܐܒ ܕܡܢ ܐܝܟܗ. ܘܐܡܪ ܕܡܢ ܐܦܣܩܘܦ. ܘܡܢܟ ܒܠܐܟܪ̈ܘܙܘܗܝ. ܘܡܢ ܐܡܪ ܡܫܟܢܐ ܘܠܐ ܚܕܝܢ. ܐܝܟܢ ܐܡܪܗ ܕܡܢܐ ܗܘ. ܐܢܫ̈ܐ ܕܝܢܗ ܡܫܝܚܐ ܢܦܫܗ ܕܢܦܠܛ. ܘܡܢܪ ܐܬܦܠܛܘܗܝ ܡܢܐ ܠܐܦܝܣ̈. ܘܡܢ ܚܙܘܗܝ ܛܒܐ ܢܦܠ ܒܠܐܦ̈ܝܗܘܢ ܘܐܡܪ ܠܗ. ܒܟܠ ܐܢܐ ܡܢܝ ܡܢܗ. ܕܡܫܝܚܐ ܡܟܠܝܐ ܐܝܟܗ. ܘܐܦܣܩܘܦ̈ ܗܘ ܕܡܢ ܒܪܗ ܡܫܟܢ. ܘܛܒܐ ܐܡܪ. ܡܫܝܚܐ ܠܗ ܒܟܗ ܘܐܝܟܢܝܗܘܢ ܚܝ̈ܐ ܒܟܝܢܗ ܕܡܕܝܢܬܐ ܘܡܢ ܡܕܝܢ ܕܡܫܝܚܐ ܒܙܒܢ ܒܠܟܢ. ܘܐܬܟܢ ܐܦܣܩܘܦܐ [145] ܕܟܠܝܐ ܗܘ ܘܐܙܠ ܕܗܘ ܘܐܚ̈ܝܢܐ ܒܟܗ. ܘܒܠܗ ܠܡܕܝܢܬܐ ܘܐܡܫܚ ܠܡܕܒܪܢܐ ܒܪܘܚܬܐ ܙܒܢܐ. ܘܡܢܗ ܐܦ ܠܟܠܝ̈ܬܐ ܕܐܡܫܚ ܠܐܦ. ܘܡܫܝܚ ܡܟܠܗ ܠܡܟܠܝܐ ܘܐܬܐ ܡܫܬܠܡܢ. ܘܢܦܠ ܒܠܠ ܩ̈ܕܡܘܗܝ. ܘܡܢܝ ܒܟܠܐ ܘܒܠܐ ܕܢܦܠܘܗܝ ܒܟܗ. ܗܒܝܡ ܐܝܟܠܗܘܢ ܙܒܐ ܕܐܝܬ ܗܘܐ ܒܗܘܢ ܐܡܪ. ܕܡܫܬܠܡ ܠܟܡ ܐܘ̄ ܡܟܠܝܐ ܐܡܪ ܠܝ ܡܢܝܐ ܡܢ ܡܕܝܢ ܕܒܠܐ ܕܢܦܫܬܐ. ܦܘܩ ܡܫܬܠܡ ܒܡܫܟܢܐ ܘܠܐ ܬܬܦܠܛ ܒܠܠ ܚܝܠ ܡܢܠܐ. ܘܡܢ ܗܟܝܢ ܐܡܪ. ܢܦܫܗ ܡܕܝܢܬܐ ܘܕܡܟܗ.

He wanted to bury them in golden coffins, but they appeared to him in a dream, saying: 'Our bodies were made from dust, not gold'. So he left them where they were, and ordered a temple to be built over them.

After Theodotus, JOHN [John, 428–444]. At that time Nestorius was preaching at Constantinople. He said to the emperor: 'Give me, [147] Sire, the world purged of heretics, and I will give you in return the Kingdom of Heaven. Destroy the Arians for me, and I will destroy the Persians for you.' The emperor was displeased at this speech. He could tell that Nestorius only cared for his own reputation, as he had made this promise before he had even asumed his throne, without waiting for a decent interval.

Nestorius had a priest called Anastasius, and one day, while delivering a sermon, Anastasius openly proclaimed: 'Let nobody call Mary the Mother of God, for this daughter of men bore a man, not God.' When the people heard this, they imagined that Anastasius would be deposed by Nestorius. But when he did nothing, it became clear that he held the same view. As the dissension among the faithful increased, the First Council of Ephesus was held at the order of the emperor Theodosius, in the twenty-first year of his reign, in June in the the year 742 of the Greeks, or AD 431. According to Zacharias Rhetor, [149] 193 bishops took part. The most distinguished participants were Celestine of Rome, through his vicars, Cyril of Alexandria, Memnon of Ephesus, Juvenal of Jerusalem, Acacius of Melitene and Theodotus of Ancyra. Nestorius came early to Ephesus. Cyril and Juvenal arrived after Easter, but John was delayed at Antioch. When Cyril asked Nestorius about the term 'Mother of God', which had been commonly used in the holy Church and among the faithful since the time of the Apostles, he replied: 'I am not prepared to assert that a baby of only one or two months old is God, so I cannot agree with you.' After he was censured four times and refused to submit, they passed a motion to depose him. Then Nestorius and his supporters deposed in return the blessed Cyril and Memnon of Ephesus.

Socrates Scholasticus, who flourished at that time, made the following observation in his description of this business: 'I do not praise Nestorius [151] because he is my friend, nor because I am evilly-disposed towards him do I wish to please others; but I shall speak the truth. He was a man of natural eloquence, and reputed to be erudite, though in truth he was by no means learned in the force of the holy scriptures of the Church. If he had been, he would not have perverted this saying of the holy Apostle: "Even if we have known Christ in the flesh, now however we have not known him." For divinity and humanity are united in Christ our Lord, and therefore the Lord Jesus is not two but one. As it is, although Nestorius introduces a duality, he by no means says that Christ is a mere man, as Photinus and Paul of Samosata do, but confesses that he is a hypostasis.'

ܘܟܕ ܠܓܘܫܩܠܐ ܕܕܘܥܐ ܙܥܐ ܕܥܒܕ ܠܗܘܢ. ܐܬܐܣܝܘ ܒܗ ܒܡܫܚܐ ܘܐܡܪܘ. ܘܡܢ ܒܬܪܐ ܐܬܐܣܝܘ ܦܓܪ̈ܝܗܘܢ. ܘܟܠܗ ܡܢ ܕܗܘܐ. ܗܕܝܢ ܡܠܟܐ ܠܐ ܚܙܐ ܐܝܟ ܡܢ ܕܩܒܠܗܘܢ. ܐܠܐ ܦܩܕ ܘܐܬܟܢܫ ܗܡܠܐ ܒܠܚܘܕܘܗܝ.

ܬܘܒ ܐܬܕܘܬܘܣ: ܩܕܡ.

ܒܗ ܒܝܘܡܐ ܐܬܪܓܫ ܢܛܘܪܝܘܣ ܒܥܘܡܩܐ̄. ܘܐܡܪ ܠܐܦ̈ܝ ܡܠܟܐ. ܗܘܟܢ [147] ܐܘ̄ ܡܠܟܐ ܠܐܪܥܐ ܘܡܕܟܐ ܡܢ ܗܪ̈ܛܝܩܐ ܘܐܢܐ ܡܫܦܪ ܐܢܐ ܠܟܘܢ ܡܠܟܘܬܐ ܕܫܡܝܐ. ܫܠܘܪ ܐܝܟ ܠܝ ܠܐܪܥܗ. ܘܐܢܐ ܫܠܪ ܐܢܐ ܠܟܘܢ ܠܦܪ̈ܣܝܐ. ܘܗܟܢ ܠܐ ܐܬܩܛܠ ܠܘܬ ܡܠܟܐ. ܒܗܘ ܕܐܦܠ ܦܪܣܘܦܐ ܥܘܡܩܗ. ܘܙܠܐ ܕܢܬܬܐ ܡܛܠܠ ܘܢܛܠܒ ܒܥܘܪܩܢܐ ܘܡܢ ܢܐܡܪ ܕܐܝܟ ܗܟܢܐ.

ܘܟܕ ܡܢ ܩܪ̈ܝܢ ܐܢܫ̈ܝܢ ܦܩܕ ܕܠܘܗ ܕܢܫ̈ܐ. ܦܡ ܕܢܛܘܪܝܢ. ܘܟܠܐ ܓܠܝܐܝܬ ܕܠܐ ܐܢܫ ܒܟܢ ܢܫܐ ܒܩܪܝܢ ܡܠܝܐ ܠܐܠܗܐ. ܒܪܐ ܐܝܟܐ ܓܒܪ ܒܪܐܝܬܐ ܘܠܗ ܐܠܗܐ ܡܠܝܐ. ܒܟܠܐ ܕܝܢ ܒܢ ܥܡܟܘܢ ܒܢܘܗܝ. ܗܒܪܗ ܕܡܫܝܐ ܡܥܒܪܐ ܢܛܘܪܝܘܣ ܠܐܢܫܘܬܐ. ܘܟܢ ܠܐ ܢܒܥܘܢ ܐܠܗܘܬܗ ܕܐܦ ܕܠܗ ܗܘܐ ܗܘ ܐܪܒܥܬܐ. ܘܟܢ ܚܫܝܫܐ ܒܟܬܐ ܗܘܐ ܒܢܫܐ ܡܘܫܡܪ: ܦܩܕ ܡܠܟܐ ܐܬܟܢܫܘܬܗܘܢ ܒܥܢܫܐ ܟܠ̈ ܘܡܠܟܘܬܗ. ܕܗܘ ܥܢܫ ܡܥܢܘܬܐ ܘܐܪܥܢܐ ܘܐܠܦ̈ܝܢ ܕܩܢܝܐ. ܘܥܢܫ ܠܐܦ̈ܝ ܕܡܪܢ: ܘܐܬܦܢܫ ܗܘܢܝܘܗܝ ܡܢܝܥܬܐ ܠܦܫܘܬ ܥܡܪܝܢ ܢܛܪܐ. ܐܝܟ ܗܘܐ ܒܗ ܕܝܢ ܐܡܪ ܕܐܡܪ ܕܢܛܪܐ ܡܥܠܝܐ.

[149] ܡܠܐ ܘܐܬܟܢ ܘܐܬܟܠܐ ܐܦܝܣܩ̈ܐ. ܩܫܝܫܐ ܕܝܢ ܘܐܪܟܕܝܩܘܢܐ ܕܙܘܡܝܢ. ܟܕ ܢܛܪܝܢ ܘܟܠܗ. ܘܦܘܪܡܠܐ ܕܐܦܝܣܩܘܦܐ. ܘܡܐܢ̈ܝܢ ܕܐܦܣܘܣ. ܘܡܫܡܫܢܐ ܕܐܘܪܫܠܡ. ܘܐܦܝܣܩܘܦܐ ܘܡܫܡܠܝܢ. ܘܐܬܕܘܬܘܣ ܕܐܢܛܘܢ. ܘܢܛܘܪܝܘܣ ܡܢ ܩܕܡ ܐܬܐ ܠܐܦܣܘܣ. ܦܘܪܡܠܐ ܕܝܢ ܡܫܡܫܢܐ ܒܬܪ ܦܣܩܐ ܐܬܐ. ܘܡܫܝܚ ܕܐܠܗܐ ܐܠܗܘܬܐ. ܘܟܕ ܦܘܪܡܠܐ ܐܪܝܟ ܒܟܢܐ ܟܘܐ ܢܛܘܪܝܘܣ ܡܛܠ ܒܪܐ ܡܠܐ ܕܡܠܝܐ ܠܐܠܗܐ. ܗܘ ܕܡܢ ܙܒܢܐ ܕܡܫܝܚܐ ܕܢܫܐ ܗܘܐ ܒܥܠܬܐ ܡܢ̈ ܘܟܢܫܐ ܡܥܘܡܩܢܐ. ܐܡܪ ܕܐܢܐ ܠܟܢ. ܠܗܘ ܕܗܘܐ ܒܪ ܢܫܐ ܘܒܪ ܐܪܥܐ. ܠܐܠܗܐ ܠܐ ܡܫܘܐ ܐܢܐ. ܠܟܐܦܝܢ ܠܐ ܐܬܐ ܐܢܐ. ܘܟܢ ܐܬܐܡܪ ܕܫܠܐ ܐܪܟܐ ܘܠܐ ܐܬܐ. ܐܦܩܘ ܡܠܘܬܟܘܢ ܕܡܠܗ. ܘܗܘ ܢܫܐ̄ ܘܕܝܟܘܗ ܐܝܟ ܘܡܢ ܠܐܦܝܗܘܢ: ܒܟܪܗ ܠܟܢ ܡܠܘܬܟܘܢ ܕܡܢ̄ ܡܘܪܡܠܐ ܘܡܐܢ̈ܝܢ ܕܐܦܣܘܣ.

ܦܘܪܡܠܐ ܕܝܢ ܦܘܪܡܠܐ ܗܘ ܕܒܗ ܒܝܘܡܐ ܗܘܐ ܐܬܟܢܫܘ ܗܘܐ. ܟܕ ܡܠܟܐ ܟܠܗ ܗܘܐ ܚܙܐ ܐܡܪ. ܕܠܗ ܡܛܠ ܕܢܫܐ ܗܘ ܕܡܟ ܢܛܘܪܝܘܣ [151] ܡܫܡܫ ܐܢܐ ܠܗ. ܐܦܠܐ ܡܛܠ ܘܡܟܣ ܐܢܐ ܠܟܐܦܝܢ ܡܢܓܝܐ ܐܢܐ. ܐܠܐ ܚܙܘܐ ܐܡܪ ܐܢܐ. ܒܡܟܠܬܐ ܓܝܪ ܥܢܝܬܐ ܡܟܠܠ ܘܡܫܟܠܒܪ ܗܘܐ ܕܘܘܐ. ܟܕ ܒܚܙܘܐ ܚܠܐ ܕܟܠܬܐ ܡܪܥܐ ܕܒܪܬܐ ܠܐ ܡܟܫܐ ܗܘܐ. ܘܐܠܐ ܐܡܬܝ ܠܐ ܐܬܟܠܠܗ. ܒܗܘ ܕܡܢܝܐ ܠܐܠܗܐ ܘܐܡܪ. ܘܐܦ ܒܟܦܪ ܡܪܝܡܘܗ ܠܥܡܡܝܐ. ܐܠܐ ܠܐ ܡܥܢܠܠ ܡܪܢܝܢ ܠܗ. ܟܐܦܝܢ ܡܢܝܐ ܗܘ ܠܐܠܗܘܬܐ ܠܐܢܫܘܬܐ ܒܥܡܡܝܐ ܡܢܝ. ܘܟܠܠ ܗܘܐ ܠܗ ܠܐܪܥ ܐܠܗ̄ܐ ܡܢܝܐ ܡܫܘܐ. ܘܟܢ ܗܟܢ ܐܦ ܠܐܪܥܘܬܐ ܐܟܠܠ ܗܘ ܢܛܘܪܝܘܣ. ܒܪܡ ܠܗ ܒܪܐܝܬܐ ܚܣܝܢܐ ܐܡܪ ܠܥܡܡܝܐ. ܐܝܟ ܦܘܪܡܠܐ ܘܦܘܠܐ ܡܫܡܫܢܐ. ܐܠܐ ܒܟܠܒܘܢ ܡܘܫܡܐ ܡܫܘܐ ܠܗ.

John of Antioch, who refused to subscribe to the deposition of Nestorius, delayed his arrival. But he arrived two days later, having with him 26 bishops, and the support besides of all the Easterners with the exception of Rabbula of Edessa and Acacius of Aleppo. He was angry with Cyril because, instead of deposing Nestorius only after a careful enquiry, he had lost his temper. Then John came forward as though he was a member of the party of Nestorius, with the result that he too was deposed. He left in a great rage, and returned to Antioch.

[153] Now Nestorius, seeing how things would turn out, as though compelled by penitence and necessity, said: 'Let Mary be called the Mother of God, and let these evils cease!' But his words were not accepted, as they were not spoken sincerely. He was therefore banished by order of the emperor to Oasis, a place in Egypt.

Afterwards the emperor summoned John and the bishops who supported him, and ordered that the two factions should be gathered and a strict enquiry held. When they arrived in Constantinople, and an enquiry was held, the supporters of Cyril prevailed through the force of the holy scriptures, and John and the Easterners who supported him were defeated. Then, by order of the emperor, and above all because of his threats, they reluctantly gave their assent, embraced the profession of the council and entered into union with Cyril, and agreed that both Cyril and John held their respective thrones legitimately. But the peace that they made was no real peace, because in their hearts they professed the same beliefs as Nestorius. They were John of Antioch, Theodoret of Cyrrhus, Andrew of Samosata, Alexander of Mabbugh, Irenaeus of Tyre, John of Aegeae of Cilicia, Eutherius of Tyana and other Easterners.

[155] After the departure of Nestorius, Maximianus from the same Church was consecrated at Constantinople, a fine man, of single-minded virtue and frank speech, because they were ashamed that they had been taken in by the eloquence of Nestorius, which had troubled the whole Church and created an irreparable schism between the Easterners and the Westerners.

After Rabbula, Ibas the Nestorian sat at Edessa. Maximianus died after ruling his diocese for two years and five months. Then they asked for the blessed Proclus to be appointed bishop of Constantinople. But some people jealously rejected him, saying that he had already been consecrated for the city of Cyzicus. Then the emperor Theodosius consulted Cyril, Celestine of Rome and John of Antioch, who replied that it was not unknown for the Church to translate a bishop from one city to another, provided that he was chosen in a legitimate synod, as prescribed by Canon 18. For example, in the case of Perigenes of Patara, whose flock refused to receive him, the bishop of Rome ordered that he should be translated to Corinth, which was then [157] widowed. Gregory Theologus, the bishop of Sasima, moved to Nazianzus and then to Constantinople, and then went back to Nazianzus. Meletius of Sebastia was translated to Antioch, Dositheus of Lycia to Tarsus, Philip of Heliopolis to Aspona, Alexander of Apamea to Eudoxiopolis, and Polycarp [of Sexantaprista] to Nicopolis in Thrace. Anthimus of Trapezus was translated to Constantinople, and Barses of Harran to Edessa.

ܢܘܚ ܕܝܢ ܕܐܢܛܝܘܟܝܐ. ܒܠܠ ܕܗܘܐ ܕܢܦܩ ܐܝܟ ܒܡܠܘܫܐ ܕܢܘܚ̈. ܛܥܐ ܡܠܬܗ. ܘܒܬܪ ܛܘܪܝ ܡ̈ܩܕܡ ܐܬܐ ܒܗ ܒܫܢܬ ܘܡܠܬܐ ܐܦܝܣܩ̈ ܕܒܗܘ. ܘܐܦ ܥܠܡܘܬܐ ܕܒܠܗܘܢ ܡܕܒܪܢܐ. ܫܦܪ ܡܢ ܙܒܢܐ ܕܐܘܪܗܝ ܘܐܡܬ ܕܚܠܬ. ܡܢ ܙܥܘܪ ܠܗ ܒܠܠ ܡܘܪܟܘܣ. ܡܛܠ ܕܠܐ ܐܝܬ ܙܘܥܐ. ܘܒܬܪ ܒܘܩܒܐ ܣܠܩܬܐ ܡܠܘܫܐ ܠܒܫܗ̈. ܗܢܘܢ ܐܬܦܢܝܘ ܗܘ ܢܘܚ ܕܒܪ ܚܡܬܐܝܬܐ ܗܘ ܕܢܫܗ̈. ܘܐܬܡܠܘܫ ܐܦ ܗܘ. ܘܫܒܩ ܘܐܙܠ ܒܒܒܝܐ ܡܕܝܢܬܐ ܠܐܢܛܝܘܟܝܐ.

[153] ܘܢܫܗ̈ ܒܪ ܚܕܐ ܡܕܡ ܕܝܒܫ: ܐܝܟ ܕܡܢ ܬܐܘܬܐ ܘܥܛܪܐ ܐܡܪ. ܕܐܬܐܪܐ ܡܪܢܝܡ ܡܠܝܐ ܠܟܠܗܐ. ܘܢܩܠܚ ܒܝܬܡܐ. ܐܠܐ ܠܐ ܐܬܡܟܠ ܡܠܠܗܘ. ܒܒܠܗ ܒܡܫܬܐ ܐܡܪܗ. ܒܝܘܡ̈ܝ ܒܗܘܢ̈ ܡܠܟܐ ܐܠܝܘܢ ܠܐܦܣܘܣ ܠܐܬܘܪܐ ܘܒܐܬܐܪܐ ܕܡܪܕܝܢ.

ܡܠܟܐ ܕܝܢ ܬܐܘ ܚܕܘ ܗܢܐ ܠܢܘܚ ܘܠܐܦܝܣܩ̈ ܕܒܗܘ. ܘܫܡܥ ܕܠܐܦܝܣܩܘܢ ܬܐܪܘܢ ܒܚܒܐ. ܘܗܘܘܐ ܒܘܚܐ ܒܢܠܝܢܘܬܐ. ܘܟܕ ܐܬܐ ܠܫܘܫܢ ܗܘܐ ܒܘܚܐ. ܙܗ ܗܠܝܢ ܕܡܘܪܟܘܣ ܡܢ ܚܝܠܐ ܕܥܠܬܐ ܡܕܝܢܐ. ܘܐܙܕܒ ܢܘܚ ܘܡܕܒܪܢܐ ܕܒܗܘ. ܗܢܘܢ ܒܗܘܢ̈ ܡܠܟܐ. ܡܠܠܘ ܒܝܘܡܬܐ ܡܠܟܬܐ ܠܡܫܚܢ ܥܠܡܘ ܘܐܘܕܘ ܐܝܟ ܫܘܚܕܘܬ. ܘܐܬܚܕܘ ܒܗ ܡܘܪܟܘܣ. ܘܐܙܕܘ ܒܘܪܫܘܬܐ ܠܚܕܪܐ. ܘܡܒܕܘ ܚܝܠܐ ܠܐ ܡܫܝܐ. ܡܛܠ ܕܒܠܒܒܬܗܘܢ ܐܝܟ ܢܛܘܪܘܢ ܡܕܘܡ ܗܘܐ. ܗܘ ܢܘܚ ܕܐܢܛܝܘܟܝܐ. ܘܐܬܐܘܕܘܪܛܘܣ ܕܡܘܪܘܣ ܘܐܕܪܐ ܕܫܡܫܛ̈. ܘܐܠܟܣܢܕܪܘܣ ܕܡܒܘܓ. ܘܐܢܫܝܢܘܣ ܕܙܘܪ. ܘܢܘܚ ܕܫܠܝܡܐ ܕܡܢ ܐܝܠܝܢ. ܘܐܬܐܡܪܘܣ ܕܛܐܘܐ. ܘܐܚܪ̈ܢܐ ܡܕܒܪܢܐ.

[155] ܘܒܪ ܢܫܐ ܢܫܛ̈: ܐܬܐܦܪܝܣ ܠܒܘܫܛ̈ ܡܒܫܡܫܢܘܬܐ ܡܢܗ ܕܒܝܬܐ. ܒܝܬܐ ܡܠܬܐ. ܦܬܝܟܐ ܒܬܪܐ ܘܡܫܝܚܐ ܒܡܠܟܐ. ܒܪ ܐܬܟܡܠ ܗܘܐ ܐܬܪܬܗܘܢ ܡܢ ܫܡܥܬܐ ܡܡܠܠܐ ܕܢܦܛܘܪ̈. ܗܘ ܕܗܘܐ ܒܠܗ ܕܚܢܘ ܠܚܕܬܐ. ܘܫܒܩܐ ܠܐ ܡܬܡܚܝܕܐ ܒܗܝ ܡܕܒܪܢܐ ܠܡܒܥܒܪܢܐ ܒܒܪ. ܘܒܐܬܪܗ ܩܡ ܒܬܪ ܙܒܢܐ ܢܘܚܐ ܢܛܘܪܝܐ. ܘܡܫܡܫܢܘܬܐ ܒܪ ܕܒܪ ܒܢܝܐ ܬܐܪܝܢ ܘܢܝ̈ܚܐ ܫܡܥܐ ܡܠܟ. ܘܐܬܐܡܪ ܚܕܝܐ ܦܘܪܩܢܐ ܕܗܘܐ ܒܫܘܩ̈ܐ. ܐܦܝܣ ܢܩܒܠܐ ܒܝܬ ܗܘܘ ܒܪ ܐܡܪܝܢ. ܕܠܡܒܥܠܐ ܐܝܪܬܐ ܐܬܐܦܪܝܣ ܒܐܡܠ ܠܡܘܙܢܘܬ. ܗܢܘܢ ܡܠܟܐ ܬܐܘܕܘܣܝܘܣ ܐܘܓܝ ܠܡܘܪܟܘܣ ܘܠܡܠܟܫܛܝܢܘܣ ܕܪܘܡܝ ܘܠܢܘܚ ܕܐܢܛܝܘܟܝܐ. ܘܦܢܐ ܕܠܐ ܡܬܒܛܠܐ ܗܘܐ ܡܢ ܒܝܬܐ: ܕܒܬܪ ܐܦܝ̈ܩ ܡܢ ܡܕܝܢܬܐ ܠܡܕܝܢܬܐ. ܐܡܠܐ ܕܒܠܟܘܬܐ ܢܠܦܪܐ. ܐܝܟ ܕܦܩܕ ܡܘܚܐ ܕܐܬܡܠܟܘܢ. ܗܐ ܒܝܪ ܙܝܚܘܬܐ ܕܦܬܓܡܐ. ܡܛܠ ܕܠܐ ܡܟܠܗܘܢ ܒܬܪ ܡܪܢܝܬܐ ܦܩܕ ܠܗ ܗܘ ܕܙܘܥܐ ܘܒܬܪ ܠܡܘܪܟܘܣ ܕܡܪܦܠܐ [157] ܗܘܐ. ܘܒܪܝ̈ܫܐ ܬܐܘܠܘܓܝܐ ܐܦܝܣܩ̈ ܕܦܠܦܫܛܝܢ ܗܘܐ. ܘܒܬܪ ܒܐܬܪܗ. ܘܒܬܪ ܠܫܘܫܢ. ܘܐܘܒ ܦܐ ܒܐܬܪܗ. ܘܡܒܠܒܠܘܬ ܕܒܫܒܝܬܐ ܕܐܬܪ ܠܐܢܛܝܘܟܝܐ. ܘܕܡܫܩܠܘܢ ܕܒܥܝܐ ܕܐܬܪ ܠܛܪܣܘܣ. ܘܦܡܠܦܘܣ ܘܐܡܠܘܦܘܠܝܘܣ ܕܐܬܪ ܠܐܦܣܘܣ. ܘܐܠܟܣܢܕܪܘܣ ܘܐܦܝܣܩܐ. ܕܐܬܪ ܠܐܘܪܫܠܡܦܠܝܬܘܣ. ܘܦܘܠܘܦܪܘܣ ܕܡܢ ܐܦܝܣܩܐ ܕܐܬܪ ܠܢܩܘܦܘܠܝܘܣ ܕܐܪܡ. ܘܐܠܝܫܒܥ ܕܛܪܦܘܠܝܣ. ܒܬܪ ܠܡܘܫܛ̈ܐ. ܘܒܪܬܐ ܕܚܪܝ: ܠܐܘܪܗܝ.

Profiting from these examples, the holy Proclus of Cyzicus sat on the throne of Constantinople, where he won fame as a teacher. He brought the body of the blessed John Chrysostom back to the royal city and conciliated the people.

After John, DOMNUS [Domnus, 444–49]. After the death of the blessed Cyril, Dioscorus succeeded at Alexandria, [159] while Proclus of Constantinople was followed by Flavian, a Nestorian.

At this period Eutyches, a priest and archimandrite of a certain monastery of Constantinople, a man approved by many for his morals, having seen Nestorius deposed for asserting that there were two natures in Christ, desired to establish a unique nature in Christ. But in fact, contrary to the force of the holy scriptures, he invented a foreign dogma and denied the truth, asserting that God the Word had not assumed a body from a virgin. Instead, he claimed that the Word was embodied in the same way as air is embodied by cold and becomes rain or snow, and as water coagulates in cold air and becomes ice. After his false dogma went abroad, he was summoned by Flavian of Constantinople to clear [161] himself of this kind of suspicion. But he refused to go, pleading as excuses firstly that he was under perpetual suspension, and secondly that he was sick, weak and old. Finally, he was compelled to go. When Flavian of Constantinople and Eusebius of Dorylaeum persuaded many men to adhere to their Nestorian beliefs, he refused and sent little books to Rome, to Leo, asking that these beliefs of his should be discussed at a second synod. Flavian also wrote to Leo. Leo replied with the letter known as the 'Tome', which contains many chapters defending the duality of natures.

Then the emperor Theodosius wrote to Dioscorus of Alexandria, Juvenal of Jerusalem and Domnus of Antioch to gather the bishops under their authority and assemble them at Ephesus, the metropolis of Asia, to conduct an enquiry into these matters. The emperor also instructed, in a letter to those bishops, that, if it pleased their Divinity, the most God-loving priest and abbot Barsawma, famed for the purity of his morals and his Orthodox faith, should come to Ephesus to hold the place of [163] abbot of the whole East. The blessed Barsawma therefore went up to this second council. After the examination began, Eutyches wrote to the synod in the following strain: 'As for me, from my earliest youth to my old age I have always wished to live in peace, undisturbed by any kind of tumult. But I have been unable to enjoy the quiet life that I hoped for. I have fallen into grave danger through the plots of others; and now, as I have always done, I appeal to the judgement of Your Graces. I testify in the name of Jesus Christ, who made the good confession before Pontius Pilate, that I believe, assert and cherish the same faith which was handed down to us by the holy fathers who gathered at Nicaea, and which was confirmed by the holy fathers at Ephesus. If anyone believes anything different from this faith, I anathematise him, and class him with Mani, Valentinian, Apollinaris, Nestorius, and even with Simon Magus!'

ܘܒܗܠܝܢ ܫܘܪܪܐ ܢܦܩ ܡܢ̈ ܦܪܘܩܠܘܣ ܘܩܘܪܝܠܘܣ ܥܠ ܟܘܪܗܢܐ ܕܢܣܛܘܪܝܘܣ. ܘܐܬܐܡܪ ܡܫܡܫܢܐ ܙܒܢܐ. ܘܗܘ ܐܝܟ ܠܦܘܪܩܢܗ ܕܒܪ̈ ܐܢܫܐ ܠܡܥܒܕ ܡܫܡܠܝܐ ܘܡܚܝܢܗ ܠܥܠܡܐ.

ܥܠ ܢܦܫ ܕܡܫܝܚܘܬܐ.

ܘܐܬܥܫܢܬ ܬܘܒ ܒܝ ܚܕ ܡܢ̈ ܩܘܪܝܠܘܣ. ܡܢ ܥܠܬܗ ܕܢܣܛܘܪܝܘܣ. [159] ܘܒܫܘܩܢ̈ ܥܠ ܦܪܘܩܠܘܣ ܡܢ ܦܠܓܘܬܐ ܢܣܛܘܪܝܢܐ.

ܘܒܗ ܒܝܘܡܐ ܐܬܩܪܝ ܩܕܡ ܐܦܝܣܩܘܦܐ ܕܚܕ ܡܢ ܕܝܪ̈ܐ ܕܒܥܫܢܬ. ܕܝܠܗ ܗܘܐ ܡܢ ܡܕܝ̈ܢܬܐ ܟܕ ܘܒܬܪܘܗܝ. ܟܕ ܚܙܐ ܠܢܣܛܘܪܝܘܣ ܕܡܬܬܠܝܠ ܕܐܦܢ ܒܬ̈ܝܐ ܐܡܪ ܠܒܥܫܢܬܐ ܥܠܝ ܚܕܘܬܐ ܐܬܥܠܝܬ. ܙܒܢܐ ܗܘ ܕܠܟܝ ܒܝܬܐ ܢܣܝܡ ܠܒܥܫܢܬܐ. ܒܪܡ ܠܗ ܡܢ ܚܝܠܐ ܕܡܠܟ̈ܐ ܩܕܝ̈ܫܐ. ܐܠܐ ܕܡܣܟܢܐ ܢܬܒܪܝܐ ܐܝܠܝܢ. ܘܐܬܠܡ ܠܒܪܙܐ ܕܠܗ ܦܓܪܐ ܢܣܒ ܠܐܠܗܐ ܡܠܟܐ ܡܢ ܟܠܗ̇. ܐܠܐ ܐܝܟ ܐܢܐ ܕܡܢ ܦܪܨܘܦܐ ܡܬܚܙܝܢ ܗܘܘܐ ܡܫܬܐ ܘܐܬܚܙܝܬ. ܘܐܝܟ ܡܢܐ ܕܡܢ ܐܢܐ ܦܪܨܘܦܐ ܗܘܝܢ ܚܙܝܬܐ ܒܝ ܡܬܚܙܝܢ. ܗܟܢܐ ܐܬܚܙܝܢ ܡܠܟܐ. ܘܒܝ ܐܬܠܒܫ ܢܦܫܗ ܡܢܬܐ. ܐܬܚܙܝ ܡܢ ܦܠܓܘܬܐ ܕܡܫܡܠܝܐ ܕܢܣܛܘܪ [161] ܙܢܝܐ ܟܠ ܩܕܡ ܕܡܬܐܡܪܐ. ܘܠܐ ܐܢܐ. ܐܠܐ ܒܪܡ ܟܠܟܐ ܐܝܟ ܗܘܐ ܕܒܝܬܘܬܐ ܠܟܡ ܐܬܠܘܗܝ ܘܠܒܠܟܡ ܠܐ ܢܦܩ. ܘܒܪܡ ܕܒܪܝܗ ܘܗܕܡ̈ܐ ܘܦܬܓܡܐ ܗܘ. ܘܟܕ ܐܬܚܙܝ ܘܡܚܝܐ. ܘܒܫܒ̈ܝܢܐ ܐܦܣܩܘܦܐ ܦܠܓܘܬܐ ܕܡܫܡܠܝܐ ܘܐܘܟܡܬܐ ܕܙܘܠܙܠܐ. ܕܢܩܠܩ ܠܥܠܡܐ ܢܣܛܘܪܝܢܐ. ܘܐܬܠܐܠ ܘܥܒܕ ܠܟܠܗ ܠܦܘܪܩܢܐ ܠܟܠܗܘܢ ܘܒܝܬܐ ܕܐܬܟܢܫܘ ܘܠܗ ܒܫܘܒܚܐ ܐܡܪܐ. ܘܥܠ ܐܦ ܦܠܓܘܬܐ ܠܟܠܗܘܢ. ܘܦܫ ܠܗܘܢ: ܠܡܪܐ ܗܘ ܕܡܬܐܡܪ ܠܡܣܟܢܐ. ܘܐܝܟ ܒܪܗ ܩܕܝܫܐ ܡܫܝ̈ܚܐ ܕܡܬܩܪܐ ܐܠܗܐ ܒܪܢܫܐ.

ܗܝܕܝܢ ܡܠܟܐ ܐܬܦܪܩ ܥܠ ܟܢܘܫܝܐ ܕܐܦܝܣܩܘܦܐ ܘܡܫܡܠܝܢ ܘܐܬܦܪܩܘ. ܘܙܘܗܝܢܐ ܘܐܬܚܙܝܬ. ܕܟܢܫܘ ܐܦܝܣܩ̈ܐ ܕܐܝܟ ܗܘ ܡܫܡܠܝܢ. ܘܠܐܦܝܣܩܘ ܡܬܦܢܝܢ ܘܐܝܟܢܐ ܕܢܬܚܙܐ. ܘܡܠܠ ܘܥܡ ܐܠܗܐ. ܘܒܥܝ ܬܘܒ ܗܘ ܡܠܟܐ ܬܪܥܝܬܐ ܠܒܝܬܗ ܘܐܦܝܣܩܘ. ܘܐܝܟ ܗܘ ܕܦܠܓܐ ܠܐܠܗܘܬܗ: ܙܢܝܐ ܠܐܠܗܐ ܩܕܡ ܘܙܡܝܢܐ ܒܪܘܩܐ. ܗܘ ܕܒܪܝܬܐ ܕܝܘܡܬܐ ܘܟܘܡܪܐ ܬܘܒܢܬܐ ܡܬܬܝܢ: ܐܠܐ ܠܐܦܝܣܩܘ ܒܝ ܡܟܠܐ ܘܡܠܬܐ ܕܙܢܝܐ [163] ܕܒ̈ܬܐ ܕܡܠܬܗ ܡܬܚܙܝܐ. ܘܫܠܡ ܡܢ̈ ܒܪܘܩܐ ܠܗܘܐ ܡܬܚܙܝܢ ܕܐܬܝܢ. ܘܟܕ ܦܪܘܩ ܠܡܬܚܙܐ. ܥܠ ܐܬܚܙܝܬ ܠܡܬܚܙܝܢ ܗܘܝܐ. ܘܐܢܐ ܠܟܡ ܙܒܢܐ ܗܘܐ ܠܟ ܡܢ ܒܝ ܦܓܪܝ ܠܐ ܗܘܝܬ. ܕܟܡܠܐ ܠܗܘܐ ܢܦܫ ܐܬܚܙܝ ܒܝܬܐ ܠܡܬܚܙܝܐ. ܘܥܠܝܢ ܡܢ ܟܠܗ ܦܓܪܢܝܐ ܐܚܪܝܐ. ܠܐ ܕܝܢ ܐܬܠܘܬܐ ܕܒܝܬ ܒܫܡܝܐ ܐܚܪܝܐ ܕܙܢܝܐ ܘܐܝܟ ܗܘܐ. ܐܠܐ ܡܢ ܢܦܫܐ ܕܐܢܫܐ ܒܡܬܚܙܝܢܘܬ ܡܫܐ ܢܦܠܬ. ܘܗܫܐ ܘܡܢ ܩܘܪܝܐ ܠܒܝܬܐ ܕܬܬܚܙܝܢܘܬܗܘܢ ܦܪܘܩ. ܘܡܫܡܫܢ ܐܢܐ ܒܪܡ ܡܫܝܚܐ ܢܦܫܝ. ܗܘ ܕܐܬܚܙܝ ܒܪܡ ܦܓܪܗܘܢ ܦܠܓܘܬܗ ܠܐܠܗܘܬܐ ܡܬܦܪܩܐ. ܕܗܟܢܐ ܡܬܦܢܝܢ ܐܢܐ ܘܡܬܚܙܝܢ ܐܢܐ ܘܡܬܐܡܪܐ ܐܢܐ. ܐܝܟ ܗܟܢ ܕܐܬܚܙܝ ܠܝ ܐܦܝ̈ܣܩܐ ܩܕܝܫܐ ܘܐܬܦܢܝ ܒܫܘܒܚܐ. ܗܢܘܢ ܕܐܦ ܐܦܝ̈ܣܩܐ ܩܕܝܫܐ ܒܡܬܚܙܝܢ ܩܕܝܫܬܐ ܕܐܬܦܩܘ ܦܪܘܩ. ܘܠܝ ܐܝܟ ܠܟܪ ܡܢ ܗܘܐ ܗܟܢ ܡܬܐܡܪܐ: ܠܗܘܐ ܡܫܪܐ ܐܢܐ. ܡܫܡܫܢܘܬܐ ܕܝܢ ܠܟܠܗ ܘܐܬܦܠܓܘ ܘܐܬܦܢܝܘ ܘܢܣܛܘܪܝܢܘ. ܒܪܡܐ ܠܗ ܠܡܫܝܚܐ ܚܙܝܐ.

When the bishops had read this letter and heard it read out personally by Eutyches, they received Eutyches and voided the decrees that had been passed against him. But later, when [165] it became clear that he had returned to his former vomit, he was ejected. But they refused to read out the Tome of Leo, which his representatives had brought, so as not to have to anathematise its author and thereby create dissension in the churches. The acts were composed and read out by the partisans of Flavian, and when the bishops discovered that they asserted two natures after the Incarnation, they cried out: 'Remove them, remove them, and burn them! Burn also that fellow Eusebius of Dorylaeum, who is reading them out!' They thereupon passed a sentence of deposition upon Flavian, Eusebius, Domnus of Antioch and seven other men who refused to be associated with this motion.

At this period there flourished at Ephesus the abbot and writer Isaac, who also changed with the times and became a heretic.

After Domnus, MAXIMUS [Maximus, 449–455]. After the blessed Second Council of Ephesus came to an end, the envoys of Leo returned to Rome and reported [167] that his Tome had not been accepted. Then Leo was filled with anger and indignation, and conceived a great enmity for Dioscorus.

At this time the empress, the wife of Theodosius, went up to Rome with her sister Pulcheria to pray. During their tour around the churches they came to the basilica of the Apostles. They went in and found Leo lying on the ground and weeping. They asked him the reason, and he said: 'You have seen for yourselves how this apostolic throne was treated with contempt at the Second Council of Ephesus. My hope is that another ecumenical council can be convened, and Ephesus declared void.' They wrote to the emperor to tell him what Leo had said. But the emperor replied that the Second Council of Ephesus had conducted matters in all piety, that he had carefully followed its deliberations, and that they would do well not to interfere in the matter.

After the death of Theodosius, Marcian reigned, through the choice of Pulcheria. In the same year Leo was anxious to see his Tome [169] accepted and to gain his revenge on Dioscorus. He therefore sent to Pulcheria and Marcian, urging them to convene a council. The emperor ordered that the council should be held at Nicaea, where the 318 bishops had earlier convened. But divine providence did not allow Nicaea to give its name a second time to the correction of error. There chanced to be an earthquake at that time, in which the great church of Nicaea collapsed. The emperor thereupon changed his mind, and ordered the council to be moved to Chalcedon. In November in the year 765 of the Greeks [AD 453, *recte* 451] 636 bishops gathered there, double the number of the fathers at Nicaea, and they all met in the temple of the martyr Euphemia.

ܡܢ ܦܪܨܘܦܐ ܐܦܝܣܩܘ̈ܦܐ ܠܐܓܪ̈ܬܐ ܗܘܐ. ܘܐܦ ܡܢ ܦܘܡܗ ܕܡܠܟܐ ܘܐܘܓܘܣܛܐ ܡܫܡܥܐ. ܡܫܠܚܘܗܝ ܘܡܢܗ ܠܦܩܘܕܐ ܕܟܠܗܘܢ ܕܡܠܟܐ. ܐܠܐ ܒܠܚܘܕ ܡܢ [165] ܐܬܦܪܫ ܘܐܙܠ ܠܗ. ܬܘܒ ܚܪܝܦܐ ܗܦܟ ܐܬܕܪܝ ܠܛܘܡܣܘܣ ܕܝܢ ܕܠܘܬܗ ܗܘ ܕܐܬܠܝܛ ܠܚܟܝܡ ܘܡܠܟܐ: ܠܐ ܨܒܐ. ܐܡܪ ܕܠܐ ܢܫܡܥ ܚܪܝܢܐ ܥܠ ܡܠܟܘܬܗ. ܘܗܕܐ ܡܫܘܕܥܐ ܕܒܢ̈ܝܬܐ. ܦܪܫܗܘܢ ܕܝܢ ܕܒܥܘ ܗܘܘ ܗܘܠܝܢ ܕܗܘܢ ܦܠܘܣܘܦܐ ܐܬܦܪܫ. ܘܡܢ ܐܬܟܢܫ ܒܗ ܗܝ ܕܒܐܬܪܐ ܒܢ̈ܝܢ ܥܠܝܗ ܡܬܚܪܝܢܘܬܐ. ܡܛܠ ܐܦܝܣܩ̈ܦܐ ܕܐܪܥܐ ܐܪܥܐ ܘܐܬܘܪܝܐ. ܐܦ ܠܐܘܣܛܘܣ ܗܘܐ ܕܕܪܫܘܬܐ ܕܢܦܫܗ. ܘܗܘܝܐ ܐܬܝܟ ܡܢ ܥܠ ܦܘܠܚܢܐ ܘܐܘܣܛܘܣ. ܘܐܦ ܥܠ ܕܡܝܢܘܬ ܘܐܬܛܘܦܐ. ܘܕܝܢܐ ܐܚܪܝܐ ܕܒܗܕܐ ܬܪܥܝܬܐ ܐܬܠܒܫܘ. ܘܠܐ ܐܬܐܡܪ. ܒܗ ܒܙܒܢܐ ܐܡܪ ܪܡܝܢܐ ܘܐܦ ܣܘܡܟܐ ܒܐܘܪܚܐ ܡܬܚܝܒ ܗܘܐ. ܗܢܐ ܐܦ ܗܪܛܝܩܘܣ ܗܘܐ ܡܢ ܟܠ ܙܒܢ̈ܐ ܐܬܢܨܚ.

ܥܠ ܙܕܝܩܘܬܗ: ܡܫܡܫܢܘܬܗ.

ܡܢ ܥܠ ܕܐܬܟܢܫ ܣܘܢܗܕܘܣ ܗܿܝ ܕܒܐܬܪܐ ܕܟܠܩܕܘܢ. ܘܗܦܟܘ ܐܝܟ ܛܪ̈ܦܐ ܢܬܪ̈ܝܢ ܕܘܟܬܐ ܕܠܘܬܗ ܠܪܘܡܝܐ. ܘܐܘܕܥܘ ܗܘ [167] ܕܠܐ ܐܬܡܟܠ ܛܘܡܣܗ. ܐܬܡܨܐ ܚܡܝܡܬܐ ܘܪܘܓܙܐ. ܘܐܝܟ ܐܡܬܐ ܒܗܘܐ ܕܗܘܣܛܘܪܘܣ.

ܘܒܗ ܒܙܒܢܐ ܡܠܟܐ ܡܠܟܬܐ ܐܬܠܬܗ ܕܐܬܪܘܣܝܣ ܘܢܠܬܗ ܦܘܠܟܪܝܐ ܠܪܘܡܝ ܠܡܠܟܘܬܐ. ܘܡܢ ܡܬܒܪܝܢ ܒܢ̈ܝܬܐ ܐܬ̈ܝ ܠܡܬܐܠܠ ܠܒܢܝܐ ܡܠܟܝܬܐ. ܘܐܡܟܝܢ ܠܟܠܗܝ ܕܪܡܐ ܠܚܝܘ ܡܢ ܦܪܫܐ ܠܟܠܐܪܟܐ ܘܒܟܐ. ܘܐܦܝܣܩܘܦ ܕܢܘܕܥ ܐܝܟ ܠܒܒܟܐ. ܕܗ ܕܝܢ ܐܡܪ. ܕܒܩ̈ܘܠܒܗܝܢ ܒܘܪܫܐ ܗܘܐ ܡܟܝܢܐ ܐܬܐܡܪܬ ܒܣܘܢܗܕܘܣ ܗܘܐ ܕܒܐܬܪܐ ܕܐܬܟܢܫ ܕܟܠܩܕܘܢ. ܘܙܒܢܐ ܐܢܐ ܕܐܬܟܢܫ ܣܘܢܗܕܘܣ̄ ܘܐܬܟܢܫܬܐ ܘܐܬܒܛܠ ܗܘ ܕܐܦܣܘܣ. ܗܘܝܘ ܕܝܢ ܡܠܦܢܝܢ ܟܠܐ ܡܠܟܐ ܥܠ ܗܘܢ. ܡܠܟܐ ܕܝܢ ܦܐܝ ܕܣܘܢܗܕܘܣ ܕܒܐܬܪܐ ܕܟܠܩܕܘܢ ܒܟܠܗ ܕܢܝܟܐ ܠܟܠܗ ܦܪܝܫܐ. ܘܐܢܐ ܒܗܢ ܢܝܬܝܢܘܬܐ ܡܠܦܢ ܡܠܦܢܝܢ. ܒܪܝܟܘ ܛܒܝܢܐ ܒܟܢ̈ܝ: ܡܢ ܒܗܢܐ ܣܘܥܪܢܐ ܢܦܫܬܝܢ ܠܐ ܪܘܫܡ ܐܢܫ.

ܘܡܢ ܒܬܪ ܬܐܘܕܘܣܝܘܣ ܘܐܡܠܟ ܡܪܩܝܢܘܣ ܥܡ ܦܘܠܟܪܝܐ ܕܦܘܠܟܪܝܐ. ܒܗ ܒܢܝܢܐ ܐܬܦܪܫ ܠܗܘܢ ܕܢܚܡܢܝܢ ܛܘܡܣܐ ܕܡܠܟܐ [169] ܢܬܡܟܠ. ܘܗܘܝܢ ܢܬܢܫܡ ܡܢ ܕܢܣܛܘܪܝܘܣ. ܘܡܢ ܥܠܐ ܦܘܠܟܪܝܐ ܘܡܪܩܝܢܐ ܕܒܝܫܝܢ ܣܘܢܗܕܘܣ. ܘܡܠܟܐ ܦܝܢ ܕܒܝܫܐ ܬܘܒ ܗܘܐ ܣܘܢܗܕܘܣ. ܘܐܬܟܠܬܐ ܘܐܡܬܠܟܢ ܐܦܝܣܩ̈ܦܐ ܢܗܘܘܢ. ܐܠܐ ܠܐ ܡܥܡܕ ܠܛܥܝܘܬܐ ܠܟܢܘܫܬܐ ܕܒܝܫܘܬܐ ܡܬܠ ܬܘܒ ܗܘܐ ܛܥܝܢ. ܗܘܐ ܕܝܢ ܒܗܘܢ ܒܩܕܡܝܬܐ ܦܘܡ ܪܒܠܐ ܘܢܚܟܡ ܒܐܬܪܐ ܪܒܬܐ ܕܒܝܫܬܐ. ܘܗܦܟ ܕܗ ܡܠܟܐ ܘܡܦܟ ܕܒܡܫܕܪܘܬܐ ܢܬܒܝܢ. ܘܐܬܒܝܢ ܒܬܦܪܫ ܐܚܪܝ. ܗܢܐ ܡܒܪܟܬܐ ܘܡܬܠܝܡ ܘܡܣܡܟ ܕܩܢܝܐ. ܡܬܬܐ ܘܐܬܟܬܝܒ ܘܡܬܐ ܐܦܝܣܩ̈ܦܐ ܬܐܡܟ ܠܐܦܐ ܕܦܘܡ ܕܒܝܫܐ. ܘܡܠܟ ܡܠܟܘܬ ܠܟܘܠܐ ܕܣܘܕܐ ܐܘܦܝܣܐ.

The senators sat next to the altar. To their left sat Leo's representatives, along with Anatolius of Constantinople, Maximus of Antioch and all the other bishops of the East, Asia [171] and Thrace. To the right were Dioscorus of Alexandria, Juvenal of Jerusalem and the other bishops of the provinces of Egypt, Illyricum and Palestine. Some of the Nestorian bishops approached Marcian and Pulcheria, demanding that the archimandrite Barsawma should not be admitted to the synod. Then the emperor asked the other bishops for their opinions. They replied: 'Anathema to Barsawma! Send Barsawma into exile! Throw out the murderer Barsawma, just as he killed the blessed Flavian by crying "Cut his throat!"' Then the representatives of Leo, who were standing in the middle, said: 'We have an order from the most blessed and apostolic pope of Rome, the head of all the Churches, that Dioscorus should not sit in this council.' The senators therefore decided that the accusation that had been made against him in public should be considered. His accusers replied that, although he had no right to sit in judgement, he had acted irresponsibly by assembling a council without the consent of the apostolic throne of the Roman Church.

[173] After much debate, they finally ordered Dioscorus to rise from his place and stand in the middle, where those who are to be judged sit. Then Theodoret entered, and Eusebius of Dorylaeum, and Ibas of Edessa, who had earlier been ejected, and caused turmoil. They began to read out those things which had been agreed at the Second Council of Ephesus, when Flavian was deposed, who held that there were two natures after the union. But the Eastern bishops shouted them down, saying that those things had been done without their consent. The Egyptian bishops then said: 'What we said then, we say now!' The blessed Dioscorus said: 'I insist that Flavian was rightfully deposed, because he taught that there were two natures after the union. I call to witness the holy fathers, who forbade anyone to claim that there were two natures after the union, but rather one nature, that of the incarnate Word. So I am leaving, to take my stand with the fathers.' He left the council and tried to leave, but the emperor placed him under guard, to prevent his departure. Then the bishops wrote to him: 'The holy synod solicits your venerable attendance.' Dioscorus replied: 'I am [175] under guard. Let the guards tell me if they will allow me to come down.' They again called him. He replied: 'I am ready to attend the holy synod, but I am prohibited from doing so.' After this he was summoned by the emperor Marcian, through John Accudaeus, to assent and subscribe to the definition of Chalcedon, but he replied: 'I will not so so, even if my hand is cut off and my blood flows onto the paper.' Then they formally deposed him, in the following words: 'We declare that the former bishop Dioscorus, who was summoned twice or three times but refused to obey, is cast out from every honour of the priesthood and the ministry.' The emperor therefore ordered that Dioscorus should be exiled to Gangra. His place was taken by Proterius, who had been a priest with him, and for the sake of the patriarchal office became another Judas and another Absalom towards his father.

ܘܡܠܟܘ ܙܢܝܐ ܥܡ ܡܕܝܢܐ. ܘܡܢ ܫܡܥܬܗܘܢ ܡܠܟܘ ܢܓܪ̈ܝ ܦܪܨܘܦܐ ܕܠܘܝ. ܘܐܬܗܦܟܘܗ
ܘܦܘܫܩ̈ܐ ܘܡܬܒܣܡܢܘܬܗ ܕܐܬܗܦܟܐ ܘܡܪܟܐ ܕܐܦܝ̈ܩܘ ܘܡܕܝܢܐ [171] ܘܕܐܫܬܐ ܘܕܐܪܥܐ. ܘܡܢ
ܡܫܝܚܘܗܝ ܕܡܫܡܫܢܘܬܐ ܕܐܠܟܣܢܕܪܝܐ. ܘܡܒܣܡܢܘܬܐ ܕܐܘܪܫܠܡ. ܘܡܪܟܐ ܕܐܦܝ̈ܩܘ ܕܦܪܘܣܝܐ
ܕܡܪܢܝ. ܘܐܬܟܪܝܗܝ. ܘܦܠܫܬܗܘܢ. ܘܐܬܩܢ ܐܦܝܣ̈ܩܘܦܐ ܢܫܬܘܕܘܢ ܡܪܟܐ ܥܠܝ ܡܕܝܢܬܐ
ܘܦܘܠܚܢܐ ܘܐܦܝܣܩ ܕܟܪܘܙܘܬܐ ܘܣܝܒܪܐ ܠܫܘܚܠܦܗ ܕܠܘܬܗܘܢ ܠܐ ܢܐܬܐ. ܘܡܟܝܠ ܡܫܟܚܐ ܥܠܝ ܡܪܟܐ
ܘܐܦܝ̈ܣܩܘ ܘܡܠܐܟܘܗܝ. ܘܗܢܘܢ ܦܫܘ ܕܡܫܪܝܢ ܗܘ ܟܪܘܙܘܬܐ. ܟܪܘܙܘܬܐ ܢܐܬܐ ܠܐܦܣܩܘܦܐ ܠܟܪܘܙܘܬܐ
ܡܛܘܠ ܐܪܥܐ ܠܟܪ. ܗܘ ܓܝܪ ܡܛܠܬܗ ܠܛܘܒܐ ܦܠܘܚܐ ܒܝ ܐܡܪ ܗܘܐ ܕܓܘܡܘ. ܗܝܕܝܢ ܢܓܪ̈ܝ
ܕܘܟܠܬܐ ܕܠܐܘܝ ܡܥܘ ܒܡܕܝܢܬܐ ܘܐܡܪܘ. ܦܘܩܕܐ ܛܒܝܚ ܕܓܒܪܐ ܛܘܒܐ ܘܡܟܝܠܐ ܦܩܐ ܕܪܘܡܝ
ܕܐܠܗܐ ܙܢܝܐ ܕܟܠܗܘܢ ܒܢܝ̈ܐ. ܕܕܡܫܡܫܢܘܬܐ ܠܐ ܢܐܒ ܒܟܢܘܫܝܐ. ܘܙܢܝܐ ܐܡܪܘ ܠܟܠܬܐ ܕܙܢܝܐ
ܕܟܠܗܘܢ ܓܒܠܝܘܬܐ ܠܐܬܐ. ܘܒܟܠܒܝ̈ܘܗܝ ܦܫܘ ܕܒܝ ܦܪܨܘܦܐ ܕܝܠܗ ܟܠܗ ܗܘܐ ܠܗ. ܐܡܪܝܢ
ܘܫܘܚܠܦܗ ܐܬܐܡܠ ܠܡܕܝܢ. ܘܠܐ ܡܫܬܟܚܬܐ ܕܟܘܪܗܢܐ ܡܟܝܠܐ ܕܒܝܬܐ ܕܪܘܡܝ.

[173] ܘܟܠܗ ܡܓܒܠܝܬܐ ܐܦܝܣܩܘܦܐ ܠܡܕܝܢܬܐ ܕܡܫܡܫܢܘܬܐ ܡܢ ܕܘܟܠܗ ܘܐܬܐܡܪܘ ܒܡܕܝܢܬܐ.
ܐܢܐ ܕܡܠܟܝܢ ܗܢܘܢ ܕܡܠܐܟܝܢ. ܘܟܠ ܠܐܘܪܫܠܡ ܘܐܫܬܒܩܘ ܕܕܘܪܫܟܘܢ ܘܡܬܠܐܘ ܘܐܘܪܘܗܝ.
ܗܢܘܢ ܕܡܫܝܚܘ ܚܕܝܢ ܗܘܘ ܘܡܪܝܗ ܡܓܦܢ. ܘܢܫܟܘ ܠܫܡܪܐ ܗܠܝܢ ܕܫܘܚܠܦܗ ܕܐܪܥܢ
ܘܐܦܫܘܗ ܐܦܠܓ̈ܝܢ. ܒܡܠܪܫܗ ܕܦܠܘܚܐ ܕܐܪܥ ܟܬܝܒ ܐܡܪ ܟܠܪ ܚܝܘܬܐ ܗܝܕܝܢ ܐܦܝ̈ܩܘ
ܡܕܝܢܬܐ ܒܦܪܗ ܘܐܡܪܘ ܕܟܠܟܝ ܡܠܡܘܬܐ ܐܦܠܓ̈ܝ ܗܠܝܢ. ܘܡܪܘܬܐ ܐܡܪܘ. ܗܝܕܝܢ ܐܡܪܝܢ. ܘܗܟܢܐ
ܐܡܪܝܢ.

ܘܩܡ ܕܡܫܡܫܢ ܐܡܪ ܕܓܒܠܝܘܬܐ ܐܡܪ ܐܢܐ. ܕܟܠ ܕܟܠܪ ܚܝܘܬܐ ܠܐܪܥ ܟܬܝܒ ܐܡܪ ܦܠܘܚܘܬܐ:
ܠܐܬܠܪܫ. ܠܟ ܕܝܢ ܠܐܦܬܠܐ ܐܡܠ ܠܟ ܕܐܒܗ̈ܬܐ ܡܪ̈ܝܡܐ. ܘܠܐ ܙܕܩ ܠܟܠܡܪ ܠܐܒܪ ܚܝܘܬܐ ܠܐܪܥ
ܟܬܝܒ. ܐܠܐ ܕܝܢ ܗܘ ܚܝܐ ܕܡܟܠܬܐ ܘܡܟܫܦܪ. ܒܓܝܪ ܐܢܐ ܒܟܡ ܐܒܗ̈ܬܐ ܢܫܡ ܐܢܐ. ܘܡܒܟܐ ܘܢܦܫ.
ܡܟܠܐ ܕܝܢ ܡܫܕܪ ܐܦܡ ܒܟܠܗܘܢ ܢܛܘܪܐ ܘܠܐ ܢܫܐ. ܗܝܕܝܢ ܡܠܟܐ ܥܠܘܗܝ ܐܦܝ̈ܩܘ. ܕܫܘܚܠܦܗ
ܡܢ̈ ܡܦܫܩܐ ܠܫܡܫܘܬܝ ܕܐܬܐ ܒܝܬܐ ܥܠܘܗܝ. ܕܡܫܡܫܢܘܬܐ ܐܡܪ. ܐܢܐ ܦܫ [175] ܡܠܐܟܐ ܐܢܐ.
ܐܝܟ ܡܦܫܩ ܠܟ ܐܡܪܐ: ܢܐܡܪܘܢ. ܘܐܦ ܡܪܐܘܗܝ: ܘܦܫ ܕܐܢܐ ܡܫܬܟܚ ܐܢܐ ܕܐܬܐ ܥܠܝ
ܫܘܚܠܦܗ ܡܢ̈. ܐܠܐ ܠܐ ܡܫܬܠܡ ܐܢܐ. ܘܟܠܪ ܗܘܐ ܐܬܐܡܪ ܡܢ ܡܟܠܐ ܡܪܝܡܐ. ܒܝܕ ܢܘܚܡ
ܕܐܦܘܝܗܝ. ܕܢܟܠܡ ܘܪܥܐ ܐܝܕܐ ܒܠܝܘܬܐ ܕܡܟܝܠܐ. ܗܘ ܕܝܢ ܐܡܪ. ܕܐܦܠܐ ܠܝ ܠܐܦܫܩܢ ܐܝܕ
ܘܪܕܐ ܕܡܢ ܟܠ ܟܪܛܝܣܐ ܗܘܐ ܒܟܝ ܐܢܐ. ܗܝܕܝܢ ܐܦܫܘ ܟܠܗ ܡܠܪܫܢ ܘܡܠܟܘ ܘܐܡܪܘ.
ܕܡܫܡܫܢܘܬܐ ܗܘ ܕܗܘܐ ܐܦܝܣܩ. ܘܐܬܐܡܪ ܕܐܪܥܢ ܕܟܬܝܒ ܘܕܐܬܟܠ ܘܠܐ ܐܬܟܠܡܢ. ܢܦܪܐ ܚܕܝܢ
ܠܗ: ܠܟܠܟܘ ܐܡܪܐ ܕܒܘܝܐܐ ܘܕܐܬܡܫܟܢܬܐ. ܘܦܩܕ ܡܟܠܐ ܘܡܕܪܘܗܝ ܠܕܡܫܡܫܢܘܬܐ ܠܓܒܓܒܐ
ܠܐܦܣܩܘܦܐ. ܘܫܡܥܘ ܢܟܦܘܗܝ ܠܦܪܛܘܣܘܬܐ ܘܐܬܠܬ ܗܘܐ ܡܩܪ ܒܟܝܘ. ܘܡܛܠ ܙܢܝܘܬܐ ܗܘܐ
ܢܗܘܐ. ܘܐܝܟ ܐܬܡܟܠܡ ܥܠܝ ܐܒܘܗܝ.

After the bishops had assembled, each according to his rank, the emperor Marcian came to them. Then [177] Aetius, the archdeacon of Constantinople, rose to his feet and said: 'Since by the will of heavenly grace, and by the zeal of Your Serenity, loved by God, the most faithful and pious emperor, to whom God has given authority over all men, this great ecumenical council has been assembled by your order, and has founded a correct definition, fortified by the virtue of the Holy Scriptures, which I carry in my hand; if it please Your Serenity, signify your wish and I will now read it out.' 'Read it out,' said the emperor. So he read it out to the emperor: 'By unanimous discussion we have exposed the points of error and renewed the faith of our fathers, which is free from error; and we anathematise those who falsely say that there were two natures before the union but only one after the union. Christ is one and the same, the Son, the Lord, Only-born, in two natures, without change, without confusion and without division.' Then the emperor asked the bishops whether this definition had been established with their unanimous consent. Then they all exclaimed: 'We have all consented to this! We have all decreed this! We all subscribe to this!'

As the true faith was thus rejected at Chalcedon, the churches were divided. The faithful refused to have anything more to do with the heretics, and consecrated Orthodox bishops in their place. They appointed Theodosius for Jerusalem in place of Juvenal, [179] and the holy Timothy for Alexandria in place of Proterius, and they did the same everywhere else, even in the humblest dioceses. As for the bishops who had turned away from the faith in order to bow down to an earthly sovereign, when they were not willingly accepted by the faithful, they gained the mastery over the flocks of Christ by the authority of the emperor and by his tyrannical sword. They pursued them even to the point of bloodshed. Thus Proterius, enslaved to his error, killed 24,000 men by the hands of the Greeks, many of them bishops, priests and monks. Transported by zeal, the Alexandrians killed him, dragged his corpse to a column in the city, and set it on fire. Then the Chalcedonians appointed Timothy Solofaciolus in his place; but they banished the Orthodox patriarch Timothy to Gangra.

Their anger again erupted, and they wrote a letter to the emperor denouncing the blessed Barsawma: 'The archimandrite Barsawma is a magician. He performs wonders by using incantations, and is amassing gold and assembling a following in order to rebel against the emperor.' Marcian was furious, and wanted to send some Greeks to the monastery of the blessed Barsawma to kill both him and all his companions. When the blessed Barsawma heard this, he said: 'I trust in the cross [181] that I adore that Marcian has no power either to see my face, or to make me see his own detestable features. I also trust, and I am sure that this will come to pass, that Marcian will be removed by my own death.' This duly came to pass. For that pious old man, the blessed Barsawma, died in the year 769 of the Greeks [AD 458]. After three years Simeon the Stylite also died. The disciples of the blessed Barsawma, fearing that the emperor would send an army of Greeks against them, prayed at the blessed man's tomb.

ܘܐܬܟܢܫܘ ܐܦܣܩ̈ܘܦܐ ܐܝܟ ܛܟܣܐ ܕܝܠܗܘܢ. ܘܢܦܩ ܠܘܬܗܘܢ ܡܠܟܐ ܡܪܩܝܢܐ. ܗܝܕܝܢ [177] ܡܢ
ܐܬܚܙܝܘ ܐܘܦܝܢܝܘܢ ܕܦܘܦܝ̈ܐ ܘܐܡܪ. ܡܛܠ ܕܒܪܢܫܐ ܕܛܥܘܬܐ ܒܥܠܡܐ: ܘܥܛܝܐ ܙܪܥ ܐܠܗܐ
ܘܡܫܬܐܠܝܢ: ܡܠܟ̈ܐ ܡܗܝܡܢ̈ܐ ܘܪܚܡܝ ܐܠܗܐ. ܐܝܟܢ ܕܡܢ ܐܠܗܐ ܢܫܟܚܘܢ ܐܘܚܕܢܐ ܕܟܠ
ܟܠ. ܣܘܢܗܕܘܣ ܗܘܐ ܪܒܐ ܗܕܐ ܘܐܬܟܢܫܬ ܒܟܠܩܝܕܘܢ ܐܬܦܢܝܬ. ܘܐܣܘܪܐ ܫܡܥܬ ܬܘܪܝܐ.
ܘܡܫܡܥ ܚܝܠܐ ܘܥܡ̈ܐ ܠܟܢܫܐ. ܗܝܠ ܕܛܥܢ ܐܢܐ ܠܗ ܥܠܝܗܝ. ܐܘ ܡܫܪܐ ܠܟܘܢ ܒܪܡܫܐ
ܘܡܫܬܐܠܘܢ ܗܘܐ ܡܪܐ ܐܢܐ. ܘܡܠܟܐ ܐܡܪ ܡܪܝ. ܘܡܢ ܡܪܐ. ܘܐܡܠܠ ܡܠܟܐ ܠܟܘܢ ܘܒܥܝܪܘ
ܘܚܝܐ. ܕܒܥܐ. ܡܠܟܘܬܐ ܕܛܥܘܬܐ ܐܦܝܣ. ܘܡܗܝܡܢܘܬܐ ܘܐܒܗ̈ܬܐ ܕܥܠܡ ܒܗ ܛܥܘܬܐ ܚܕܐ. ܘܐܬܝܗܝ
ܘܥܕܡ ܚܕܘܬܐ ܬܘܒ ܚܢ̈ܝܢ ܡܫܠܡܝܢ. ܚܕ ܕܝܢ ܒܠܒ ܚܕܘܬܐ ܒܝܢ ܐܚܪ̈ܢܝܢ. ܚܕ ܗܘ ܕܝܢ ܘܗܘ ܡܢ
ܗܘ ܡܫܝܚܐ ܒܪܐ ܡܪܢܐ ܚܝܝܢܐ. ܒܬܪܝܢ ܟܝ̈ܢܝܢ ܘܠܐ ܡܫܘܚܠܦܐ ܘܠܐ ܒܘܠܒܠܐ ܘܠܐ ܦܘܠܓܐ. ܗܝܕܝܢ
ܡܠܟܐ ܐܡܠܠ ܠܐܦܣܩܘ. ܐܢ ܒܡܠܦܢܘܬܐ ܕܟܠܗܘܢ ܐܬܦܢܝܬ ܗܝܐ ܐܬܐܦܝܢ. ܘܟܠܗܘܢ ܩܥܘ. ܠܗܢܐ
ܒܟ ܡܠܟܝܢ. ܠܗܢܐ ܒܟ ܐܬܬܟܝܢ ܘܐܘܪܫܝܢ ܐܒܝܢ.
ܘܗܘܝܐ ܕܝܢ ܗܝܡܢܘܬܐ ܩܕܝܫܬܐ ܐܬܟܠܠܬ ܒܟܠܗܝܢܘܬܐ. ܗܝܕܝܢ ܒܢ̈ܝܐ ܐܬܦܠܓܘ. ܘܐܬܠܦܘܗ
ܡܗܝܡܢ̈ܐ. ܘܒܪܘܗ ܡܢ ܡܫܬܘܬܐ ܕܗܘܬܝܢܘ ܘܐܡܪܝܢ ܚܠܦܝܗܘܢ ܐܘܪܬܕܘܟܣܘ: ܚܠܦ ܢܘܒܚܬܗܘܢ
ܕܢ ܟܠܐܘܪܬܘܕܘܟܣܘ ܐܡܝܢܘ ܒܐܘܪܫܠܡ. [179] ܘܚܠܦ ܦܪܛܘܪܘܣ ܠܟܪܝܣܐ ܛܡܠܐܬܘܣ
ܒܐܠܟܣܢܕܪܝܐ. ܘܗܘܝܐ ܒܟܠܕܘܢ. ܒܪܡܐ ܠܟܘܪܣܘܬܐ ܡܫܝܚܐ. ܐܦܩ̈ܘ ܕܝܢ ܦܢܘܢ ܕܡܢ ܗܝܬܘ
ܐܬܚܙܘ. ܒܢ ܕܠܡܠܟܐ ܐܘܪܚܐ ܐܫܬܕܪܘ. ܒܢ ܡܢ ܡܗܝܡܢܐ ܗܝܠܟ ܠܐ ܡܬܢܟܦܝܢ ܗܘܘ:
ܒܣܘܛܪܐ ܡܠܟܐ ܘܒܥܘܫܐ ܛܪܘܢܐ ܠܡܬܒܥܠܗ ܘܡܫܝܚܐ ܐܝܕܝܢ ܗܘܘ. ܘܒܢܝܐ ܠܟܘܦܝܢ ܕܝܠ
ܡܪܝܘ. ܐܝܟܢܐ ܕܦܪܛܘܪܘܣ ܗܘ ܐܬܟܝܢ ܐܝܟ ܒܡܪܝܢ ܘܐܪܥܐ ܠܟܦ̈ܢܐ ܒܢܝ̈ܫܐ ܘܡܫܬܠܡܘܢ ܐܦܩ̈ܘ
ܘܒܚܝܐ ܘܕܡ̈ܥܐ ܥܠܝܗܝ ܙܘܥܐ ܡܛܠ. ܘܐܬܬܙܝܥܘ ܒܚܝܠܐ ܠܟܠܟܝܕܘܢܐ ܘܡܛܠܗܘܢ ܘܟܪܘܗܝ
ܘܐܘܟܝܕܘܢ ܒܛܪܛܘܦܠܘܢ ܕܡܝܬܐ. ܗܝܕܝܢ ܒܟܘܪܗܢܐ ܒܕܘ ܚܠܦܘܗܝ ܠܡܫܬܐܘܣ
ܥܠܠܟܘܦܐܝܠܗܘܣ. ܘܠܡܫܬܐܘܣ ܐܘܪܬܕܘܟܣܘ ܥܕܘ ܠܐܦܣܘܪܐ ܠܒܪܒܪܐ.
ܘܐܬܟܢܫܘ ܬܘܒ ܥܠ ܩܝܡܐ ܒܪܘܡܐ. ܘܥܠܘ ܠܡܠܟܐ ܘܒܪܘܡܐ ܠܡ ܪܡܝܢ ܡܫܚܠܦܐ ܗܘ.
ܘܒܢܝ̈ܐ ܗܘܢ ܚܝܠܐ. ܘܕܘܒܐ ܬܘܒ ܘܒܥܐ ܒܢܝ ܕܒܥܪ ܥܠ ܡܠܟܐ. ܘܐܬܡܪܡܪ ܡܪܩܝܢܐ. ܘܪܓܐ
ܕܢܦܪܘܩ ܛܘܒܐ ܘܢܬܐܠ ܠܒܢܝܗܘܢ ܕܛܘܒܢܐ ܘܡܬܛܠܒܝܢ ܘܡܟܠܠ ܕܒܥܝܘ. ܘܡܢ ܗܝܕܝܢ ܗܘܐ ܗܘ ܡܢ̈
ܒܪܘܡܐ ܐܡܪ. ܐܬܡܠܠܬ ܥܠ ܙܒܢܐ [181] ܕܠܗ ܡܣܟܢ ܐܢܐ. ܘܠܐ ܗܕܐ ܡܫܟܚܐ ܘܡܪܩܝܢܐ ܥܠܝ
ܘܠܐ ܗܘ ܚܙܐ ܐܦܝ. ܘܐܦܠܐ ܐܢܐ ܚܙܐ ܐܢܐ ܦܪܘܩܐ ܕܠܗ ܢܒܝܐ. ܘܐܬܡܠܠܬ ܘܡܪܡܪܐ ܥܠܝ ܕܡܫܬܐܠ ܥܡܪ
ܠܗ ܠܡܪܩܝܢܐ. ܘܗܘܝ ܗܘܐ ܒܥܒܕܐ ܗܕܐ. ܡܫܝܚܐ ܕܢ ܛܘܒܐ ܒܪܘܡܐ ܗܟܐ ܦܪܩܐ ܒܢ ܒܥܡܠ
ܒܫܢ̈ܝ ܕܩܢܝܐ. ܘܥܠܘ ܐܬܠܟ ܫܢܝܢ ܒܢ ܡܪܢ ܫܡܥܘܢ ܘܐܫܬܘܝܘ. ܘܐܬܒܥܙܪܘܢ ܘܡܢ ܒܪܘܡܐ ܒܢ
ܘܥܠܗ. ܘܙܒܢܐ ܢܦܪܘܩ ܠܟܘܢ ܡܠܟܐ ܚܝܠܐ ܘܪܘܡܐ. ܒܗܘܐ ܒܢܘ ܦܘܡ ܡܫܝܚܘ ܕܩܝܢ.

Then John the Baptist appeared to them in a vision, standing in the middle of the church and saying: 'The emperor Marcian is dead, because he accused him to the king of the Christians.' After a few days, the rumour of his death spread widely.

[183] After Maximus, MARTYRIUS [Martyrius, 461–69]. After Martyrius was expelled by the Orthodox of Antioch, he was followed by Julian, who was not confirmed on his throne. He was succeeded by Stephen, who was succeeded by another Stephen, who was also expelled. He in turn was succeeded by the Orthodox bishop PETER THE FULLER [Peter the Fuller, 469–71 and 485–88]. When Leontius, Illus and Euphrasius of Antioch rebelled against the emperor Zeno, they expelled Peter and appointed in his place CALANDION [Calandion, 479–85], who shared their views. Three years later, when these rebels were imprisoned by Zeno, Calandion was himself expelled from Antioch and Peter returned by the order of the emperor. Then Peter consecrated the holy Philoxenus for the church of Mabbugh, an able and erudite man, who strenuously attacked the party of the dyophysites and promulgated sound teachings on the holy profession of monasticism. He also wrote treatises on the sacred festivals and other writings of various kinds.

[185] After Peter the Fuller, PALLADIUS [Palladius, 488–98]. At this period, the believing emperor Anastasius wanted the words 'Who was crucified for us' to be sang in the territories of the Church of Antioch, just as they were at Constantinople. But the dyophysites went to him in a body and said, 'It ill befits you to persuade men to add anything to the hymn "Holy, holy, holy, strong Lord; heaven and earth are full of your praises", which the angels offer to the Trinity.' But the emperor replied: 'The angels do well, and we do most justly; for he was made flesh for us, and did not put on a body from the angels.' As the dyophysites were in large numbers at Constantinople, a crowd of dyophysites began to riot, and surrounded the palace, chanting: 'Another emperor for the Greeks!' Then they rushed headlong into the house of Marinus the Syrian, intending to murder him for inciting the emperor to this policy. But he managed to escape, so they set fire to his house. They found another poor Syrian monk in the house, cut off his head, stuck it on the head of a lance and paraded it around, crying: 'This is the plotter! This is the enemy of the Trinity!' When the emperor saw their ugly mood, he ordered circus games to be held, and mounted the stand without his crown. When they saw his humble bearing, they repented of their behaviour. [187] A little later the crowd again rioted, for other reasons. The emperor was angry, and had many of them killed. Then they quietened down.

ܘܐܬܬܥܝܪ ܠܗܘܢ ܒܚܘܒܐ ܢܘܚܐ ܡܒܥܒܕܢܐ ܕܩܐܡ ܒܡܥܒܕ ܗܘܠܐ ܘܐܡܪ. ܡܢܝܚܐ ܡܠܟܐ ܡܫܝܚܐ. ܡܛܠ ܕܡܠܟܐ ܒܢܨܚܢܐ ܡܛܠ ܠܟܘܢ. ܘܒܬܪ ܡܢܟܠ ܢܦܩܬܐ ܡܢܐ ܠܐܬܐ ܕܡܘܬܗ.

[183] ܒܬܪ ܡܟܣܝܡܘܣ: ܡܪܛܘܪܝܘܣ.

ܟܕ ܐܬܕܝܢ ܗܘܐ ܡܪܛܘܪܝܘܣ ܥܡ ܐܘܪܬܐܕܘܟܣܘ ܕܐܢܛܝܘܟܝ̈ܐ. ܘܩܡ ܢܟܢܫܘܢ. ܘܐܦܠܐ ܗܘܐ ܐܡܬܪܪ. ܘܩܡ ܢܦܩܘܢ ܐܦܣܩܘܦܘܣ ܐܚܪܢܐ. ܘܐܬܬܪܝ ܐܦ ܗܘ. ܘܩܡ ܢܦܩܘܢ ܦܛܪܘܣ ܬܘܒ ܩܨܪܐ. ܗܘ ܕܐܬܩܪܝ ܩܨܪܐ. ܗܘܝܐ ܟܕ ܡܢܘܗ ܒܠܐ ܚܫܘ ܡܠܟܐ ܠܐܘܢܛܝܘܟܝܐ ܘܐܩܦܘܗܝ ܠܡܦܛܪܘܣ. ܛܪܕܘ ܠܦܛܪܘܣ. ܘܐܩܝܡܘ ܒܛܠܝܒܘܬܗ ܒܪ ܐܪܥܘܬܗ. ܡܛܠܗܕܐ ܟܕ ܡܢ ܒܬܪ ܬܠܬ ܫܢܝܢ ܐܬܩܒܠ ܗܘܐ ܡܢܗܘܢ ܡܢ ܚܫܘ: ܐܬܛܪܕ ܐܦ ܗܘ ܡܛܠܝܒܘܬܗ ܡܢ ܐܢܛܝܘܟܝܐ. ܘܒܬܪ ܦܛܪܘܣ ܬܘܒ ܒܥܘܩܢܐ ܡܠܟܐ. ܘܗܘܐ ܦܛܪܘܣ ܐܦܢܝ ܠܟܢܫܐ ܦܠܝܓܘܬܗܘܢ ܠܡܥܒܕ ܨܒܝܢܐ ܡܛܠܠ ܘܡܠܟܐ ܬܘܒܐ. ܕܢܫܬܡܠܐ ܦܘܩܕܢܐ ܕܒܬܪ ܬܠܬ ܫܢܝܢ ܕܐܪܕܘ ܫܢܝܐ. ܘܢܦܩ ܢܦܝܩܐ ܢܒܝܗܐ ܡܛܠܐ ܕܪܘܚܐ ܦܩܝܕܬܐ ܕܕܝܢܘܬܐ. ܐܝܟ ܠܗ ܕܝܢ ܡܐܡܪܐ ܟܠܗ ܒܐܪܥܐ ܦܩܝܕܐ ܡܢܐܝܢܘܬܐ ܕܡܠܝܬܐ.

[185] ܒܬܪ ܦܛܪܘܣ ܕܐܬܩܪܝ ܩܨܪܐ. ܦܠܠܕܝܘܣ.

ܗܢܐ ܕܝܢܐ ܪܒܐ ܡܠܟܐ ܡܢܐ ܐܦܛܝܛ. ܘܐܦ ܒܡܘܬܒܢ̈ ܐܦܝܐ ܕܒܬܪܐ ܕܐܢܛܝܘܟܝܐ ܠܩܕܡ ܒܢܬܐ ܗܘ ܕܐܬܦܠܓ ܢܦܫܢ. ܠܐܬܪ ܒܢܝܐ ܕܝܢ ܐܬܦܢܝ ܒܗܠܝܢ ܘܐܡܪ. ܕܡܠܟܢ ܡܢ ܠܥܠܡ ܕܡܫܡܪܢ ܡܠܐܟܐ ܒܠܒܠܘܬܐ ܦܝܫ ܦܝܫ ܦܝܫ ܡܢܐ ܢܚܠܐ ܕܡܠܟܢ ܚܟܡܐ ܘܐܪܥܐ ܠܡܫܝܚܘܬܗ ܠܐ ܙܘܢ ܕܐܡܠܟܢ ܠܒܢܝܢܐ. ܘܡܠܟܐ ܦܫ ܕܡܠܐܟܐ ܚܘܪ ܒܒܝܬ. ܘܢܚ ܠܐܘܒ ܛܒ ܙܕܩܬܗ. ܡܢ ܒܪ ܐܬܝܗܡ. ܘܒܗ ܡܢ ܡܠܐܟܐ ܒܒܗ. ܫܘܒܚܐ ܕܝܢ ܕܒܥܐ. ܡܛܠ ܕܠܐܪܥ ܒܢܝܐ ܗܘܘ ܒܥܘܩܢ̈ܐ. ܪܘܚܐ ܒܒܕܘ ܘܐܬܦܪܥܘ ܒܠܚܘܕܝܗ ܟܕ ܡܢܢ ܕܡܠܟܐ ܐܢܫܐ ܒܪܘܚܢܐ. ܘܙܘܕܩ ܠܐܘܒ ܒܒܠܗ ܘܡܢܝܐ ܫܘܪܝܐ ܕܢܫܬܘܕܥܘܢ. ܐܢܫܢ ܕܒܗ ܡܠܟܐ ܒܒܠܒܐ ܒܠܐ ܗܘܢ. ܘܟܕ ܒܪܗ ܐܪܫܘ ܢܘܪܐ ܒܒܠܗ. ܘܐܫܬܝܘ ܒܒܠܗ ܘܢܝܐ ܡܢ ܡܫܟܢܐ ܫܘܪܝܐ ܘܦܫܩܘ ܪܝܫܗ ܘܩܘܒܠܗ ܒܒܘܢܬܐ. ܘܬܢܚܢ ܒܗ ܘܩܒܠ ܕܢܘܗ ܒܗܘܢ ܐܦܣܩܘܦܘܬܗ. ܗܘ ܕܝܢ ܦܫܩܘܒܠܗ ܕܐܬܒܠܚܘܬܐ. ܡܠܟܐ ܕܝܢ ܟܕ ܚܙܐ ܒܗܢܝ ܕܒܢܝܗ. ܘܩܡܝ ܘܗܘܐ ܐܦܣܩܘܦܐ. ܘܡܠܟܗ ܕܠܐ ܐܬܬܪܝ. ܘܟܕ ܚܙܘ ܡܩܒܠܗ ܐܬܬܩܢ. [187] ܘܒܬܪ ܡܢܟܠ ܒܢܝ ܒܕܟܝܬܐ ܐܚܪܢܝܬܐ ܛܘܒ ܦܫܩܗ ܒܢܝܐ ܚܝܠܐ ܠܒܘܫܝܐ. ܘܐܬܚܒܠ ܡܠܟܐ ܘܠܒܘܫܬܐ ܐܘܒ ܘܩܘܪܝ ܦܠܗ.

After Palladius, FLAVIAN [Flavian II, 498–512]. At this time the emperor Arcadius, because he favoured the party of the Orthodox and hated and subverted the Chalcedonians, held a synod at which the blessed Philoxenus of Mabbugh was present, who had been summoned to the imperial capital at the emperor's order. Around 200 monks came from the East with the great Severus, who at this period was also a monk, and were most honourably welcomed. The emperor ordered the tomb of the marytr Euphemia to be opened and the Tome of the definition adopted at the Council of Chalcedon to be brought out and burned. Then they anathematised this council and also Leo of Rome. When Flavian of Antioch was discovered to be a heretic, the emperor expelled him and drove him into exile.

After Flavian, SEVERUS [Severus I, 512–38]. He was a capable man from the monastery of Theodore of Gaza, very learned [189] in the study of both the Old and New Testaments and the doctrines of all the Doctors. His life-giving teachings have been written down and preserved. He composed the book *Philalethes* ('lover of truth'), to resolve the questions posed by the dyophysites, and explained how the Henoticon of Zeno destroyed the structure agreed at the Council of Chalcedon.

At that time there flourished among the Persians Shemʿon, bishop of Beth Arsham, who was known as 'The Disputer'.

There flourished also at that time the famous teacher Mar Yaʿqob, the bishop of Batnae of Sarugh. This man, through the generosity of the Holy Spirit, obtained the gift of knowledge through his superhuman industry. He was a periodeut of Hawra in the territory of Sarugh, and composed some excellent hymns, filled with the teachings of the true life. The splendid show [191] of his doctrine was also explored and approved by the holy Severus, patriarch of Antioch, and he was cherished and praised by him. It is said that, while he was still a young man, his learning was scrutinised by five bishops, who sat in a church next to an image of the chariot seen by Ezekiel. They asked him to explain this image, and he started his exposition with the words: 'O most high one, you who sit above the chariot.' In the middle of the hymn, he suddenly began to prophesy that Amid would be devastated. The bishops were troubled, thinking that he had lost his thread. Later, after events at Amid confirmed his prophecy, it became clear to all that his knowledge had been infused by the Holy Spirit. They therefore asked him not to stop. He had seventy scribes, to write down his poems, which numbered 760 besides his expositions, letters, odes and hymns. Finally, he recited the hymn on Mary and Golgotha which was not finished. He also wrote an explanation of the six *Centuries* of Evagrius, which he wrote at the request of his disciple Mar Giwargis, bishop of the Arab Tribes.

At the same time there also flourished Shemʿon Qoqaya in the territory of Antioch, in a village named Gishir. He [193] composed some excellent verses of Orthodox doctrine, which he learned by divine favour and not from any study of his own.

ܒܬܪ ܦܠܛܘܣ: ܦܠܐܒܝܢܘܣ.
ܒܗܘܐ ܙܒܢܐ ܕܝܢ ܡܠܟܐ ܐܣܛܛܘܣ ܠܟܝܢܐ ܕܐܘܪܗܝ ܦܩ̈ܕ ܡܕܒܪ ܗܘܐ. ܗܢܐ ܗܘܐ ܕܝܢ ܘܩܫܝܫ ܠܟܠܗܝܢܘܬܐ. ܚܠܦ ܩܘܕܫܘܗܝ. ܘܫܡܠܐ ܠܗ: ܘܩܪ ܦܠܐܒܝܢܘܣ ܕܚܙܐ ܠܗ ܠܡܕܝܢܬܐ ܡܠܟܘܬܐ ܒܫܘܡܝ ܡܠܟܐ. ܐܬܐ ܕܝܢ ܡܢ ܡܕܝܢܬܐ ܐܝܟ ܡܠܟܐ ܕܦܢܐ ܠܘܬ ܒܝܬ ܙܒܐ ܡܬܘܪܘܗ ܕܐܦ ܗܘ ܕܒܥܠ ܕܗܢܐ ܐܠܗ̄ܐ ܗܘܐ. ܘܐܬܚܪܘ ܙܘܒܢܬܐ. ܘܫܩܠ ܡܠܟܐ ܕܢܬܪܘܢ ܠܟܠܗܝܡܢܐ ܕܫܘܕܝܐ ܐܘܦܝܢܐ. ܘܫܩܠܘܢ ܡܢܗ ܠܟܠܗܝܢ̈ܐ ܕܐܬܩܢܐ ܗܘ ܕܗܘܐ ܒܫܘܚܪܘܗ ܕܦܠܫܦܘܬܐ ܘܫܬܡܫܘܬܗ. ܘܐܬܪܡܝܘ ܠܗ ܠܫܘܚܪܘܗ ܘܠܚܘܝܐ ܕܪܘܡܐ. ܘܟܕ ܦܠܐܒܝܢܘܣ ܗܘ ܕܐܣܛܘܟܝܐ ܐܬܐܒܝ ܗܘܝܬܐ. ܛܪܕܗ ܡܠܟܐ ܘܐܬܐܒܝ ܠܐܦܘܪܝܐ.
ܒܬܪ ܦܠܐܒܝܢܘܣ. ܣܐܘܝܪܘܣ.
ܣܘܪܐ ܡܫܒܠܐ ܘܦܠܐܣܘܦܐ. ܡܠܟܫܛܐ [189] ܒܩܠܝܠܐ ܒܬܐܝܐ. ܕܒܠܝܫܬܐ ܘܕܝܢܬܐ ܘܕܘܟܝܘܬ ܡܢܚ̈ܐ. ܡܢ ܕܝܪܐ ܕܐܬܘܪܐ ܕܒܣܐ. ܘܐܬܬܐ ܡܠܟܬܘܬܐ ܕܒܠܗ ܟܢܫܐ ܡܠܟܐ. ܘܟܕ ܒܠܟܐ ܦܠܛܝܢ ܫܪܝܐ ܠܡܣܬܐ ܕܪܘܫܠܝܡܐ. ܘܫܩܠ ܐܘܒ ܠܘܬ ܠܒܛܠܝܘܬܗ ܕܝܚܘܢ. ܘܐܬܬ ܠܒܘܬܟܐ ܕܗܘܝܢܘܗܝ ܕܟܠܗܝܢܬܐ.
ܘܒܗ ܒܙܒܢܐ ܡܬܝܕܥ ܗܘܐ ܒܝܬ ܦܬܫܐ: ܡܢܟܘܢ ܐܦܝܩ ܕܒܥܠ ܐܪܥܡ ܕܐܬܐܢܝ ܕܪܘܡܝܐ.
ܘܡܬܝܕܥ ܗܘܐ ܐܦ ܡܠܟܐ ܛܝܒܐ ܡܢܝ ܡܫܬܒ ܗܘ ܕܗܘܐ ܐܦܣܩܘ ܠܟܠܗܝܢ ܕܦܪܘܩܢ. ܗܢܐ ܡܢ ܚܘܒܐ ܕܪܘܚܐ ܡܒܠ ܠܒܢܘܬܐ ܕܡܠܟܘܬܐ ܘܒܗ ܡܢ ܕܪܘܫܐ ܕܚܝܠܝܐ. ܐܝܬ̄ܘ ܗܘܐ ܒܝܬ ܦܐܘܪܘܛܐ ܕܝܘܕܐ ܕܚܙܝܘܢ. ܘܐܬܐܡܪ ܫܘܡܠܐ ܕܡܐܡܪܐ ܚܒܝܫܐ ܘܡܠܟܝܢ ܢܦܠܝܐ ܕܚܝܠܐ ܚܬܝܪܐ. ܘܐܬܒܥܝ ܘܐܬܟܫ ܢܘܚܐ ܒܝܬܐ [191] ܕܡܠܟܘܬܗ ܡܢ ܦܘܛܐ ܫܐܘܪܐ ܦܛܪܝܪܟܐ ܕܐܣܛܘܟܝܐ. ܘܐܬܟܠ ܡܢܗ ܘܐܬܟܫ. ܘܐܢ̈ܫܝ ܐܦܪܝܡ ܕܡܢ ܚܣܝܐ ܐܦܣ̈ܩܐ ܐܬܟܢܫ ܢܘܟܠܝܗ ܒܝܬ ܛܠܐ. ܘܟܕ ܢܟܝܢ ܒܕܝܪܐ ܠܫܡܥܠ ܪܘܙܐ ܕܡܬܒܥܝܐ ܕܒܬܐ ܚܫܝܠܐ ܐܒܒܘܗܝ ܕܐܡܪ ܠܒܢܘܗܝ. ܘܡܪܝ ܘܐܡܪ. ܙܡܢܐ ܕܢܦܠ ܒܠ ܡܬܒܥܝܐ ܘܡܪܐ. ܘܐܡܪ ܠܡܐܡܪ ܒܠ ܚܙܘܒܗ ܕܐܡܪܝ ܒܡܠܟܗ ܡܐܡܪܐ. ܗܘܝ ܕܝܢ ܐܬܠܒܫܘ ܒܐܡܪܗ ܕܡܫܛܐ ܠܗ. ܘܒܠܙܘܡ ܐܬܥܪܪ ܚܪܒܐ ܕܐܡܪ. ܘܡܛܠ ܟܠܗܘܢ ܕܒܪܘܚܐ ܗܘ ܦܝܫܐ ܡܠܟܘܬܗ. ܐܦܣܩܘܗܝ ܕܠܐ ܢܦܠܠ. ܘܗܘܘ ܠܗ ܒܝܬܗ ܚܒܝܫ ܫܩ̈ܝܐ ܕܠܒܝܫ ܡܐܡܪ̈ܘܗܝ ܕܗܘܝܢ ܚܒܝܫܬܐ ܘܐܬܟܠܢ ܫܠܝܢ ܡܢ ܦܘܩܕܐ ܘܐܘܪ̈ܚܬܐ ܘܒܝܕܘܥܐ ܘܫܩܠܝܢܬܐ. ܘܡܐܡܪܐ ܐܚܪܢܐ ܐܡܪ ܒܠ ܡܪܢܝ ܘܠܒܝܫܘܬܐ. ܘܠܐ ܐܬܟܠܡܢܝ. ܘܐܬܠ ܠܗ ܐܦ ܦܘܫܩܐ ܕܡܬܩ̈ܢܬܐ ܚܠ ܕܐܘܠܨܢܗ ܕܒܝܢ ܐܝܟ ܠܒܟܠܗ ܕܡܢܝ ܠܐܘܪܚܐ ܕܒܫܝܠܐ ܕܐܬܬ̄ܐ ܗܘܐ ܠܟܠܡܝܢܗ.
ܘܒܗ ܒܙܒܢܐ ܡܬܝܕܥ ܗܘܐ ܘܐܦ ܚܢܟܘܢ ܩܘܕܫܐ. ܒܟܘܪܐ ܕܐܣܛܘܟܝܐ ܒܡܪܬܐ ܕܫܡܥܘܢ ܠܒܝܫܪ. ܘܗܘ ܗܘܐ [193] ܐܬܟܢ ܚܘܕܫܐ ܕܡܫܝܚܝܬܐ. ܢܟܠܝܐ ܢܟܠܝܐ ܘܚܝܘܪܐ. ܐܦ ܗܘ ܒܝܢ ܚܘܒܐ ܠܟܠܗܐ ܕܠܐ ܕܘܪܫܐ.

After the death of the faithful emperor Anastasius and the succession of Justin of Thrace, who ordered that the Council of Chalcedon should be accepted, the holy Severus, despising his life and spurning the glories of this world, left Antioch and went to Alexandria, after occupying his throne for 6 years. After he left Antioch fire fell on the city, and burned up many of its inhabitants. The fire blazed everywhere for six months, and nobody was able to discover its origin.

[195] After the blessed Severus, PAUL THE JEW [Paul II, 519–21]. This man was the vessel of wrath. He occupied the throne one year after the departure of Severus, and began to preach the Council of Chalcedon in Antioch. He wrote to assemble all the bishops, and forced them to preach the Council. Those who yielded remained on their thrones, while those who stood firm were ejected.

John of Amid, bishop of Asia, who was bishop of the Orthodox of Constantinople after Anthimus, gives the names of 55 bishops who left their thrones rather than accept the Council. They included Constantine, a man of such virtue that he deserved to be proclaimed alongside the patriarchs in every church; Philoxenus (or Aksenaya) of Mabbugh, [197] who was exiled to Gangra, and was imprisoned above a kitchen in an inn and suffocated by the smoke; Thomas of Damascus, that ascetic who for twenty-eight years neither ate bread nor drank wine; Theosebius of Ephesus, who prostrated himself in front of the altar for three days, begging tearfully that he might leave this world so as not to stain his confession of faith, and only arose when God made him leave; Julian of Halicarnassus, who afterwards became a Phantasiast; and many others besides.

[199] After Paul the Jew, EUPHRASIUS BAR MALALA [Euphrasius, 521–26]. The emperor issued an edict, ordering all the faithful to assent to the Council of Chalcedon. He also decreed that those who did not assent should be deprived of their stipends and honours. Then Amantus the *paraphystes* and Theocritus and Andrew the *cubicularius* were killed by the sword, because they refused to accept it and communicate. Because Euphrasius, like Paul the Jew, had brought evils upon the faithful, justice refused to tolerate him, but shook the city in a great earthquake, in which Euphrasius perished in the seventh year of his impiety. Only 1,250 men survived that catastrophe in the whole of Antioch. The earthquake persisted without respite both day and night for a year and a half.

[201] After Euphrasius, EPHREM of Amid [Ephrem, 526–46]. This man was thought wise and eloquent, but he laboured under the doctrine of the dyophysites. He entrapped many with his bloodiness and with the threats of the emperor, who honoured him greatly, and destroyed many monasteries and overturned the altars. Ranging over the regions of the East with barbarian troops, he persecuted the faithful for 18 years, even into Persia, until the wrath of God struck him and his city. For the Persians went up and laid it waste.

At this period, a certain Jew from Hirta d'Noʿman ruled over the Himyarites, [203] one of the Christian Arab peoples of the south, and tried to force them to deny Christ. But they refused, and many of them, both men and women, were killed by the sword. Henceforth they were known as the martyrs of Najran.

ܗܘ ܕܝܢ ܡܪܝ ܣܐܘܝܪܐ. ܟܕ ܚܙܐ ܡܠܟܐ ܡܗܝܡܢܐ ܐܢܣܛܣ. ܘܩܡ ܝܘܣܛܝܢܐ ܕܡܢ ܬܪܩܝ. ܘܐܬܥܫܢܬ ܗܝܡܢܘܬܐ ܕܟܠܩܕܘܢܝܐ. ܐܬܚܫ ܣܓܝܐܐ ܘܥܪܩ ܠܗ ܠܡܨܪܝܢ. ܘܥܒܪ ܥܡ ܐܢܫܘܗܝ ܠܐܠܟܣܢܕܪܝܐ. ܒܬܪ ܫܢ̈ܝܐ ܫܬ ܕܝܬܒ ܥܠ ܟܘܪܣܝܐ. ܘܟܬܒܘ ܘܡܫܡܠܝܢ: ܢܦܫܗ ܢܘܪܐ ܒܐܝܓܘܦܛܘܣ. ܘܫܘܥܝܬܗ ܡܕܝܢ. ܘܬܢ̈ܝܐ ܐܚܪܢܐ ܗܘܐ ܢܘܪܐ ܕܚܕܐ ܡܢ ܒܬܪܗܘܢ ܫܢ̈ܝܢ ܘܡܕܒܪܢܘܬܐ: ܘܠܐ ܐܝܟ ܐܬܡܪܝ ܕܝܕܥ ܡܢ ܐܢܫܐ ܚܕܐ ܗܘܐ.

[195] ܒܬܪ ܩܕܡ ܣܐܘܝܪܘܣ: ܦܘܠܐ ܕܐܬܩܪܝ ܝܗܘܕܝܐ

ܗܢܐ ܐܢܫ ܗܘܐ ܡܗܝܡܢ ܕܙܘܓܐ. ܘܒܬܪ ܫܢܬܐ ܚܕܐ ܕܝܬܒ ܕܘܟܬ ܣܐܘܝܪܐ ܩܡ. ܘܗܘܐ ܡܢܗ ܕܢܛܪ ܒܐܝܕ̈ܘܗܝ ܠܗܝܡܢܘܬܐ ܕܟܠܩܕܘܢܝܐ. ܗܘܐ ܚܙܪ ܒܢܦܫ ܠܟܠܗܘܢ ܐܦܝܣܩ̈ܐ. ܘܐܬܐ ܗܘܐ ܠܗܘܢ ܕܢܣܪܘܢ. ܘܐܝܠܝܢ ܕܐܬܪܦܘ ܒܗܘ ܒܟܘܪܣܘܬܗܘܢ. ܘܐܝܠܝܢ ܕܠܐ: ܐܬܐܣܪܘ.

ܘܡܘܣܦ ܐܦܝܪܝܐ ܘܐܝܟܢܐ ܗܘ ܕܗܘܐ ܒܬܪ ܡܪܝ ܐܢܛܝܘܟܝܐ ܐܦܝܣ̈ܩܐ ܘܐܪ̈ܫܝܡܢܕܪ̈ܝܬܐ ܒܟܘܪ̈ܣܘܬܐ. ܡܢܗܘܢ ܘܡܢܗܘܢ ܐܦܝܣ̈ܩܐ ܡܢܐ ܕܢܦܠܘ ܒܟܘܪܣܘܬܗܘܢ ܘܠܐ ܡܟܠܘ ܠܗܝܡܢܘܬܐ ܕܗܢܘܢ ܡܬܛܠܛܠܝܢ ܗܘ ܕܡܛܠ ܡܫܬܪܝܐ ܥܡ ܦܛܪܝܪܟ̈ܐ ܐܚܪ̈ܢܐ ܘܢܦܩܝܢ ܥܠ ܟܠܗܘܢ ܡܕܝܢ̈ܬܐ. ܘܡܬܚܒܫܝܢ ܘܗܘܐ ܐܦܝܣܩܐ ܘܡܕܒܪ. [197] ܘܠܐܢܛܝܘܟܝܐ ܐܬܛܪܕ ܠܓܠܘܬܐ. ܘܡܢܗܘܢ ܠܟܠܠ ܡܢ ܟܠܗ ܡܕܝܢ̈ܬܐ ܘܐܣܩܝܦܘܢ. ܘܐܦ ܒܗܠܝܢ ܐܬܬܚܝܒ. ܘܐܬܬܩܪܒ ܕܕܘܡܝܣܘܣ ܗܘ ܒܥܘܬܐ ܕܒܥܘܢ ܘܐܡܪܝܢ ܥܡܝ. ܠܐ ܠܟܝܢܐ ܐܝܟܠ. ܘܠܐ ܡܥܕܪܐ ܐܚܪܝܢ. ܘܐܬܬܣܠܡܘ ܘܐܦܝܣܘ. ܗܘ ܕܐܪܥܐ ܢܦܫܗ ܩܕܡ ܡܕܝܢܬܐ ܠܐܬܐ ܢܦܩܝܢ ܒܗ ܒܥܠܐ ܘܢܦܩܘ ܡܢ ܥܠܡܐ ܗܢܐ ܘܠܐ ܢܬܠܚܡܘܢ ܒܐܘܪܚܬܗ. ܘܠܐ ܩܡ ܒܝܬܐ ܘܢܦܫܗ ܠܐܠܗܐ. ܘܡܘܬܒܐ ܘܐܠܟܣܢܕܪܘܣ ܗܘ ܕܗܘܐ ܒܬܪ ܦܛܪܝܪܟܘܬܐ. ܘܬܪ̈ܬܝܢ ܫܢ̈ܝܐ.

ܘܟܕ ܡܫܟܚ ܥܠܬܐ ܚܕܐ ܠܦܘܠܐ ܝܗܘܕܝܐ ܕܥܒܕ ܗܘܐ ܒܐܝܕܗ. ܘܚܙܐ ܡܠܟܐ ܕܡܢ ܟܠܗ ܛܪܘܢܘܬܐ ܘܡܛܠܗ ܫܒܩ ܗܘ ܠܟܘܪܣܝܐ ܛܪܕܗ. ܘܒܬܪ ܡܫܠܡ ܫܢܬ ܗܘ ܫܢܝܐ.

[199] ܒܬܪ ܦܘܠܐ ܝܗܘܕܝܐ: ܐܘܦܪܐܣܝܘܣ.

ܕܡܬܐܡܪ ܒܪ ܡܠܟܐ. ܘܟܕ ܢܦܩ ܦܘܩܕܢܐ ܡܢ ܡܠܟܐ ܥܠ ܦܠܓ̈ܐ ܕܟܠܗܘܢ ܢܩܒܠܘܢ ܠܗܝܡܢܘܬܐ ܕܟܠܩܕܘܢܝܐ. ܘܐܝܠܝܢ ܕܠܐ ܡܩܒܠܝܢ ܢܬܛܪܕܘܢ ܡܢ ܐܬܪ̈ܘܗܝ ܘܡܢ ܐܒ̈ܗܬܐ. ܗܝܕܝܢ ܐܬܐܠܨܘ ܦܪܝܫܘܬܐ. ܘܐܬܬܪܕܝܘ. ܘܐܬܕܝܪܘ ܡܕܒܪ̈ܬܐ. ܟܕ ܠܐ ܐܬܪܥܝܘ ܕܢܟܦܪܘܢ ܘܢܫܬܘܬܦܘܢ: ܟܗܢ̈ܐ ܐܬܛܪܕܘ. ܘܟܕ ܐܘܦܪܐܣܝܘܣ ܐܝܟ ܦܘܠܐ ܝܗܘܕܝܐ ܡܫܬܒܚ ܗܘܐ ܒܒܝܫܘܬܐ ܠܟܘܪ̈ܣܘܬܐ: ܠܐ ܡܫܒܪ ܗܘܐ ܒܐܘܪܚܐ. ܐܠܐ ܐܬܕܟܪ ܠܡܕܝܢܬܐ ܒܪܚܡܐ ܡܢܐ ܘܟܠ ܐܦ ܗܘ ܐܘܦܪܐܣܝܘܣ ܒܡܕܝܢܬܐ ܡܫܡܫܢܐ ܕܙܘܥܬܗ. ܠܟܠܐ ܓܝܪ ܘܫܠܡ ܘܡܫܡܫܝܢ ܒܝܬ̈ܐ ܒܟܘܬ ܐܠܗܢܐ ܘܢܦܠܘ ܒܟܠܗ ܐܢܛܝܘܟܝܐ. ܙܘܥܐ ܕܝܢ ܠܐ ܫܠܐ ܗܘܐ ܠܐ ܒܐܝܡܡܐ ܘܠܐ ܒܠܠܝܐ ܫܢܬܐ ܚܕܐ ܘܦܠܓܗ.

[201] ܒܬܪ ܐܘܦܪܐܣܝܘܣ ܐܦܪܝܡ ܐܡܝܕܝܐ.

ܗܘܐ ܡܫܬܠܛܢ ܣܓܝܐܐ ܘܡܕܒܪܢܐ. ܒܪܗ ܗܘܐ ܕܝܢ ܒܩܘܡܝܛܘܬܐ ܕܡܕܝܢܬܐ. ܘܠܡܕܝܢ̈ܬܐ ܟܕ ܒܪܢܫܘܬܗ ܘܒܟܠܗܘܢ ܘܡܫܟܚܐ ܘܫܒܩܝܢ ܡܫܠܡܢܝܢ ܗܘܐ ܠܗ. ܘܟܕ ܒܟܠܗ ܐܝܟ ܘܒܫܢܬܐ ܠܗܘܢ ܘܡܕܝܢܬܐ. ܘܡܘܬܪܐ ܫܢ̈ܝܬܐ ܐܢܫ. ܘܡܕܒܪܢܐ ܒܗܢ. ܘܟܕ ܚܠܘܬܐ ܒܪ̈ܝܬܐ ܡܫܬܠܛ ܗܘܐ ܒܐܬܪܐ ܕܡܕܝܢܐ. ܒܪܡܐ ܠܟܠܗ ܦܪܝܫܐ. ܟܕ ܙܘܥ ܠܡܕܝܢܬܐ ܥܡܐ ܠܡܫܬܪܝܐ. ܒܪܡܐ ܕܙܘܥܗ ܘܐܟܠܐ ܐܪܥܗ ܘܠܡܕܝܢܬܗ. ܘܫܟܚ ܦܪܝܫܐ ܘܡܢܝܢܘܬܐ.

ܘܟܕ ܒܪܟܐ ܟܕ ܝܘܡܐ ܐܝܟ ܡܢ ܚܕܬܐ ܕܢܦܩܬ ܐܬܠܚܡ ܥܠ ܡܫܟܢܐ [203] ܘܐܬܠܚܡܘܢ ܟܣܝܐ ܡܢ ܛܝܒܘܬܐ ܕܡܫܝܚܐ ܘܠܐܠܡܐ. ܘܐܟܠ ܐܝܟ ܕܢܦܩܘ ܒܥܡܡܐ ܘܠܐ ܪܒܘ. ܫܢ̈ܝܬܐ ܡܢܗܘܢ ܟܦܢܐ ܘܢܒܠܐ ܐܬܩܛܠܘ ܒܥܡܡܐ. ܘܡܢ ܗܪܟܐ ܗܘܘ ܫܘܪܐ ܢܦܝܠܬܐ.

Justinian would have done his best to foster the peace of the Churches, had not wicked men stood in his way. The believing empress Theodora strove even more for the peace of the Churches, caring in charity and faith for those harmed in the persecution. She fed and clothed in the great hall of her palace more than 500 Syrians and Greeks who had been expelled from their monasteries. Among the guests that she welcomed and cared for were the blessed Severus, patriarch of Antioch, who had gone up to the royal palace; Theodosius of Alexandria; and Anthimus of Constantinople, who stepped down from his throne rather than associate himself with the Council. [205] Those three patriarchs, who had been troubled by the persecution, enjoyed her company on familiar terms.

But the holy stylite Mar Zaʿura remained in Constantinople with ten disciples, where he fulminated against the emperor. Because his modesty gave him moral authority, the emperor was unable to lay a finger upon him. But one day he said to him: 'If you people were genuine, God would show me a sign by your hands.' Mar Zaʿura replied: 'It is written that signs are not necessary for the faithful. Because you have sought a sign, God will do nothing with you.' On the following day the emperor's face swelled up, and his appearance became deformed. The queen then begged this blessed man to pray over the emperor. When he arrived, he said: 'Look, you have the sign you asked for.' Then he prayed over him, and the emperor recovered.

At the same time, the archpriest Sergius of Rishʿaina went up to Antioch to accuse Ascholius, the bishop of the city of Rishʿaina, to Ephrem. This Sergius was an eloquent man, [207] skilled at reading books both in Greek and Syriac, and a most capable surgeon. But although in outward show he was a believer, as Prologus testifies, he was a man of corrupt and shameful morals, and was stained with the vices of luxury and avarice. Ephrem promised him that he would do whatever he asked, provided that he brought the letter to Rome, to Agapetus. After taking delivery of it, Sergius went to Rome, stirred up Agapetus, and brought him to Constantinople. Every senator in the city went out to meet him. The emperor also gave him a most honourable welcome as soon as he saw him, as he was an eloquent man. He then compelled the emperor to pass an edict declaring that those who refused to accept the council would be discharged, if they were soldiers, that their sworn testimony would no longer be accepted, and that they would lose their legal right to bequeath their property. Regarding the blessed Zaʿura, he said to the emperor: 'Why have you left this Syrian charlatan here?' The emperor replied: 'What shall I do to him? He is a very outspoken man. You deal with him.' Then Agapetus sent him this message: 'The emperor and the patriarch order you to come. If you do not, on your own head be it.' As it was the time of the fast, that blessed man replied: 'We are ordered by the law to remain in seclusion, and so the gate is closed for us. But wait for me until the fifth day of the mysteries, so that we might open the doors, and God will then do [209] what he knows to be right.'

ܘܡܘܫܛܝܢܘܬ ܕܒܘܪܐ ܫܢܝܢ ܣܓܝ ܗܘܐ ܕܫܡܝܐ ܕܒܪܝܬܐ ܠܟܠܗ ܢܗܝܪܐ ܒܟܢܗ ܘܐܦ ܠܐܘܪܫܠܡ ܡܟܠܟܠܬܐ
ܡܘܡܝܢܬܐ. ܒܬܪ ܡܢ ܫܢܝܢ ܣܓܝܐܬܐ ܗܘܐ ܠܫܡܝܐ ܕܒܪܝܬܐ. ܘܟܘܠܗ ܘܡܘܡܝܢܘܬܐ ܡܫܬܠܐ ܗܘܐ
ܠܬܘܕܝܬܐ. ܒܬܪ ܕܫܢܝ ܡܢ ܡܫܡܫܢܘܬܐ ܕܫܢܐ ܫܘܩܝܐ ܘܩܢܝܐ ܕܫܪܟܝܢ ܗܘܘ ܡܢ ܒܥܡܪܗܘܢ.
ܡܬܕܪܫܐ ܗܘܐ ܘܡܬܚܙܐ ܒܪܘܚܐ ܙܒܢܬܐ ܕܦܠܓܝܢ. ܘܟܕ ܫܡܥ ܡܪܝ ܣܐܘܝܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ
ܠܟܢܘܫܬܐ ܡܟܬܒܬܐ. ܘܐܦ ܠܐܘܪܫܠܡ ܘܠܐܠܟܣܢܕܪܝܐ ܘܐܢܛܝܘܟܝܐ ܕܡܠܘ ܕܡܣܟܢ ܒܝ ܚܕ ܡܢ
ܟܘܪܣܝܗ ܘܠܐ ܢܬܠܘܐ ܠܡܣܝܒܪܘܬ. [205] ܚܝܠܐ ܣܓܝܐܐ ܒܗ ܒܟܠܗܝܢ ܐܟܢܫܐ ܐܝܟ ܘܐܪܫܡܝܢ
ܘܟܢܫܐ ܕܣܢܐ ܗܘܘ ܘܠܟܠܗܘܢ ܗܠܝܢ ܦܛܪܝܪܟܐ ܩܕܝܫܐ.
ܐܦ ܒܬܪ ܘܡܪܝ ܣܘܪܘܣ ܕܒܘܪܐ ܐܦܛܘܢܐ. ܘܒܪ ܒܫܢܐ ܡܢ ܠܡܬܩܪܝܘ ܘܡܫܚ ܠܡܣܝܒܪܘ ܘܫܢܝܢ
ܡܫܬܠܛ ܡܢܗܘܢ ܗܘܐ ܠܟܠܟܠ ܘܡܛܠ ܕܐܬܐ ܗܘܐ ܡܢ ܢܣܝܘܢܐ ܠܐ ܡܬܡܨܐ ܗܘܐ ܠܡܥܪܩܘ
ܒܠܒܗ ܐܚܐ. ܐܠܐ ܚܘܝܐ ܚܕ ܐܡܪ ܠܗ. ܠܟܘ ܐܝܠܝܢ ܥܡܪܐ ܗܘܝܠܗܝܢ. ܡܫܚܐ ܗܘܐ ܠܝ ܠܟܠܗ ܐܢܐ
ܕܐܬܝܬܝܢ. ܘܡܪܝ ܕܒܘܪܐ ܦܫ. ܕܟܠܡܐ ܗܘ ܕܐܢܬܐ ܠܡܬܩܪܝܘ ܠܐ ܡܬܟܠܝܢ. ܘܕܟܝܢܐ ܐܢܐ ܠܟܪ
ܡܢܝ ܠܐ ܫܘܐ ܡܪܢܐ. ܘܟܠܙ ܢܘܡܐ ܐܬܟܢܫ ܦܠܐܘ ܘܐܬܚܫ ܙܘܬܘ. ܘܡܟܠܟܬܐ ܡܪܬܘ ܠܡܕܝܢܬܐ
ܕܐܬܐ ܕܠܐ ܠܟܠܗܘܢ. ܘܟܕ ܐܢܐ ܐܡܪ ܗܘ ܐܢܐ ܕܒܗܢܐ. ܘܟܕ ܙܟܐ ܠܟܠܗܘܢ ܐܬܚܡܝ.
ܘܒܗ ܒܟܝܢܐ ܣܟܟ ܣܢܓܝܣ ܐܪܣܛܢܝܣ ܙܡܝܢܐ ܠܐܬܛܘܒܐ ܕܢܛܠ ܠܒܐ ܐܦܪܝܡ
ܠܐܣܟܠܦܢܘܣ ܕܐܡܪ. ܐܡܠܘ ܗܘܐ ܒܪܝܢ ܗܘ ܣܢܓܝܣ ܒܒܪܐ ܠܡܝܐ [207] ܕܡܟܠܗ ܒܟܢܝܐ
ܕܟܠܟܐ ܢܩܝܐ ܘܣܘܪܝܐ. ܘܟܐܣܘܬܐ ܕܦܓܪܐ ܐܬܐܠܐ ܡܣܩ ܗܘܐ. ܘܒܕܒܝܘ ܡܘܡܝܡ ܗܘܐ ܐܝܟ
ܕܣܘܕ ܦܪܓܝܘܣ. ܒܪܡ ܒܪܬܘܗܝ ܫܢܝܢ ܚܪܝܣ ܗܘܐ ܘܕܟܠܗ ܘܠܐ ܢܦܩ. ܘܐܝܟ ܗܘܐ ܒܪܝܫܝܬܐ
ܒܫܦܐ. ܠܗܘܐ ܐܡܠܘܟ ܐܦܪܝܡ. ܘܟܠܗ ܕܐܠܗܐ ܢܡܛܐ. ܒܪ ܠܪܘܡܐ ܢܡܠܟܝܢ ܒܐܒܝܕܬܐ ܠܟܠܗ
ܐܝܩܪܐ. ܘܡܟܠܗ ܟܠܗܘܢ ܣܢܓܝܣ ܘܐܙܠܡܢܘ ܠܐܝܩܪܐ ܘܐܡܠܗ ܠܡܘܣܝܐ. ܘܟܠܗ
ܣܘܢܩܢܘܬܗ ܢܡܘܣ ܠܐܦܝܛܐ ܕܡܠܗ. ܘܒܪ ܐܬܐܝܢ ܠܟܠܟܬܐ ܙܘܕܩܐ ܐܬܡܠܠ ܡܢܗ. ܕܟܪ
ܠܡܢܗ ܗܘܐ. ܘܐܟܪܗ ܠܟܠܟܬܐ. ܠܡܟܢܒ ܕܐܬܝܡܢܘܬ ܠܘܡܟܠ ܟܠ ܕܠܐ ܡܡܠܘܐܦ
ܠܡܣܝܒܪܘܬ. ܘܕܐܦ ܦܟܝܐ ܗܘ ܢܡܛܐ. ܘܠܐ ܐܬܐܡܟܢ ܣܘܕܘܬܗ. ܘܠܐ ܢܘܪܐ. ܘܐܡܪ ܐܘܟ ܠܟܠܟܬܐ
ܡܛܠ ܛܘܒܐ ܕܒܘܪܐ. ܘܡܛܠܡܢܐ ܟܝ ܚܡܟܡ ܣܘܪܝܐ ܗܘܐ ܡܛܝܒܐ ܗܪܟܐ. ܘܡܟܠܟܐ ܐܡܪ.
ܘܡܢܐ ܐܟܒ ܒܗ ܕܒܙܒܢܐ ܗܘ ܡܡܠܐ. ܐܠܐ ܡܢܝ ܠܗ. ܗܢܝܢ ܡܟܢ ܠܗ ܐܝܩܪܐ. ܕܡܟܠܟܐ ܘܦܛܪ̈
ܦܡܕܗ ܕܐܬܐ ܘܐܠܐ ܐܝܟ ܐܢܫܐ. ܡܛܠ ܕܙܘܡܐ ܗܘܐ ܦܝ ܛܘܒܐ. ܕܟܝ ܢܡܘܣܐ ܣܡܟ ܟܝ ܕܢܐܡܪܡ.
ܐܡܝܢܐ ܕܐܦ ܐܘܪܚܐ ܚܡܝܕ ܟܝ. ܐܠܐ ܐܝܟ ܒܙܡܢܐ ܟܣܝܡܐ ܕܐܬܪܐ. ܕܦܠܚܝܢ ܐܘܪܚܐ. ܘܗܘ ܡܕܝܢ ܕܝܕܥ
ܠܟܠܐ [209] ܕܠܐ ܗܘ ܫܦܝܪ.

Agapetus was enraged by this answer, and ordered the guard commander to bind Zaʿura in iron chains and bring him to him. The guard commander boarded a boat to cross over to the suburb where Zaʿura was staying. After he crossed the bar, a strong wind blew upon the boat, and they were forced to turn back. The commander berated the rowers, and they strove with all their might to proceed, but a bolt of lightning struck the vessel and shattered its beams from stem to stern. Then Agapetus and the unfortunate men who were carrying out his orders realised that God had heard the prayers of this holy man. In those days the Lord struck down Agapetus. His tongue was eaten away by worms and became stinking and purrulent. He died after much suffering on the fifth day of the mysteries, just as Zaʿura had predicted, and the manner of his death put all his supporters to shame. Before he died, that unlucky Agapetus banished and anathematised the blessed Severus, Theodosius, Anthimus and Zaʿura. The blessed Severus therefore left Constantinople [211] and travelled from desert to desert in the habit of a poor monk, wearing a cowl and sandals, so that he might not be recognised by his persecutors.

Then the elderly Julian of Halicarnassus in Caria, who had refused to confess the two natures and had suffered in the persecution of the Chalcedonians, fell into another heresy and asserted that the body of Our Lord was immortal and impassible before the Resurrection, and that to outward appearance he had seemed to suffer and die, but in reality had not suffered or died. The blessed Severus opposed him strenuously, bringing forward arguments both from holy scripture and from the testimonies of the Fathers, and anathematised Julian after he refused to change his views. Then Julian formed his own sect, and spread the rumour that Severus claimed that the body of our Lord was corruptible, and was preaching that it had been subject to corruption and decay in the tomb. He astonished many people with these things, and greatly moved them.

At this period the patriarch Mar Severus departed this mortal life in Alexandria, in the place called Ksutha, on 8 February in the year 854 of the Greeks [AD 543].

[213] After the death of Severus the Great, the splendid SARGIS [Sargis of Tella, *c.*557–560]. After the death of the blessed patriarch Mar Severus, the Orthodox appointed in his place as patriarch of the throne of Antioch the priest Sargis of Tella, surnamed Beth Kartise, from the monastery of Hala. Yohannan of Anazarbus laid his hands upon him. At this period the Orthodox bishops in all the cities of the Roman Empire were under threat. Some of them had died, including Thomas of Dara, Yohannan of Tella, Antoninus of Aleppo, [215] Sargis of Shura, Peter of Rishʿaina, Thomas of Germanicia and Thomas of Damascus; and last but not least the great Severus, who had passed away only recently. Others had adhered to the heresy of the dyophysites, such as Philoxenus the Younger, the sister's son of Philoxenus of Mabbugh, who after the death of his uncle in Gangra adhered to the council for a reason which I shall not mention, and went to live in Cyprus.

ܘܐܬܓܡܠ ܐܬܐܣܝ. ܘܩܡ ܠܡܬܓܪܢܘܬܗ ܕܒܬܘܠܐ ܢܦܫܗ. ܘܡܢ ܒܕܘܟܬܗ ܐܙܠ ܠܡܥܡܪ ܠܦܪܘܣܘܦܗܝ ܒܪ ܕܝܠܗ ܗܘܐ ܡܪܝ. ܘܡܛܠ ܠܒܒܐ ܕܡܦܣܝܣ. ܙܘܥܐ ܡܬܠܝܬ ܠܕܘܟܬܗ ܘܠܦܪܘܡ. ܘܗܦܟܘ ܠܐܬܪܐ ܕܢܦܩܘ. ܘܡܢ ܐܬܐܣܝ ܡܬܓܪܢܘܬܗ ܟܠܗ ܕܙܒܘܢܝܐ. ܘܦܪܘܗ ܕܡܢ ܡܛܪ ܢܦܪܘܗܝ. ܢܦܩ ܒܪܝܐ ܘܡܢܝܐ ܠܦܪܘܡ. ܘܡܥܛܦ ܡܢܗ ܕܦܐ ܡܢ ܙܒܢ ܠܒܢܝ. ܘܐܫܬܡܠܝ ܕܩܝܐ ܘܡܥܡܕܢܘܬܗܝ. ܕܐܬܒܐ ܗܘ ܕܟܕ ܒܓܠܝܘ ܕܡܦܝܐ. ܘܒܗܘܢ ܒܩܘܡܬܐ ܡܫܝܚܘ ܡܪܝܐ ܠܓܦܐ ܒܠܡܣܗ. ܘܐܬܪܟܒ ܘܐܬܡܫܚ ܘܡܪܝ. ܘܐܬܓܪ ܠܡܫܝܚܘ ܒܕܡܐ ܒܫܡܡ ܫܡܝܐ ܘܐܪܙܐ ܐܝܟ ܘܡܕܡ ܐܡܪ ܛܘܒܐ ܘܫܦ. ܘܒܬܪ ܫܡܠܝܗ ܒܗܠܘ. ܡܫܡܕܡ ܓܒܪ ܕܢܣܒܐ ܗܘ ܕܘܡܐ ܐܓܦܐ. ܫܪܐ ܐܝܟ ܕܡܢ ܙܐܕܘܗܝ ܘܐܚܪܡ ܠܡܕܝܢܬܐ ܣܘܝܪܐ. ܘܐܬܘܕܝܘܣܘ ܘܐܬܠܡܕܘ. ܘܕܒܘܪܐ. ܘܡܛܠܬܕܐ ܢܦܩ ܡܪܝ ܣܘܝܪܐ ܡܢ ܡܕܝܢܬܐ. [211] ܘܡܢ ܡܕܒܪܐ ܠܡܕܒܪܐ ܡܫܢܐ ܗܘܐ ܒܐܘܣܝܡ ܕܢܛܪܐ ܡܫܬܐ ܕܫܡܝ ܒܥܘܬܐ ܘܫܠܡ ܛܝܒܘܬܐ ܘܠܐ ܢܬܡܢܥ ܡܢ ܙܘܥܐ.

ܗܡܝܡ ܫܒܩ ܢܦܫܐ ܕܐܬܟܬܫܘ ܕܒܐܘܪܚܐ. ܟܕ ܡܢ ܗܘ ܕܢܐܡܪ ܠܐܘܡ ܒܢܝܐ ܐܦܠܐܠܐܦ ܐܬܘܕܝ ܡܢ ܠܦܠܣܛܝܢܐ. ܒܦܘܪܫܢ ܐܚܪܢܐ ܢܦܠ. ܘܠܐ ܡܬܘܐ ܘܠܐ ܡܫܬܡܥ ܡܢ ܩܕܡ ܡܫܝܚܐ ܐܡܪ ܠܦܓܪܗ ܕܡܪܝ. ܘܕܝܢܘܗܝ ܕܚܣ ܘܡܚܝܠ ܐܝܟ ܕܒܦܠܛܣܐ ܒܝ ܒܡܕܝܢܬܐ ܠܐ ܡܨ ܐܦܠܐ ܡܚܐ. ܩܡ ܕܝܢ ܣܘܝܪܐ ܒܝ ܫܓܡ ܐܘܪܚܗ ܒܝܕ ܐܢܛܝܘܟܝܐ ܕܡܢ ܟܠܗܝܢ ܡܕܝܢܬܐ ܘܫܘܕܘܬܐ ܕܦܬܓܡܐ ܘܠܐ ܡܬܟܠ. ܐܢܛܝܘܟܝܐ. ܗܘ ܕܝܢ ܐܡܪ ܠܗ ܓܒܐ. ܘܐܦܩ ܛܠܐ ܕܣܘܝܪܐ ܠܗܘܢ ܚܝܠܐ ܡܬܟܠ ܟܠ ܦܓܪܗ ܕܡܪܝ. ܘܡܬܘܐ ܕܐܬܝܟܠ ܘܡܪܝ ܒܡܕܝܢܐ. ܘܒܬܪܟܢ ܠܡܓܙܬܐ ܐܬܐܘ ܘܐܬܢܚ.

ܘܒܗ ܒܓܒܐ ܗܢܐ ܡܢ ܚܝܠܐ ܕܒܢܝܐ ܦܛܪܝܪܟܐ ܡܪܝ ܣܘܝܪܐ ܠܐܬܟܫܦܪܐ ܒܕܘܟܬܐ ܕܡܥܢܐ ܒܫܘܬܐ ܒܠܡܫܚܐ ܒܡܥܛ ܡܠܟ ܦܬܓ ܕܩܝܢܐ.

[213] ܒܬܪ ܕܢܚ ܣܘܝܪܐ ܙܟܐ. ܣܪܓܝܣ ܡܬܬܪܐ.

ܟܕ ܛܘܒܐ ܡܪܝ ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܚܕ. ܒܟܕܘ ܐܘܪܬܘܕܘܟܣܘ ܒܕܘܟܬܗ ܦܛܪܝܪܟ̈ ܠܟܘܪܣܝܐ ܘܐܢܛܝܘܟܝܐ. ܠܣܪܓܝܣ ܡܩܕ ܛܒܐ ܕܡܬܬܪܐ ܕܒܬܗ ܒܢܛܝܪܐ ܡܢ ܕܪܐ ܕܚܠܐ. ܘܣܡ ܒܬܘܗ ܐܝܟ ܐܘܪܚܗ ܘܐܢܛܘܟܝܐ. ܘܡܛܠ ܘܐܦܬ̈ܩ ܐܘܪܬܘܕܘܟܣܘ ܘܒܒܠ ܡܩܕܡ ܘܐܘܚܕܢܐ ܕܩܘܡܝܐ ܕܒܪܗ ܗܘܘ. ܡܚܘܗܝ ܡܢ ܒܚܕܘ ܗܘܘ ܐܝܟ ܠܐܘܡܝܐ ܕܕܪܐ. ܘܡܘܚܝ ܕܠܐܠ. ܘܐܬܛܘܚܝܐ ܕܚܒ. [215] ܘܣܪܓܝܣ ܕܡܘܪܐ. ܘܦܛܪܐ ܕܪܡܚܝܐ. ܘܐܬܐܘܡܐ ܕܓܪܡܚܡܣ. ܘܐܬܐܘܡܐ ܕܕܪܡܣܘܡ. ܘܪܒܐ ܣܘܝܪܐ ܕܗܘܡܐ ܦܛܪ. ܘܡܚܘܗܝ ܐܬܟܒܕ ܠܐܪܣܝܣ ܕܕܩܦܣܝܛܐ. ܐܝܟ ܦܠܘܒܣܝܘܣ ܕܒܘܪܐ. ܒܪ ܚܠܬܗ ܘܦܠܘܒܣܝܘܣ ܕܡܒܘܢ. ܗܘ ܕܒܪ ܚܠܬܗ ܡܬܠ ܒܓܒܪܐ. ܗܘ ܒܟܠܬܐ ܕܛܠܐ ܐܝܐ ܠܡܬܒܠܒܗ ܡܠܟ ܠܡܘܚܕܘܣ ܗܘܘܐ ܒܡܘܦܪܘܣ.

A few who remained faithful to their beliefs were living at Constantinople, and were urging the emperor to show leniency, and to engage the sympathy of the empress towards the faithful, such as Constantine of Laodicea, John of Egypt, and Peter, Theodosius and Anthimus; and a few other bishops who were kept under guard in a fortress.

These men, fired by righteous zeal, laid their hands upon Yaʿqob, a simple man, who was then at Constantinople. He was a priest in the monastery of Psilta and a native of Gamua, a village of Mount Izla, near the new fortress by the village of Beth Riufa. They consecrated him ecumenical metropolitan, and [217] he eagerly exhorted the faithful wherever he happened to be. He was an austere and abstinent man, apt to bear hardships, industrious, well-girt and quick on his feet, like Azael. Then he began to travel around the regions of the East, laying hands upon the Orthodox. He disguised himself in the dress of a beggar, especially when he was walking on the roads, for fear of persecution. For at that time the East was bereft of Orthodox priests. Except for the bishop Qaris of Shigar, nobody was able to ordain priests until Yaʿqob appeared. Then the Orthodox began to multiply, and were called 'Jacobites' after his name.

All the tribes of Christian Arabs who lived in the desert were greatly offended by the Council, and refused to break bread with [219] the Chalcedonians. Then Hareth, the son of their king Gabala, went to Constantinople, and found there the monk Theodore, a studious man. He brought him to Pope Theodosius, who consecrated him bishop of Edessa with the approval of the empress Theodora; as the Chalcedonians had a bishop at Edessa, Amazon, who built and adorned the church of that city with copious decorations.

Many heresies broke forth in the time of Justinian, including that of the Borborites (known as the Malionaye in Syriac), an offshoot of the Manicheans. They were expelled from Persia and made their way first to Armenia and then to Syria, where they invaded and occupied every monastery in their path. They and their wives wore black habits, like monks, and celebated a feast every year on a fixed day. At night they all gathered [221] together, men and women alike, and snuffed out the lamps. Then every man lay with whichever woman took his fancy, even if she was his own mother or sister. They would pierce with needles the first baby born from this foul congress, and make their offering over the corn with the blood that welled out from its wounds. The Persians call their festival Mashush. I found this story in the book of Abu Rahian, the wise Persian of Bairunia, whom our ecclesiastical writers have mentioned.

At that time there flourished at Edessa a monk named Stephen bar Sudaili, who interpreted the scriptures according to his own notions. He believed that punishments would end, and that sinners, and indeed even demons would be justified, grounding his theory in Paul's words: 'as God becomes all things to all men.'

ܘܪܥܘܬܐ ܒܠܒܗ ܕܠܐ ܐܬܦܠܓ ܡܢ ܡܪܘܗܝ ܒܗܘܢ̈ܝܗ ܡܕܒܪ ܗܘܐ. ܘܐܦ ܡܪܢܝܬ ܠܥܠܡܐ ܘܡܫܦܛ ܠܥܠܡܐ ܡܛܠ ܡܘܬܒܐ. ܐܝܟ ܡܘܫܛܫܛܢܐ ܕܠܐܘܪܚܐ. ܘܡܘܫܚ ܡܕܪܫܐ. ܘܫܛܪܐ ܘܐܬܘܪ̈ܝܗ ܘܐܬܡܥܒܕ. ܘܡܬܟܠܟ̈ܠܝܢ ܐܣܝܐ ܒܫܡܫܛܪܐ ܚܕ ܡܬܡܫܚ ܗܘܐ ܘܡܬܡܠܛܪ. ܛܒܐ ܒܐܬܪܗ. ܘܫܡܗ ܐܝܟ ܟܠ ܡܫܡܥ ܐܝܟ ܫܡܫܐ ܕܐܬܢܨܚ ܒܗܘܢ̈ܝܗ. ܗܘ ܕܐܬܝ̈ܗ ܗܘܐ ܡܢ ܒܝܬܐ ܕܫܡܫܐ. ܡܢ ܒܐܬܪܐ ܥܪܒܝܐ ܕܒܛܘܪܐ ܕܐܬܐ. ܙܕܩ ܡܟܝܠ ܚܕܐ ܙܒܢ ܒܝܬ ܩܘܫܐ ܥܪܒܝܐ. ܘܐܬܪܘܗ ܡܫܬܪܐ ܠܐܒܢܐ. ܗܒܝܒ [217] ܒܒܢܝܢ ܐܬܠܒܫ ܡܫܬܠܡ ܒܗ ܡܢ ܗܒܪ ܘܡܠܟܒ. ܘܐܬܠܐ ܗܘܐ ܒܝܬ ܒܪܬܐ ܡܫܡܫܢܐ ܘܡܫܪܝܐ ܘܠܐܬܐ ܘܡܫܠܡܐ ܕܫܒ ܡܠܟ ܘܡܟܠܠ ܒܬܚܠܬܗ ܘܡܘܒܠ ܐܝܟ ܠܥܐܠܐ. ܘܡܪܢܐ ܡܬܒܪܢ ܒܐܬܘܬܐ ܕܡܕܝܢܐ. ܘܗܘܒ ܡܫܡ ܐܝܟ ܠܐܘܪ̈ܬܐ ܘܒܫܘܗ. ܒܗ ܒܐܦܟܦܐ ܕܣܕܘܪܐ ܡܬܚܝܐ ܗܘܐ. ܘܡܬܪܐܝܬ ܒܐܘܪ̈ܚܬܐ ܡܢ ܕܚܠܬܐ ܕܪܘܚܐ. ܡܝܬܝܐ ܗܘܐ ܒܝܬ ܗܒܝܒ ܡܕܝܢܐ ܡܢ ܪܘܫ ܒܢ̈ܝܐ ܐܘܪ̈ܬܐ ܘܒܫܘܗ. ܘܫܛܪ ܡܢ ܐܬܪܗ ܐܝܟ ܐܦܩܗ ܕܡܫܝܚܐ ܕܒܒܝ ܒܢ̈ܝܐ ܠܒܗ ܗܘܐ. ܒܕܡܐ ܕܡܢ ܗܘܐ ܡܫܡܥ ܘܗܒܝܒ ܫܦܝܪ. ܘܟܠܗ ܗܘܐ ܒܫܡܗ ܡܫܒ̈ܚܢܐ ܐܬܦܪܗ.

ܐܦ ܡܘ̈ܠܐ ܒܠܗܘܢ ܕܛܝ̈ܒܐ ܒܪ̈ܝܫܛܝܐ ܕܒܥܒܕܐ. ܫܝܢ ܒܫܡܠܝܢ ܗܘܘ ܒܫܘܚܪܗ. ܘܐܦܠܐ ܠܫܡܐ ܒܗܡ [219] ܡܠܟܬܒܘܢܐ ܐܦܠܝܢ ܗܘܘ. ܘܟܕ ܐܬܛܒܥ ܚܝܘܬܐ ܒܪ ܒܐܬܪܐ ܡܠܟܘܬܗ ܒܗܘܦ̈ܟܝܗ ܐܚܪܝܢ ܛܥܢ ܠܐܬܘܪܘܬܐ ܕܚܕܝܐ ܒܝܬܐ ܡܫܡܛܐ. ܘܡܪܢ ܠܗܐ ܦܩܕ ܛܐܘܪܘܩܡܝܘܣ ܘܫܪܒܝܬܐ ܕܡܬܠܚܠܐ ܛܐܘܪܘܐ ܐܦܪܝܡ ܠܐܘܪܗܝ. ܒܗ ܐܬܠ ܗܘܐ ܠܗܘܢ ܠܡܠܟܡܝܬܘܬܐ ܒܐܘܪܗܝ ܐܦܠܘܢ ܐܦܩ ܕܒܐ ܘܙܒܢ ܠܒܬܐ ܪܒܬܐ ܕܒܗ.

ܒܪܒܗ ܒܝܬ ܕܡܫܬܚܠܦܘܫ ܛܘܒܐ. ܘܪܘܫܡ ܡܫܬܐܠܐ ܢܒܝܐ. ܗܘ ܒܝܬ ܕܒܪܒܘܪܝܗ. ܕܡܬܦܪܝܢ ܒܫܘܪܝܬܐ ܡܠܟܘܬܐ. ܘܐܬܠܗܘܢ ܦܫܐ ܡܢ ܡܐܬܪ̈ܝܐ. ܡܢ ܦܪܫ ܒܝܬ ܐܬܛܪܘܗ ܐܬܘ ܠܐܪܡܝܐ. ܘܡܢ ܛܥܢ ܠܫܘܪܐ. ܘܐܦܣܗ ܕܬܐܬܐ ܕܪ̈ܝܫ ܘܡܥܪܗ ܒܗܝܢ. ܠܒܫܝܢ ܒܝܬ ܗܘܗܝ ܘܥܢ̈ܘܗܝ ܐܘܩܡܐ ܐܝܟ ܕܬܐܐ. ܘܡܒܕܝܢ ܒܐܘܪܐ ܒܠܐ ܚܝܠܐ ܢܘܡܐ ܚܕ ܕܝܡܐ. ܘܡܟܠܠܐ ܒܗ ܒܫܝܢܝܢ ܡܠܗܘܢ [221] ܐܦܝܐ ܒܝܬܐ ܘܢܩܠܐ ܡܕܒܪܝܢ ܥܬܝܕ. ܘܐܚܕ ܡܠܟܝܢ ܚܕܐ ܐܝܟ ܕܐܬܐܦܝܢ. ܘܐܦ ܐܦܝܗ ܐܘ ܡܠܬܗ. ܘܒܪܘܫܐ ܐܢܫ ܕܒܪܫܐ ܡܠܟܝܢ ܡܢ ܡܕܒܪܐ ܗܘ ܛܝܒܐ ܡܕܒܪܝܢ ܠܗ ܒܩܘܫܛܐ. ܘܒܪܫܐ ܕܢܦܠ ܡܢܗ ܟܠ ܡܫܡܫܐ ܒܒܝܬ ܡܘܪܒܝܗܘܢ. ܡܬܐܡܪܐ ܕܐܦ ܕܫܐ ܕܒܪܢܫܐ ܙܒܐ ܘܐܬܪܘܚܒܠܐ ܡܘܪܬܐ ܡܠܛܝܢ ܒܗ. ܘܒܪ ܡܢ ܐܪܙܐ ܕܡܬܗܘܝܐ ܡܠܦܘܢ ܠܒܘܐ. ܘܒܠܬܪܗܘܢ ܦܪ̈ܫܐ ܡܬܦܘܫ ܡܪܢ. ܒܒܠܒܠ ܒܝܬ ܕܐܒܘܪܚܝ ܡܫܡܫܐ ܦܪܫܐ ܒܪܘܚܐ ܐܦܫܠܗ ܠܠܘܚܐ ܗܘܐ. ܘܐܦ ܡܒܠܒ̈ܠܐ ܕܡܢ ܒܬܪ̈ܝܐ ܒܗܘܪܘܢ.

ܘܒܗ ܒܪܒܐ ܐܦ ܐܫܬܚܐ ܒܪ ܙܒܘܢܝܬ ܢܒܝ ܒܐܘܪܗܝ ܒܪܐ ܒܢܘܐ. ܘܫܡܫ ܠܒܠ̈ܒܐ ܡܢ ܢܦܫܗ. ܘܡܘܒܠܐ ܐܦܪ ܠܫܘܢܝܐ. ܘܒܡܪܕܝܦܝܢ ܬ̈ܛܝܐ ܒܪܡܐ ܕܐܦ ܓܠܝܐ. ܡܢ ܟܠ ܗܘ ܕܢܗܘܐ ܠܟܠܐ ܟܠ ܒܟܠܐܝܬ ܕܐܡܪ ܦܘܠܘܣ. ܫܡ ܡܬܐܡܬܐ ܕܡܠܦܢܘܬܗ.

There also flourished at that time a monk named John, from Apamea. He went to [223] the Alexandrians, and was instructed in the teaching of the outsiders, and like them began to teach that one simple creation had been conceived according to the first thought of God (praise his grace), then from this thought another, and from this yet another, and so on until the tenth thought, out of which our own unstable and corruptible world had been created.

There also burst forth the heresy of the Tritheites that was propounded by John Ascotzanges, whose name means 'Bottle Boots'. He was a disciple of Samuel Peter, a Syrian from Rish'aina in Mesopotamia, an outstanding man who for twenty years had taught the universal wisdom of the Greeks at Constantinople. After the death of Peter, John occupied his place. On one occasion he went in to see the emperor, and when the emperor asked him about his profession of faith, he said: 'I profess one nature in Christ the incarnate Word. In the Trinity, I imagine that there are the same number of natures, essences and godheads as there are persons.' Then the emperor became angry, and banished him. According to John of Asia, that [225] was the main reason why we became notorious, as he claimed to be not a dyophysite but one of us. The empress Theodora had a nephew by her sister named Athanasius, who had been been brought up as a monk under Amantius and a priest under Sergius, the patriarch of the Orthodox. He too rejected the Chalcedonian communion and was infected with this heresy when he was yet a simple brother, and was followed in his error by Conon of Tarsus and Eugenius of Seleucia in Isauria.

John the Grammarian of Alexandria, known as Philoponus, a man famous for his mastery of both profane and sacred studies, also fell into the same way of thinking. Then our small people was split into two parts, and most of us adhered to the Chalcedonians. 'It is better for us to adhere to those who assert two natures than to those who assert four.' At length, when John Ascotzanges was rebuked by the great Theodosius but refused to give up his madness, he was anathematised by the Church, and died shortly afterwards. Then the monk Athanasius collected the treatises written by Ascotzanges and sent them [227] to Alexandria, to John the Grammarian or Philoponus. He wrote a treatise from that opinion and sent it to Constantinople, to Athanasius. When this became known, the Alexandrians anathematised both the author and his book. When the Tritheites saw that they were the object of universal contempt, they begged the emperor to rule on the accusations made against them. The emperor delegated their case to the Chalcedonian patriarch, charging him not to use the teaching of the dyophysite fathers, but only that of Severus, Theodosius and Anthimus. Then the patriarch quoted the words of the so-called *diakrinomenoi* or 'Hesitant', namely our people who confessed one nature in Christ our Lord. Then one party stood against the other: Conon and Eugenius for the Tritheites, and John of Asia and Paul (who was apppointed patriarch after Sargis) for the Orthodox. They disputed for four days in the presence of the Chalcedonian patriarch.

ܐܬܡܗ ܕܝܢ ܬܘܒ ܐܝܟ ܡܣܟܢܐ ܕܫܡܗ ܢܘܚ ܕܡܢ ܐܘܦܡܝܐ. ܗܢܐ ܓܝܪ [223] ܠܐܠܟܣܢܕܪܝܐ ܘܐܬܐ ܒܦܘܠܚܢܐ ܕܒܝܬܐ. ܘܐܝܬܘܗܝ ܗܘܐ ܡܠܟ. ܕܟܠܗܘܢ ܡܥܡܪܐ ܠܗܘܢ ܦܪܝܫܐ ܕܐܠܗܐ ܗ̈ܘ ܠܛܘܒܬܗ. ܗܘܐ ܚܝ ܦܫܝܛܐ ܐܬܚܙܝ. ܘܡܢ ܐܚܪܢܐ ܐܚܪܢܐ. ܒܝܕܐ ܠܟܗܢܐ. ܘܡܢ ܒܟܗܢܐ ܒܟܠܗ ܗܢܐ ܕܗܘܐ ܘܡܘܬܐ ܐܬܚܙܝ.

ܒܬܪ ܕܝܢ ܐܦ ܗܘܢܘܣ ܕܛܝܡܬܐܘܣ. ܟܕ ܢܘܚ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܡܘܬܐ ܕܝܠܗ. ܗܢܐ ܠܐܦܝܣܩܘܦܐ ܗܘܐ ܕܡܬܘܐܠ ܦܛܪܘܣ. ܕܡܢ ܢܡܘܣܐ ܕܡܫܡܫܢܘܬܐ. ܟܕ ܕܝܢ ܡܬܚܙܐ ܗܘܐ ܡܫܝܚܐ ܘܟܢܫܗ ܒܡܕܝܢܬܐ ܕܐܬܐ ܒܬܪܟܢ ܡܬܝܚܐ ܠܗ ܘܩܘܡܐ ܕܢܩܝܐ ܒܥܘܡܩܐ̈. ܘܟܕ ܚܙܐ. ܡܢ ܗܢܐ ܢܘܚ ܕܫܠܐ ܘܫܠܡܗ. ܘܟܠ ܦܪܩ ܡܫܠܡܐ. ܘܟܕ ܫܠܡܗ ܟܠ ܠܬܘܕܝܬܗ ܐܡܪ ܕܒܡܫܝܚܐ ܡܢ ܚܕ ܟܝܢܐ ܕܡܫܠܡܬܐ ܘܡܬܒܥܐ ܡܛܘܠ ܐܢܐ. ܘܫܠܡܫܠܡܘܬܐ ܕܝܢ ܐܝܟ ܡܫܝܚܐ ܕܦܓܪܐ. ܟܝܢܐ ܘܐܠܗܘܬܐ ܘܐܢܫܘܬܐ ܡܫܐ ܐܢܐ. ܘܟܕ ܐܬܚܙܝ ܡܠܟܐ ܛܘܪܗ. ܐܡܪ ܠܗܘܢ ܢܘܚ ܕܐܡܝܢ. ܘܡܢ [225] ܫܠܝܚܘܬܐ ܐܬܒܪܝܚ ܒܗ ܡܛܠ ܕܡܢ ܘܠܗ ܡܢ ܬܘܒ ܟܝܢܐ ܚܕ ܚܕܐ. ܐܝܟ ܗܘܐ ܕܝܢ ܠܡܫܠܡܘܬܐ ܬܘܕܝܬܐ ܒܪ ܟܝܢܐ ܕܡܫܠܡ ܐܬܩܝܡ ܗܘ ܕܟܠܐ ܐܟܘܬܗܘܢ ܕܝܠܐ ܐܘܪܚܐ. ܘܟܠܐ ܦܪܘܛܪܝܘܣ ܡܬܝ ܕܠܗ ܕܗܘܐ ܦܛܪ̈ܝ ܠܬܘܕܝܬܗܘܢ ܐܬܬܪܝ. ܘܠܐ ܡܫܬܘܐܠ ܗܘܐ ܠܡܫܠܡܢܘܬܐ. ܐܦ ܗܘ ܐܫܬܘܝ ܒܬܪܐ ܗܘܢܘܣ ܡܢ ܐܠܗܐ̈ ܐܝܟ ܡܫܝܚܐ ܘܗܘܐ ܒܬܪܗ ܐܦ ܗܘܢ ܕܛܪܝܘܣ ܘܐܦܝܣ ܕܩܠܘܩܐ ܘܐܬܩܪܝܢܐ.

ܘܐܦ ܢܘܚ ܦܪܘܛܪܝܘܣ ܒܟܠܩܐܕܘܢܐ ܘܐܠܟܣܢܕܪܝܐ ܡܬܝܚ ܗܘܐ ܒܡܕܝܢܬܐ ܕܩܬܐܝܬܐ ܘܒܢܝܐ ܐܢܛܝܟ ܠܬܪܥܝܬܐ ܗܘܐ. ܘܡܢ ܗܪܟܐ ܒܥܐ ܒܝܬܐ ܕܡܢ ܠܬܪܝܢ ܩܠܝܟܘܢ ܐܫܬܕܪ. ܘܫܥܝܢܐ ܡܢ ܠܡܫܠܡܢܘܬܐ ܢܦܩܘ ܒܝ ܐܡܪܝܢ ܕܦܫܛ ܕܠܘܬܗܘܢ ܕܐܬܪ ܒ̈ܢܝ ܐܡܪܝܢ ܢܦܩ. ܘܠܐ ܠܒܘܠܝܢ ܕܐܪܥܐ. ܘܟܕ ܢܘܚ ܡܘܬܐ ܕܝܠܐ ܐܬܐܦܩ ܡܢ ܪܝܫܐ ܠܐܪܝܘܦܩܘܣ ܘܠܐ ܗܦܟ ܡܢ ܒܝܬܗ. ܐܬܬܣܝܡ ܡܢ ܒܬܪܐ. ܘܠܐ ܐܚܪ ܦܓܪܗ ܘܩܒܠ. ܗܕܝܢ ܐܬܐܬܦܣܘܣ ܕܢܝܐ. ܟܕ ܠܡܫܩܠܬܐ ܕܦܪܩ ܗܘܐ ܡܘܬܐ ܕܝܠܐ. ܘܦܪܩ ܐܢܫ [227] ܠܐܠܟܣܢܕܪܝܐ ܟܕ ܢܘܚ ܦܪܘܛܪܝܘܣ ܘܐܬܡܢܐ ܦܠܘܦܐܘܣ. ܘܟܕ ܫܠܡ ܒܟܠܗ ܕܐܪܥܐ. ܘܦܪܩܗ ܠܡܫܩܠ ܠܐܬܐܣܝܘ̈. ܘܟܕ ܐܪܦܘܗ ܠܐܠܟܣܢܕܪܝܐ ܐܣܪܘܗܝ ܘܫܠܚܘܗ. ܘܟܕ ܚܙܘ ܕܛܝܡܬܐܘܣ ܫܠܡ ܦܪܘ ܡܢܗܘܢ. ܐܦܣܘ ܠܡܫܠܡܐ ܕܢܬܕܝܢܘܢ ܒܐܠܦܝܢ ܘܫܬܪܝܢ. ܘܡܫܠܡܐ ܠܦܓܪܗ ܕܚܝܘܗܝ ܠܦܛܪܝ̈ ܕܡܫܠܡܢܘܬܐ ܘܦܪܩܠܗ ܕܟܠ ܟܠܗ ܒܡܫܠܡܢܘܬܐ ܘܐܒܕܢܐ ܬܪܝܢ ܟܝܢܐ ܠܐ ܢܫܝܢ. ܐܠܐ ܡܢ ܦܐܘܣܪܐ ܘܬܐܘܕܘܣܝ ܘܐܢܛܝܟܘܣ ܒܟܢܫܘ. ܗܟܝܢ ܦܛܪ̈ܝ ܪܡܢ ܠܡܬܩܪܝܢܘܬܗ ܐܘܦܝܠ ܒܟܠܗܝܢ ܕܠܟܝܢ. ܕܡܢ ܟܝܢܐ ܡܬܕܝܢ ܒܡܫܝܚܐ ܡܢܝ. ܘܡܫܬܘ ܬܐܘܡܗܝ ܟ̈ܐܢܐ ܠܡܫܠܡ ܚܝܪܐ. ܡܢܗܝ ܡܢ ܘܐܦܪܝܢ ܒܪܝܫܐ ܕܛܝܡܬܐܘܣ. ܘܡܢܚ ܕܐܝܟܐ ܘܫܠܐ ܗܘ ܕܗܘܐ ܦܛܪ̈ܝ ܒܬܪ ܦܪܘܛܪܝܘܣ ܒܪܝܫܐ ܕܐܬܪܝܢ ܗ̈ܘ. ܘܐܪܒܥܐ ܢܦܫܝܢ ܗܘܘ ܕܪܫܝܢ ܩܕܡ ܦܛܪܝܪܟܐ ܘܡܫܠܡܢܘܬܐ.

On the fourth day, the Tritheites brought in a dossier in which they had gathered testimonies from the words of the great Severus, in which he supposedly asserted three natures and three godheads. In fact [229] that holy man had never said anything of the sort. Rather, he said: 'I confess one person of the sacred Trinity, if it is possible for the mind to conceive such a thing, one God, one nature, and one essence.' The testimonies were read out, and they reached the place where Paul had written: 'And because there is no God in Israel, do you go to Beelzebub, the God of Accaron?' Then the patriarch of the Chalcedonians, supposing that these words were directed at him, silenced the reader and broke up the assembly, forbidding it to meet again. As a result, this heresy was stamped out.

At the same time a certain Orthodox priest named Julian, who had left Constantinople to serve under Pope Theodosius of Alexandria, was zealous to convert to the faith the negro population of Nubia, in the territory of Upper Thebais. These people were pagans, and often raided the territories of the Greeks. When he [231] mentioned his proposal to the believing empress Theodora, she joyfully told the emperor, and asked him to see that Julian was sent. But the emperor wished to send a Chalcedonian bishop, and this bishop prepared legates with magnificent gifts for the king of the Nubians. When she heard of this, the empress despatched Julian, and also wrote as follows to the governor of Thebais: 'The emperor and myself have decided to send an embassy to the people of Nubia. I myself have sent the priest Julian, while the emperor has sent other men, with gifts. Please ensure that my nominee enters the country first, and opens the way for the others.' After reading the empress's letter, the governor did as she asked, and detained the emperor's envoys until Julian arrived. Then he showed him the empress's letter. He therefore taught the Nubians, and baptized the king and the nobles, and explained to them about the schism wrought by the Chalcedonians, and how they had spurned the advice of holy men and established a new faith at odds with that of Nicaea. When the emperor's envoys arrived with gifts and letters, and urged the Nubians not to follow men who had been expelled and anathematised, the king of the Nubians and his nobles replied: 'We accept the emperor's gifts, and will give twice as many gifts back; but we will not follow persecutors and blasphemers. We have already received baptism from this excellent man, [233] and we shall not receive it twice.' In this way the entire population of the Kushites was schooled in the Orthodox faith and placed in subjection to the throne of Alexandria. Julian remained there for two years. They say that it was his custom to stand up to his waist in water in a flooded cave from the third hour to the tenth hour, clad only in a towel, administering baptism.

The patriarch Sargis died after fulfilling his pastoral office for a short period. We read in the manuscripts that he occupied his throne for 3 years.

ܘܒܡܘܬܢܐ ܙܒܢܐ ܐܠܝܢ ܠܒܢ̈ܝܢܫܐ ܒܪܨܘܦܐ ܕܒܗ ܒܢܝܗ ܗܘܘ ܡܩ̈ܕܘܬܐ ܡܢ ܩ̈ܛܠܐ ܕܪܒܐ ܡܫܘܚܪܐ. ܕܐܦ ܗܘ ܠܟܠܐ ܒ̈ܢܝܐ ܘܐܟܠ ܠܠܩ̈ܘܬܐ ܐܡܪ. ܘܒܡܪܙܐ [229] ܕܠܗ ܗܘܝܐ ܐܡܪ ܗܘ ܡܕܡܐ. ܐܠܐ ܕܒܟܠܢ ܡܢ ܡܩ̈ܡܐ ܕܐܟܠܡܘܬܐ ܡܕܡܐ ܐܡܠܝ ܕܡܢܗ ܘܟܠܗ ܡܠܝܫܒ ܒܗܘܝܐ ܦܪܝܫܐܝܬ. ܠܠܗܐ ܘܡܠ ܘܒܝܐ ܘܐܘܫܐ ܡܠܬܘܕܐ. ܦܘܠܐ ܕܝܢ ܐܡܠܝ ܒܪ̈ܢܫܐ ܕܫܒܩܫ ܒܠܡܩܡܬܐ ܕܐܒ̈ܘܬܐ. ܘܟܕ ܡܢܝܢ ܗܘܘ. ܐܬܘ ܒܗܠ ܡܟܠܬܐ ܕܟܠܒ ܗܘܐ ܦܘܠܐ ܕܐܡܪ. ܕܡܫܠܠ ܕܟܠܡ ܠܠܗܐ ܒܐܡܪܐܝܬ. ܐܙܠܠܝܡ ܒܗܠ ܒܒܠܟܘܒ ܠܠܗܐ ܕܒܪܘܢ. ܘܦܫܪ̈ܐ ܒܠܡܫܝܚܐ ܒܠܗܘܢ ܢܡܒܘ ܠܡܟܠܬܐ. ܘܐܟܡܘ ܠܡܪܘܡܐ. ܘܒܫܠܠ ܕܠܗ ܠܐܘܒ ܢܠܒܝܡܘܢ. ܘܗܘܒܝܐ ܕܟܠܡ ܗܘܐ ܗܪܗܝܡܘ. ܘܒܗ ܒܪܒܝܐ ܡܩ̈ ܐ̱ܝܟ ܠܐܪܥ ܡܩ̈ ܕܡܒܘ ܢܘܟܝܐ. ܕܐܠܗܘܢ ܗܘܐ ܒܠܡܡܡܠܬܐ ܕܦܦܐ ܠܬܘܪ̈ܘܬܐ ܕܐܟܡܫܪܝܐ ܒܡܘ̈ܗ. ܗܘܐ ܠܗ ܠܫܝܐ ܟܠܠ ܒܡܐ ܐܘܟܡܐ ܕܐܬܒܝܫ. ܗ̇ܘ ܕܒܠܡܝܘܡܐ ܟܟܠܐ ܕܐܬܐܡܫ. ܕܒܝܐ ܐܝܟ ܠܡܘܡ̈ܢ ܡܫܠܠ ܕܡܬ̈ܦܐ ܗܘܘܘ. ܘܡܫܟܢ ܡܫܟ̈ܢܫܢ ܗܘܘܘ ܠܠܐܬܘܪܐ ܕܪ̈ܘܡܐ. ܘܡܢ [231] ܐܘܕܝ ܠܡܟܠܟܠܬܐ ܡܕ̈ܡܝܢ ܠܐܘܕܘܪܐ ܪܘܝܐ ܫܟܝܢ ܘܒܫܡܫܠܬܐ ܐܘܕܝܠ ܠܡܟܠܟܐ ܘܒܟܠ ܕܐܪܥ ܒܡܕܘ ܕܢܡܠܪܙ ܢܘܟܝܐ. ܡܟܠܟܐ ܕܝܢ ܒܟܐ ܕܐܦ̈ܬܫ ܒܠܡܫܝܚܘܝܐ ܢܒܕܪ. ܘܒܠܪ ܐܦܩ̈ ܐܬܓܒܪܐ ܒܡܢ ܕܡ̈ܬܐ ܘܐܝܡ̈ܬܐ ܠܡܟܠܟܐ ܕܢܘܟܝ̈ܐ. ܗܝܕܝܢ ܡܟܠܟܬܐ ܒܝ ܐܫܠܡܟܠܗ ܡܒܪܐ ܠܗܘܟܝܐ. ܘܡܠܟܠܗ ܐܦ ܐܓܒܪܬܐ ܠܒܪܘܡܘܫ ܘܠܐܬܟܝܪܐ. ܘܐܬܐ ܠܟܡ ܘܡܟܠܟܐ ܐܠܡܫܟܝܢ ܕܢܒܕܪ ܠܗܠܐ ܒܡܐ ܕܐܬܒܝܫ. ܘܗܘܐ ܡܫܡܐ ܢܘܟܝܐ ܡܢ ܦܘܠܝ ܡܒܪܬܐ. ܘܡܟܠܟܐ ܐ̱ܢܬ̈ܬܐ ܒܡܢ ܢܘܡܪܐ ܡܒܪ. ܐܝܟ ܕܝܢ ܚܪܒ ܕܗܘܝܐ ܕܡܠܟ ܡܒܪܡܐ ܢܒܘܠܠ. ܘܢܡܦܐ ܐܘܪܚܐ ܠܦܘܢ. ܕܘܒܘܫ ܕܝܢ ܒܝ ܡܪܐ ܠܠܓܒܪܐܘ ܕܡܟܠܟܬܐ ܒܒܝ ܐܒܡܐ ܕܦܓܪܐ ܠܗ. ܘܒܒܪ ܠܠܐܡܓܒܪ̈ܐ ܘܡܟܠܟܐ ܒܪܡܐ ܕܢܘܟܝܐ ܡܛܠ. ܘܫܘܝ ܠܠܓܒܪܐ ܕܡܟܠܟܬܐ. ܘܐܠܟܡܝܢ ܘܐܟܡܝܢ ܠܡܟܠܟܐ ܘܒܪܘ̈ܟܝܐ. ܘܐܘܕܝ ܒܠܠ ܫܒܝܐ ܕܒܒܪܘ ܒܠܡܫܝܚܘܝܐ. ܘܛܠܡܘ ܠܓܒ̈ܪܐ ܡܒ̈ܝܐ. ܘܗܘ̈ܝܢ ܚܝܐܐ ܡܛܪ ܡܢ ܗܘ ܕܒܢܝܐ ܡܪܘܗ. ܘܡܢ ܡܛܠܗ ܐܡܓܒ̈ܪܐ ܕܡܟܠܟܐ ܠܠܓܒ̈ܪܐ ܘܡܩ̈ܘܒܠܬܐ. ܘܐܡܪܗ ܠܢܩ̈ܒܐ ܕܠܐ ܠܐܬܝܡܘܢ ܠܓ̈ܒܪܐ ܘܡܡܠܬ̈ܪܐ. ܦܚ ܡܟܠܟܐ ܕܐܬܒܝܫ ܘܪ̈ܘܒܡܘܗܝ. ܘܐܡܪܗ ܕܡܟܠܟܐ ܡܡܟܠܟܝܢ. ܘܐܡ̈ܬܐ ܒܩܢ̈ܬܐ ܐܝܟܘܬܐ ܡܡܒܪܝܢ. ܐܝܟ ܠܒ̈ܪܘܬܐ ܘܛܠ̈ܘܬܐ ܠܐ ܢܗܦܟܝܢ. ܐܦ ܓܒܪ ܘܡܫܟܒܗ ܗܘܐ ܡܡܫܘ̈ܝܢ ܡܢ̈ ܡܢ ܓܒܪܐ ܗܘܝܐ ܡܡܠܬܪܐ [233] ܡܟܠܝܢ. ܘܐ̱ܢܬܬܐ ܠܐ ܡܡܟܠܟܝܢ. ܘܗܘܝܐ ܐܬܐܟܠܒܘ ܒܠܗ ܒܡܐ ܕܒ̈ܩܝܐ ܠܗܘ̈ܢܝܢ ܠܐܘܪܚܐ ܡܩ̈. ܘܒܠܡܘ̈ܬܐ ܕܐܟܡܫܒܪܐ ܐܡܠܟܒܘ. ܦܫ ܕܝܢ ܗܘ ܢܘܟܝܐ ܘܟܕܐ ܕܠܐܘܪܚ ܡܫܢ̈ܐ ܠܐܡܢ. ܡܟܠܐ ܗܘܐ ܕܡܢ ܠܐܟܠܡܫ̈ܬܢ ܒܪܡܐ ܠܟܬܫܪ ܒܝ ܡܟܠܚ ܘܒܟܡ ܫܒܘܝܐ ܒܡܫ̈ܬܐ ܕܡܟܠܟ̈ܢ ܡܫ̈ܢܐ ܡܐܡ ܗܘܐ ܘܡܟܡܒ. ܒܝ ܠܐ ܡܡܠܟܚ ܗܘܐ ܠܟܠܠ ܡܢ ܡܫ̈ܢܐ ܐܠܐ ܒܡܘܡܫܠܟܘ ܒܠܡܘܗܝ. ܫܪܓܡܫ ܕܝܢ ܦܛܪܝܪ. ܒܝ ܙܒܢܐ ܙܒܘܪܐ ܚܝܐ ܒܪܒܘܬܐ ܒܒܝ. ܘܒܪ̈ ܐܡܫܚ ܕܐܟܠܟ ܡܫ̈ܢܐ ܚܝܐ.

After Sargis, PAUL OF BETH UKAMA [Paul of Beth Ukama, 564–81]. Paul, a native of Alexandria who was educated in the monastery of Gubba Barraya, after staying for a while with Pope Theodosius at Alexandria, was consecrated for the throne of Antioch by Yaʿqob and Awgin after the death of Sargis of Tella. I have found in some manuscripts that Mar Thomas, metropolitan of Edessa, laid his hands upon him. After Paul had fulfilled his office for some time, he sought to win the throne [235] of Alexandria, while the Alexandrians demanded the monk Athanasius, the sister's son of the empress Theodora. Paul wrote a letter to the Alexandrians full of accusations against Athanasius, who when he heard of this ordered an investigation to be made into Paul's morals. Then the Alexandrians, who hated Paul, wrote an accusation against him, accusing him of the most hateful vices and citing evidence in support of their charges. Paul, seeing himself shamefully traduced, fled to Hirath bar Gabala, the king of the Christian Arabs, who took him in and ordered that his name should be read out in the churches of the 'Hesitant'.

Meanwhile the Alexandrians were angry not only with him but also with the most pious Yaʿqob, because he had ordained him without the consent of all the provinces. While the Orthodox were railing against one another for this reason, and while at the same time the lies of Conon and Eugenius were circulating throughout Syria, with their preaching of substances and essences, the most pious Yaʿqob assembled the bishops of Syria, who threw up their hands and pronounced anathemas against both Conon and Eugenius. The supporters of Conon and Eugenius in turn anathematised Yaʿqob and his followers and wrote to [237] the Easterners, who refused to listen to them. So they asked the emperor to inquire why they had been anathematised by Yaʿqob. The emperor again entrusted the case to John, the patriarch of the Chalcedonians. When, therefore, they arrived to dispute with him face to face, both sides hurled insults and accusations at one another. The Paulianists and the Jacobites called Conon and Eugene's men 'Tritheites', while they retorted by calling them 'Sabellians'. John was completely unable to reconcile them, and both parties left in disgrace, and were also rebuked by the emperor. When they sought peace, the emperor asked: 'How can I reconcile you with others, when you are divided among yourselves?' Taking advantage of this dissension, the emperor Justinian persuaded them with threats and promises to accept the Council of Chalcedon. John of Asia and Paul of Antioch indeed did so, though they later repented. John said: 'You have not kept the promises you made to me if I accepted the Council. Yes, I accepted it, but not sincerely.' The emperor angrily expelled him. Paul then fled into Syria and wrote a book of recantation. Three years later he was received by the elderly Yaʿqob at the request of Mundhar, son of Gabala.

ܒܬܪ ܩܘܣܛܢܛܝܣ: ܝܘܠܝܢܐ ܕܟܢܘܗܝ ܐܦܘܣܛܛܐ

ܗܢܐ ܡܢ ܠܟܪܣܛܝܢܘܬܐ ܐܡܠܘܗܝ ܗܘܐ. ܘܐܬܬܟܫܦ ܒܕܪܐ ܕܫܘܐ ܒܝܫܐ. ܘܡܠܟ ܫܢܝܐ ܬܪܬܝܢ ܫܢܝܢ. ܘܡܟܠ ܗܘܐ ܐܝܟ ܡܢ ܡܫܝܚܐ ܘܐܬܪܚܩ ܠܟܪܣܛܝܢܘܬܐ ܘܐܬܦܪܥ. ܒܬܪ ܕܡܝܬ ܩܘܣܛܢܛܝܣ ܐܬܡܠܟ. ܘܟܕ ܐܡܠܟ ܘܩܡ ܠܐܬܪܐ ܡܦܩܪܘܬ ܘܐܬܚܙܝ ܗܘ ܒܟܠܗܘܢ ܐܝܟ. ܘܟܕ ܡܥܡ ܗܘ ܦܘܠܐ ܕܝܢܐ ܡܢ ܡܕܝܢܬܐ ܠܟܪܣܛܝܢܘܬܐ [235] ܘܠܟܪܣܛܝܢܘܬܐ. ܠܟܪܣܛܝܢܘܬܐ ܕܝܢ ܠܐܬܢܣܝܘܣ ܕܡܢܐ ܒܪ ܒܪܬܗ ܕܐܬܘܪܐ ܡܟܠܟܐ ܒܟܢ ܗܘܘ. ܘܦܘܠܐ ܡܠܟ ܠܟܪܣܛܝܢܘܬܐ ܒܢܝܐ ܒܐܬܢܣܝܘܣ. ܗܘ ܕܝܢ ܐܪܓܙ ܚܕܪ ܟܢܫ ܟܠ ܕܒܬܪܘܗܝ ܕܦܘܠܐ. ܗܘܝܘ ܠܟܪܣܛܝܢܘܬܐ ܕܚܢܝܢ ܗܘܘ ܠܦܘܠܐ ܡܠܟܗ ܟܠܗ ܦܪܣܘܣ ܕܙܡܝܢܬܐ ܠܡܪ ܚܢܝܢܬܐ ܟܡܘܪܐ ܘܐܬܐܬܐ. ܡܛܠ ܕܒܪ ܡܕܝܢܬܗܘܢ ܗܘܐ. ܘܐܦ ܡܢ ܐ̱ܢܫܐ ܢܟܝܢ ܗܘܘ ܠܗ. ܘܗܘ ܐܬܐܡܪ ܗܘܐ ܐܝܟ ܠܡܟܠܟܐ. ܦܘܠܐ ܕܝܢ ܟܕ ܚܙܐ ܕܐܬܛܦܪ. ܢܦܠ ܟܠܗ ܚܙܪܐ ܟܕ ܒܐܬܐܬܐ ܡܟܠܟܐ ܕܟܢܫܐ ܒܪܡܫܢܝܐ ܘܡܟܠܟܗ. ܘܡܢ ܕܝܟܠܗܪ ܡܢܗ ܟܢܝܬܐ ܕܕܡܝܢܝܬܗܘܢ. ܟܕ ܠܟܪܣܛܝܢܘܬܐ ܠܗ ܟܠܗܘܢ ܟܗ ܟܦܘܠܐ ܡܥܠܝܢ ܗܘܘ. ܐܠܐ ܘܟܢܫܐ ܡܢܐ ܝܘܒܝܢܘܣ ܘܐܡܪܝܢܗ ܟܠܗܝܢ ܡܠܟܘܬܐ ܕܟܠܗܘܢ ܗܘܦܪܣܝܐ. ܘܟܕ ܒܟܠܟܐ ܗܘܐ ܡܥܠܝܢ ܗܘܘ ܐܪܬܐܘܕܘܟܣܐ ܟܠ ܚܕܪܐ. ܐܦ ܕܟܢܫ ܡܢܗ ܘܐܘܪܚܢ ܒܪܟܢ ܗܘܘ ܒܐܬܪܘܬܐ ܕܝܘܪܐ. ܘܡܟܐ ܕܟܢܐ ܘܐܘܦܢܝܐ ܡܟܪܝܢ. ܗܝܕܝܢ ܚܫܐ ܡܟܘܟ ܩܢܐ ܐܦܝܣܩ̈ ܕܝܘܪܐ. ܘܟܪܡܐ ܐܝܟܘܗܝ ܚܟܝܡܐ ܠܟܢܘܢ ܘܠܐܘܪܚܢ ܒܟܝܘ. ܘܐܦ ܕܟܢܫ ܡܢܗ ܘܐܘܪܚܢ. ܚܟܝܡܐ ܠܟܡܟܘܟ ܘܟܬܒ ܪܚܘ ܟܠܟܘ [237] ܠܟܕܝܫܐ ܘܠܐ ܐܬܡܟܠܘ. ܘܟܠܗܘܢ ܐܦܝܣܩܐ ܠܟܢܟܢܐ ܕܝܟܘܟ ܕܒܟܝܢܐ ܐܬܐܡܪܘܗ ܡܢ ܡܟܘܟ. ܘܡܟܠܟܐ ܡܕܝܢܬܐ ܠܟܘܡܝ ܦܪܣܝ̈ ܕܡܫܝܚܝܘܬܐ ܐܝܟܠܗ ܠܕܝܢܐ. ܘܟܕ ܟܠܗ ܡܕܡܘܗܝ ܐܝܟ ܕܒܪܝܫܘܢ. ܒܟܢܦܝܐ ܘܪܟܢܐ ܠܡܕܝܢܬܐ ܕܝܢܗ. ܟܕ ܕܟܢܠ ܦܘܠܐ ܘܡܟܘܟ ܠܕܟܢܠ ܡܢܗ ܘܐܘܪܚܢ ܠܡܠܟܘܬܐ ܡܢܝ ܗܘܘ. ܘܡܢܗ ܠܟܠܗܝܢ ܡܟܢܟܢܗ. ܘܕܝܫܢ ܐܢܐ ܡܢܝܢ ܠܐ ܡܢ ܐܬܡܪܝ. ܘܗܘܟܐ ܢܫܡܘ ܟܕ ܟܫܢܝܢ ܠܐܪܬܐܘ ܟܢܟܐ. ܘܐܦ ܡܢ ܡܟܠܟܐ ܐܝܟܠܟܘ. ܘܟܕ ܟܠܗܘܢ ܗܘܘ ܡܢܐ ܐܡܪ ܗܘܐ ܠܗܘܢ. ܘܐܡܟܐ ܐܝܟܢܘ ܟܡ ܐ̱ܢܫܐ ܕܗܘܐ ܟܠ ܚܕܪܐ ܦܠܛܝܢ ܐܝܟܘܢ. ܘܟܕ ܗܘܐ ܦܠܛܝܢܘܬܐ ܡܝܠܬܗ ܡܟܠܟܐ ܘܡܬܝܚܝܢܘܗ ܟܕ ܡܪܟܐ ܘܡܘܩܪܐ ܐܟܠܘܗܝ ܠܡܘܚܝܕܘܗ ܕܟܢܝܕܘܬܐ. ܟܝܡܐ ܕܐܦ ܝܘܚܢ ܕܐܡܝܢܐ ܘܦܘܠܐ ܗܘܐ ܕܐܬܩܘܡܐ. ܘܟܢܝܫܐ ܐܬܐܘܗ. ܝܘܚܢ ܡܢ ܐܡܪ ܕܐܢܐ ܟܡ ܡܠܟ ܘܐܟܠܘܗܝ ܟܕ ܘܟܕ ܚܕܐ ܙܟܢ ܐܟܠܘܦ ܠܟܘܚܕܘܗ ܠܐܡܝܕܘܗ ܐܟܠܘܦ. ܘܟܠܗ ܕܟܘܡܢ ܡܟܠܟܢܗ. ܘܡܟܘܕܐ ܦܝܢ ܟܠܗܘܢ ܡܟܠܟܐ ܘܐܟܡܪܗ. ܘܦܘܠܐ ܟܕܡ ܠܟܘܪܝܐ. ܘܗܘܟ ܠܡܟܠܟܢ ܘܐܡܟܘܬܐ. ܘܟܠܗ ܠܐܟܠ ܡܢܝ ܐܬܡܟܠ ܡܢ ܡܟܐ ܡܟܘܟ ܟܡܫܝܐ ܕܡܟܘܪ ܒܪ ܟܐܬܐܠܠܐ.

[239] Then the Alexandrians, having heard what Paul had proposed, threatened to cause a schism, and so Yaʿqob and the Syrians were forced to depose Paul. Two parties then formed, both angrily asserting their own point of view. Some bishops, monasteries and convents adhered to that of Paul, while others joined the party of Yaʿqob. They both hurled wounding accusations against one another and divided the people, even though no doctrinal issue separated them. While these violent developments were taking place, Paul sent to Yaʿqob, saying: 'What does all this discord in the Church mean to you? Let us meet and let our disagreements be examined according to the canons. If I am found to be in the wrong, I will pay a triple penalty. If you are found to be at fault, on the other hand, I will willingly pay the penalty on your behalf.' The elderly Yaʿqob, who was sincere and plainly spoken in his views, and stubborn because of his advancing years, [241] refused to see Paul and to discuss peace terms with him. Urged on by his disciples, he referred the matter to the Alexandrians. The Alexandrians obtained a renewal of Paul's deposition. Yaʿqob then sent three bishops to Syria, who travelled throughout the country, proclaiming in every place that Paul had been deposed. Then Paul, seeing that he was rejected both in Syria and Egypt, went up to Constantinople. The syncelli of Yaʿqob and the bishops Sargis and Julian also went up to the capital, and for a whole year they hurled insults and accusations at one another, so that we became an object of abuse to our enemies the Chalcedonians.

The great monasteries in the East and the West were thus divided. Several murders were committed, and many monks were brought before the tribunal in chains to give an account of themselves, as though they were murderers. Old men with jutting beards and outstretched limbs were thrown together into a cell, bound at the neck. Who will not weep at such lamentable things, and [243] howl like a wild dog in the woods? Who is so hard-hearted that he will not only be astonished, but also sickened and struck dumb?

After this the elderly Yaʿqob came to Syria. The archimandrites assembled in the monastery of Mar Hnanya and chose three outstanding men, in order to appoint a new patriarch. But some of the bishops objected to the appointment of another man in Paul's place while he was still alive and had not been canonically condemned. The synod was soon disrupted and dissolved. The elderly Yaʿqob was impelled by zeal to go to Alexandria. He took with him many of his bishops and syncelli, and came with them to the great monastery of Mar Romanos, known as the monastery of Cassian, on the borders of Egypt. Yohannan, bishop of the monastery of Qartmin, died there, an excellent man who restored peace to the people of Edessa when they were disputing over the name of the 'essentials'. After him died Sargis, Yaʿqob's syncellus, and three days later the elderly Yaʿqob died too, on 30 [245] July in the year 889 of the Greeks [AD 578]. He had fulfilled the office of high priest for 33 years, and consecrated between a hundred and a thousand bishops, priests and deacons, or so it is found in his accounts. His deacon died shortly after him, so that they were both carried off within the space of ten days.

[239] ܠܡܫܝܚܘܬܐ ܕܝܢ ܡܢ ܫܡܥܘܢ ܘܐܬܡܠܟ ܥܐܠ ܠܒܗ ܕܫܡܥܘܢ. ܘܟܠܗܘܢ ܐܬܒܪܝ ܡܫܝܚܐ ܘܒܬܪ ܫܘܪܝܐ ܘܡܬܪܫܡܘܢ ܠܥܠܐ. ܘܐܫܡܥܘ ܙܒܢܐ ܕܒܗ ܥܐܠ ܘܢܦܩ ܠܗܘܢ ܐܦܝܣܩ̈ܐ ܘܟܘܡܪ̈ܐ ܘܕܝܪ̈ܬܐ. ܘܗܘܘܐ ܠܒܝܬܗ ܡܫܝܚܐ. ܘܡܚܝܕܐ ܫܠܬܝܢ ܗܘܐ ܒܪܘܚܢܝܬܐ ܘܫܒܩܝܢ ܠܒܝܬܐ ܡܢ ܒܝܬܐ ܕܗܘܝܢ ܗܘ ܠܐ ܐܝܬ ܗܘܐ ܡܫܘܚܬܐ ܒܝܢܬܗܘܢ. ܘܡܢ ܗܠܝܢ ܗܘܐ ܡܫܘܐܝܬ ܡܬܟܪܝܢ ܗܘܘ. ܡܛܠ ܥܠܠ ܠܡܫܝܚ. ܕܟܝܢܐ ܡܠܬܗ ܗܘܐ ܕܠܡܫܝܚܐ ܒܥܕܢܐ. ܢܬܡܢܐ ܠܗܐ ܚܙܘܐ ܘܡܬܚܙܝܢ ܗܠܝܢ ܕܒܝܬܝ ܒܫܘܝܐ. ܘܐܢ ܐܢܐ ܡܬܚܙܐ ܐܢܐ ܠܟܝܢ ܟܪܘ ܕܝܠܐ ܠܐܠܗܐ ܠܠܦܐ ܡܫܡܠܝܐ. ܘܐܢ ܠܗܘܢ ܫܪܒܐ ܡܢܗܘܢ. ܐܢܐ ܡܠܦܢ ܡܫܡܠܝܐ ܡܫܡܫܢܝܬܐ ܒܪܘܚܐ ܡܫܝܚܐ ܕܝܢ ܫܒܐ ܡܛܠ ܘܐܡܫܐ ܗܘܐ ܘܡܫܐ. ܘܡܢ ܡܛܠ ܠܡܫܘܬܐ ܒܥܒܕܬܐ ܠܡܦܩ ܩܕܡܝ ܗܘܐ. ܘܐܝܟ ܕܠܡܫܪܐ ܡܬܦܫܢ ܗܘܘ ܠܗ ܗܘ̈ܝ ܘܚܕܪܘܗܝ. ܠܐ [241] ܐܬܪܡ ܕܚܝܠܘܗܝ ܐܦܠܐ ܕܢܬܠܝܢ ܒܥܕܗ. ܐܠܐ ܐܬܝܕܥ. ܡܢ ܠܥܡܪ̈ܘܗܝ ܘܐܙܠ ܠܠܡܫܝܚܘܬܐ. ܘܐܚܕܘܗ ܒܗ ܠܠܡܫܝܚܘܬܐ ܘܚܝܐ ܡܢ ܕܪܫܐ ܠܡܬܪܫܡܫ ܕܥܠܠ. ܘܡܢܪ ܠܐܠܗܐ ܐܦܬܩ̈ ܠܫܘܪܝܐ. ܘܚܕܪܘ ܘܐܟܪܙܘ ܒܒܠܒܘܠ ܘܐܬܟܬܒ ܠܟܝܢ ܥܠܠ. ܗܘܝܢ ܥܠܠ ܡܢ ܚܙܐ ܘܐܫܬܠܛ ܒܫܘܪܝܐ ܘܡܥܪܡܝܢ ܗܠܟ ܠܡܘܩ̈. ܘܡܠܟܘ ܠܐܒ ܡܘܬܠܐ ܕܡܫܝܚܐ ܫܪܝܗ ܘܡܘܠܟܢܐ ܐܦܩܘ. ܘܕܚܠܐ ܕܡܠܟܐ ܡܠܗ: ܙܒܢܐ ܘܡܠܟ̈ܘܬܐ ܐܠܚܝܢ ܗܘܘ ܒܚܙܘܐ. ܒܝܘܡܐ ܕܗܘܝܢ ܡܫܒܐ ܠܟܢܫܐ ܘܡܫܝܚܘܬܐ.

ܒܡܫܪܐ ܕܝܢ ܙܘܥܐ ܕܒܥܝܕܐ ܘܡܫܪܢܐ. ܐܬܦܠܓܘ ܒܝܘܡܐ ܕܩܛܠܐ ܢܬܡܫܡܫܘܢ ܒܝܢܬܗܘܢ ܘܡܟܢܫܐ ܡܢ ܕܝܬܐ ܡܢ ܐܡܬܝܢ ܡܬܕܒܪܝܢ ܗܘܘ ܠܟܝܢ ܕܝܠܐ. ܘܗܘܒܢ ܕܗܘܡܫܡܫܘܢ ܐܝܟ ܡܛܩܠܐ. ܐ̱ܢܫܐ ܫܟܐ ܘܐܪܘܚܝܢ ܕܡܢܬܗܘܢ. ܘܡܫܪܫܒܝܢ ܡܫܩ̈ܠܗܘܢ ܕܪܫܝܢ ܒܡܘܟܪܐ. ܡܢ ܠܐ ܢܒܥܐ ܒܠܠ ܗܠܝܢ ܟܘ̈ܚܐ. ܘܢܒܝ ܐܚܠܐ [243] ܐܝܟ ܕܢܪܘܙܐ. ܒܠܠ ܡܫܒܚܐ. ܕܠܗ ܒܠܚܘܕ ܦܘܫܐ ܐܠܐ ܐܦ ܫܪܐ ܘܐܬܕܝܪܐ ܘܐܬܐܬܕܝܫܡܫ.

ܘܒܬܪ ܗܠܝܢ ܢܦܩ ܗܘ ܫܒܐ ܡܫܝܚܐ ܠܫܘܪܝܐ. ܘܐܬܟܢܫܘ ܩܫܝܫ̈ܐ ܕܝܬܝܐ ܒܪܝܐ ܕܫܪܝܢ ܡܫܝܚܐ. ܘܟܒܗ ܠܐܠܗܐ ܟܒܪܝܢ ܕܐܬܠܒܝܢ ܕܢܫܡܫܘܢ ܠܗܘܢ ܦܛܪ̈ܢ. ܗܘܝܢ ܐܢܫܝܢ ܡܢ ܐܦܬܩ̈ ܠܐ ܐܬܪܫܡܘ ܕܡܢ ܥܠܠ ܚܢ ܘܡܫܘܬܦܬ ܠܐ ܐܬܚܙܝ. ܢܫܡܫܘܢ ܐܚܪܢܐ ܒܪܘܚܬܗ. ܘܗܘܝܐ ܒܛܠ ܘܐܬܟܪܙ ܒܫܘܡܫܐ ܗܘ. ܘܫܒܐ ܡܫܝܚܐ ܠܐܒ ܐܬܡܫܗ ܠܗܝܐ ܕܢܦܠ ܠܠܡܫܝܚܘܬܐ ܘܡܢ ܢܫܒ ܐܝܬܝ ܐܦܬܩ̈ ܘܠܫܘܢܩܠܐ ܕܠܗ. ܘܫܟܠܗ ܠܒܪܐ ܙܒܠܐ ܕܫܢܝ ܙܘܥܐ ܘܡܬܪܡܐ ܕܡܫܝܢ: ܕܠܡܫܘܚܐ ܘܐܢܫܘܦܛܩ̈. ܡܫܠ ܢܘܚ ܐܦܬܩ̈ ܕܟܘܡܪܐ ܕܡܬܪܡܝܢ. ܟܒܪܐ ܡܫܬܪܐ. ܕܗܘ ܫܡ ܠܐܬܪܘܬܐ ܕܫܒܩܝܢ ܗܘܘ ܡܛܠ ܫܘܡܠܐ ܘܐܬܩܝܡܘ. ܘܟܬܪܗ ܡܫܠ ܫܪܝܢ ܫܘܒܠܐ ܕܠܗ ܕܡܫܝܚܐ. ܘܒܬܪ ܠܐܠܗܐ ܢܘܩܝܢ ܗܘ ܫܒܐ ܡܫܝܚܐ ܒܝܕ. ܒܬܠܬܝܢ [245] ܒܬܫܥܐ ܫܢܝܢ ܦܛܪ̈ ܕܩܝܡܐ. ܫܡܫ ܕܝܢ ܙܒܢܐ ܒܪܘܚܐ ܫܢܝܐ ܠܐܠܗܝܢ ܘܐܬܠܬ. ܘܐܫܪܝ ܙܘܥܐ ܒܦܘܠܐ ܘܒܦܘܠܐ ܘܡܦܩ̈ ܒܝܘܡܐ ܠܟܬܐ ܠܠܦܩܐ ܐܝܟ ܕܐܬܟܬܒ ܒܟܪ̈ܝܘܬܗܘܢ. ܘܟܬܪܗ ܡܫܠ ܡܫܡܫܢܐ ܕܠܗ. ܘܡܢ ܒܬܪ ܒܫܪ ܢܦܩܝܢ.

Then a great scandal arose. The supporters of Paul said that the Lord had taken Yaʿqob away because he was intending to appoint a patriarch in place of Paul. The syncelli of Yaʿqob retorted: 'Not so! He was intending to lead Paul back to his throne, and the Lord took him off, so that such a godly man should not incur the guilt of such a crime and thereby lose his soul.'

The patriarch Damian of Alexandria wrote a letter of consolation to the bishops of Syria, in which after many other things he wrote the following: 'Concerning Paul of Beth Ukama, I do not need to urge you to turn your faces away from him, in accordance with your synods and ours. You know well [247] that nobody ever attacked the churches of the faithful as he did. Now is the time for a lasting peace to be preserved between us, so that the mind of him who is now among the saints will rejoice; who never ceased from crying out with groans: "Lord, protect me from Paul!"' Then Damian came in person to Syria to see his brother, the prefect of Edessa, and decided to appoint a patriarch for Antioch, even though Paul was still alive, as had happened with him and Peter, while Theodore was still alive. Several bishops fell in with his plans. They approached one man, then a second, and then a third, but none of them wished to become a bishop in violation of the canons. Finally, they found a man who was a little soft in the head, named Severus. Damian and two other bishops took him with them to Antioch, to the church of Cassian, and gave its watchman 18 darics to let them into the church at night, and consecrated him there. When the patriarch of the Chalcedonians discovered this fraud, he sent some men to arrest them, and they captured three monks from their party. Then Damian, the bishops and the man they had just elected patriarch took refuge in the basement of the building. In their terror, they crawled along the sewer or drain that lay beneath the church and escaped through a small grating above the conduit. They emerged in great embarrassment, not so much because their plot had failed but because they were all covered [249] in shit.

Then Damian went up to Constantinople. Mundhar, the son of Hirath, was in the city, and he rebuked Damian and persuaded him that they should end the schism and negotiate a peace with Paul. Damian then swore to Mundhar that he would compose the scandal about Paul with the Alexandrians. When Damian and his clerics went down to Alexandria, they again lied, just as their fathers had before them, and again began to abuse Paul. When Mundhar learned of this, he wrote to them in order to reconcile them. They were so embarrassed that they did not dare either to accept his letters or compose a reply. There were also found at Constantinople certain wicked men who loved contention, full of envy and haters of peace, who held a synod and troubled Syria and Egypt with their letters.

ܡܘܬܐ ܕܡܢ ܥܠܡܐ ܐܘܪܚ ܐܢܘܢ. ܘܩܕܝܡ ܡܠܡܪ ܠܐܬܬܘܣܦ ܥܡܐ. ܒܗ̇ܝ ܕܗܘܝ ܕܒܟܠ ܗܘܠܐ ܐܡܪܝܢ
ܗܘܘ. ܕܟܠ ܠܗܘܢ ܕܗܢܘܢ ܒܪܝܫܗ ܐܝܟ ܕܢܗܪܝܢ ܦܛܪ ܒܪܘܚܐ ܗܘܠܐ ܢܣܒܗ ܡܪܐ. ܘܡܩܪܒܢܝܬܐ
ܕܡܩܘܒ ܐܡܪܝܢ ܗܘܘ. ܕܟܕ ܕܗܘܐ ܠܗ ܙܒܢܐ ܕܢܗܦܘܟ ܠܥܘܠܐ ܠܡܙܒܢܘܬܐ. ܢܣܒܗ ܡܪܐ. ܕܠܐ
ܢܬܠܘܬ ܒܣܘܟܠܐ. ܘܐܬܚܙܝ ܢܣܒܗ ܕܟܒܪܐ ܠܥܠܡܐ.

ܘܒܗܢܐ ܕܝܢ ܦܛܪ̈ܐ ܕܐܠܡܫܝܚܘܬܐ. ܥܠܬ ܠܦܬܓܡ̈ܐ ܕܗܘܝܐ ܐܝܟܢܐ ܕܒܥܠܐ. ܘܟܠܗ ܡܫܬܐܠܬܐ
ܥܠܬ ܒܗ̇ ܗܘܬ. ܡܛܠ ܕܝܢ ܗܘܠܐ ܗ̇ܘ ܕܒܠܒ ܐܦܣܝܐ ܕܢܬܠܘܬ ܠܗܘܢ ܠܐ ܡܫܟܚ ܐܢܘܢ.
ܘܐܬܦܠܓܘ ܐܦܢܝܘ ܡܢܗ. ܐܝܟ ܡܫܝܚܐ ܕܡܠܟܘ ܘܕܠܚ. ܠܗ ܒܪܢܫܐ ܐܡܪ ܠܡܫܟܠ ܒܢ̈ܝܐ
ܕܡܬܢܝܚܐ. ܘܐܢܘܢ ܠܗ ܚܕܝܢ [247] ܐܢܘܢ. ܗܘܝܐ ܕܝܢ ܘܢܫܝܐ ܕܒܥܠܗ. ܠܐ ܡܬܕܒܪܢܘܬܐ
ܡܫܠܡ. ܘܡܘܣܗ ܕܗܘ ܕܒܠܒ ܢܫ̈ܝܐ ܡܫܬܡܫܢܐ. ܗܘ ܕܠܐ ܒܥܠܗ ܡܢ ܕܡܢ ܒܥܠܐ ܠܗܘܢ ܐܢܫܬܐ.
ܕܐܬܒܚܪ ܡܪܐ ܡܢ ܗܘܠܐ. ܘܡܫܡܠܝܢ ܗܘ ܕܗܘܝܐ ܡܬܡܫܠܢܐ ܐܠܐ ܠܡܬܘܪܐ. ܕܢܗܘܐ ܠܗܘܢ ܠܐܢܫܘܬ
ܘܐܝܬܝ̈ ܗܘܐ ܗܘܦܪܐ ܒܐܬܪܘܗܝ. ܘܐܬܚܙܝ ܕܒܟܢ ܦܛܪ̈ܐ ܠܐܬܡܘܬܐ ܒܗ ܡܢ ܗܘܠܐ. ܐܟܚܕܐ ܕܗܘܐ
ܗܘ ܘܦܛܪܐ ܒܗ ܡܢ ܠܐܬܘܪܐ. ܘܡܫܬܡܫ ܠܡܢܗ ܐ̱ܢܫܝܢ ܡܢ ܐܦܢ̈ܐ. ܘܟܕ ܡܢܗ ܠܚܕ ܘܡܫܠܡ
ܘܡܫܡܠܝܐ ܘܠܐ ܐܬܓܠܝܘ ܕܗܘܘ ܠܐ ܡܬܘܣܦ. ܠܚܪܬܐ ܐܡܫܘ ܐ̱ܢܫ ܦܪ̈ܙܐ ܡܕܡ ܕܥܡܗ ܗܘܐ ܡܪܐ.
ܘܒܪܗ ܕܗܘܝܐ ܘܐܬܪ ܐܦܢ̈ܐ ܘܐܬܠܗ ܠܒܝܬܐ ܕܡܘܫܐ ܕܐܬܦܠܓܘܬܐ. ܘܗܘܠܗ ܠܡܪܡܘܬܗ
ܐܡܫܠܡܢ ܕܫܡܘܬܐ. ܐܡܢ ܕܟܠܟܠܐ ܢܬܠܘܬܗ ܠܗܘܢ ܠܒܝܬܐ ܘܢܬܦܬܚܘܢ ܐܡܢ. ܘܟܕ ܐܬܚܙܝ
ܐܦܪܫܝܐ ܗܘܐ ܠܦܛܪ̈ܐ ܡܫܝܚܝܐ. ܚܙܘ ܠܟܠܗܘܢ ܢܒ̈ܝܐ ܟܕ ܕܡܢ ܗܘܘ. ܘܠܐܒܗ ܡܢܗܘܢ
ܠܥܠܡܐ ܕܢ̈ܫܐ. ܘܕܗܘܝܐ ܘܐܦܢ̈ܐ ܗܘܐ ܡܪܐ ܢܣܒܗ ܠܚܠܡܐ ܐܠܗܐ. ܘܟܕ ܐܙܕܕܩ ܡܢ ܕܢܣܒܠܐ
ܢܣܒܗ ܠܡܫܟܢ ܕܒܥܠܐ ܗ̄ ܠܡܬܪܘܐ. ܘܒܗܘܬܐ ܕܐܝܟ ܡܫܟܢܐ ܢܬܒܗ. ܘܒܗܘܬܗ ܒܗ̇ܝ ܕܐܬܦܠܓܠܗ
ܒܒܟ̈ܝܬܐ. ܡܠܡܪ ܡܢ ܗ̇ܝ ܕܒܦܠܓܠܗ [249] ܕܒܠܗܘܢ. ܗܟܝܠ ܕܗܘܝܐ ܡܠܟ ܠܡܘܬܐ. ܘܐܬܦܢܝ
ܠܐܡܢ ܡܬܒܪ ܒܪ ܫܠܡܐ. ܘܒܗܘܢ ܒܪܘܚܐ ܐܦ ܐܦܣܘܗ ܕܢܦܠܗ ܡܢ ܫܒܝܐ ܘܢܬܠܘܬܗ ܒܗ ܗܘܠܐ.
ܘܡܫܐ ܕܗܘܝܐ ܠܡܬܒܪ ܕܡܫܬܟܚ ܠܚܝܠܐ ܕܟܠ ܗܘܠܐ ܡܢ ܟܠܐ ܠܐܡܫܝܚܘܬܐ. ܘܟܕ ܢܣܒܗ
ܘܗܘܝܐ ܘܡܠܬܢܝܗ ܕܒܗ ܠܐܡܫܝܚܘܬܐ ܗܘܦܟܗ ܘܢܦܠܗ ܐܝܟ ܐܒܗ̈ܘܗܝ. ܘܡܢܗ ܕܢܦܠܗ ܠܥܘܠܐ
ܐܝܟ ܕܡܢ ܩܕܝܡ. ܡܬܒܪ ܕܝܢ ܟܕ ܠܥܘܠܐ ܡܠܟ ܥܠܬ ܘܡܫܪ ܐܢܘܢ܆ ܗܘܝ ܕܝܢ ܡܢ ܒܐܬܪܗܘܢ. ܘܠܐ
ܕܢܦܠܗ ܥܠܡܢܬܗ ܐܡܫܝܚ. ܘܐܦܠܐ ܕܐܬܦܪܫ ܢܬܒܥܘܢ ܠܗ. ܗܘܝܐ ܘܡܫܘܚ̈ܐ ܐܡܠܟܘܬܗ ܐ̱ܢܫܝܢ
ܕܠܒ̈ܝܐ ܕܡܠܟ ܡܢ ܡܫܝܚܗ ܕܥܠܐ. ܕܡܦܩܘ ܘܠܐ ܚܙܝܗ ܒܥܠܐ. ܘܥܒܕ ܡܘܬ. ܘܡܠܟܘ ܘܕܠܚܗ
ܠܒܠܗ ܡܘܬܐ ܘܡܬܡܪܝܢ

After Paul, PETER OF CALLINICUS [Peter III, 581–91]. Then the bishops of Syria met with the monks in the monastery of Mar Hnanya in the desert between Balas and Callinicus and elected [251] a certain young man named Peter, son of Paul, of Callinicus, and proclaimed him patriarch of the throne of Antioch. The metropolitan of Amid laid his hands upon him. Yaʿqob had already asked twice to ordain this Peter to the throne of Antioch, but Peter had refused to agree, and said that he did not wish to be consecrated in place of a man who had not been legally condemned. However, he was persuaded by Damian. Then Paul, seeing a tempest rising on his account, fled and hid himself. Some thought that he was living in the mountains of Isauria, but he was eventually found to have lived for four years on a mountain near Constantinople. At length he fell ill, and entered Constantinople secretly, where he died. He was buried at night in a nunnery. So both those admirable men, Yaʿqob and Paul, died in obscurity.

Peter, who was fluent in both languages and was a man of upright conduct, was pricked in his conscience by the fact that he had been appointed in Paul's place while the latter was still alive. So he went away to Alexandria, and resigned his throne, to persuade them that Paul should be selected. Not only did they not listen to him, but they indignantly drove him out. But then a rumour came to Alexandria that Paul had died. Some people thought that Peter had known [253] of Paul's death, and had deliberately come to Alexandria to make a show of his abdication.

When Peter of Callinicus went to Alexandria, he was accompanied by Yohannan, the superior of Barbur, and Probus, both eloquent men. There was then a certain sophist in Alexandria named Stephen, who preached that only one nature should be confessed in our Lord, and that it was blasphemy to say that a distinction of natural signification had been preserved; for if the notion of a distinction were preserved, then there would not be one but two natures in our Lord. Probus halted there and then, and wrote a book refuting Stephen's opinion. Now Yohannan and Probus both hoped to become bishops. The patriarch Peter, however, refused to consecrate them, and they split off from him. When he left Alexandria, they did not accompany him, but remained in the city. After conversing with the sophist, they adopted his views. The archimandrite tried to keep a foot in both camps, while Probus openly set himself to rebuild what he had earlier destroyed. He was expelled from Alexandria by Damian, and came into the East [255] and sought to disseminate his sophistical teaching. He was then expelled by the Church and with him Yohannan of Barbur, who had defended him. They both went away and joined the synodites. Probus went up to Constantinople and was appointed bishop of Chalcedon. Soon afterwards he became sick, and realised that he would soon die. He was then moved to repent, and ordered his disciples to scour the roads and the neighbouring cities to find an Orthodox bishop or priest to absolve him. After they had searched in vain, he ordered them to find even a simple brother or layman, and bring him to him. One of his disciples said to him: 'How can a simple brother absolve a bishop?' He replied: 'Yes! Yes! An Orthodox brother may absolve a heretical bishop.' [257] His disciples exclaimed: 'Then we are heretics!' and he replied: 'Indeed we are!' And so he repented, and died.

ܒܬܪ ܦܘܠܐ: ܦܛܪܐ ܡܐܟܣܝܡܐ.

ܗܝܕܝܢ ܐܦܝܣ̈ܩ ܕܣܘܪܝܐ ܐܬܟܢܫܘ ܥܡ ܕܝܪ̈ܝܐ ܒܕܝܪܐ ܘܥܒܕܘ ܚܢܢܐ ܒܡܕܒܪܐ. ܒܝܘܡ ܕܐܠܟܣ ܘܐܠܟܣܝܡܘܣ. ܘܡܢܗ [251] ܠܝܬ ܒܟܢܫܐ ܕܡܢܗ ܦܛܪܘܣ ܒܪ ܦܘܠܐ ܕܡܢ ܐܠܟܣܝܡܘܣ. ܘܐܥܪܩܘܗܝ ܦܛܪ̈ܐ ܠܡܘܪܩܝܐ ܘܐܬܛܫܝ. ܘܒܬܪ ܥܠܘܗܝ ܐܒܐ ܡܫܠܛܢܘ ܘܐܬܡܒ. ܥܠܝܗ ܕܝܢ ܦܛܪܐ. ܛܪܕܘ ܕܒܢ̈ܝ ܒܝܬܗܘܢ ܗܘܐ ܡܬܟܢܫ ܕܒܥܕܬܐ ܠܐܬܢܚܘܬܐ. ܘܠܐ ܐܬܬܦܝܣ. ܡܛܠ ܕܐܡܪ ܗܘܐ. ܕܐܢܐ ܒܟܠ ܡܢ ܒܢܝܐ ܕܠܐ ܢܬܩܛܠ ܐܬܒܥܝ ܘܐܗܘܐ ܠܐ ܡܫܬܠܛܢܐ. ܗܘܝܐ ܡܢ ܕܘܡܝܐ ܐܬܕܒܠ.

ܗܝܕܝܢ ܦܘܠܐ ܟܕ ܚܙܐ ܕܪܡܘ ܡܚܣܢܐ ܡܛܠܬܗ. ܐܬܠܛܫܝ. ܘܐܫܬܝ ܐܦܝܣܩܘ ܕܛܘܪܐ ܘܐܬܦܩܘܕܐ ܐܠܗܐ. ܘܟܢܫܐ ܐܬܛܥܢܘ ܕܛܘܪܐ ܕܡܢܐ ܗܘܐ ܕܝܠܐ ܘܐܬܪܒ ܒܢܝܐ. ܘܟܕ ܐܬܦܢܝ ܠܟܠ ܠܒܝܬ ܠܛܘܒܢܐ. ܘܐܡܪ ܒܢܝܢ ܘܐܬܦܢܝ ܒܟܠܢܐ ܕܝܪܐ ܕܢܦܩ. ܘܗܘܝܐ ܒܟܠܬܗ ܗܘܐ ܡܚܝܢܐ ܕܗܒܘ ܛܘܪ ܒܢܝܐ ܕܐܬܝܕܥܬܐ ܡܫܒܚ ܘܦܘܠܐ.

ܦܛܪܐ ܕܝܢ ܡܛܠ ܕܡܠܟ ܗܘܐ ܘܫܡܥ ܒܛܪܘܗܝ ܠܒܢܝܐ. ܐܦ ܒܥܘܕܪܢܘܗܝ ܫܡܥ ܗܘܐ. ܐܬܩܪܝ ܡܢ ܛܘܪܗ ܕܫܡ ܟܕ ܚܙܐ ܦܘܠܐ. ܘܐܬܠ ܠܐܠܟܣܢܕܪܝܐ. ܘܐܬܟܠܠ ܡܢ ܒܘܪܟܬܐ. ܘܐܦܫ ܐܢܘܢ ܕܢܬܒܠܠ ܦܘܠܐ. ܘܥܒܕܘ ܠܗ ܟܠܡܕܡ ܠܐ ܐܬܬܦܝܣ ܠܗ. ܐܠܐ ܘܒܥܠܕܒܒܐ ܐܦܩܘܗܝ ܡܢ ܠܒܬܗܘܢ. ܘܡܚܝܐ ܡܛܠ ܛܐܒܐ ܕܡܬܘܗ ܕܦܘܠܐ. ܘܐܬܦܢܝ ܡܢܗ ܕܪܕܦ ܗܘܐ ܦܛܪܐ ܒܡܬܘܗ ܕܦܘܠܐ. ܘܐܬܡܢܝܬ ܒܟܠ ܠܐܠܟܣܢܕܪܝܐ ܘܥܡܗ ܘܡܬܐܠܟ.

ܟܕ ܒܪܥܠܬܐ ܗܘܐ ܕܒܟܠ ܦܛܪܐ ܡܐܟܣܝܡܐ ܠܐܠܟܣܢܕܪܝܐ. ܒܟܠ ܒܬܪܗ ܢܦܩ ܪܥܝܢܐ ܒܥܒܪ ܘܦܢܘܒ ܒܢ̈ܝܐ ܡܬܠܬܐ. ܘܐܬܠ ܗܘܐ ܗܝܕܝܢ ܟܕ ܒܐܠܟܣܢܕܪܝܐ ܒܢܝܐ ܚܕ ܗܘܦܝܛܐ ܕܡܢܗ ܗܛܝܐ. ܕܡܠܟ ܗܘܐ ܘܐܡܪ ܕܐܢ ܚܕ ܚܝܐ ܘܠܐ ܠܡܥܒܕܗ ܒܥܒܪ. ܠܐ ܪܘܚ ܕܢܐܡܪ ܕܢܛܪ ܗܘ ܗܘܦܟܐ ܗܘ ܕܡܬܒܥܝܢܘܬܐ ܒܝܫܬܐ. ܘܐܢ ܢܛܪ ܗܘ ܡܬܒܥܝܢܐ ܕܗܘܦܟܐ ܒܝܫܐ ܛܘܪ ܒܢ̈ܝܢ ܘܠܗ ܚܕ ܐܠܗܘܗܝ ܡܬܒܥܝܢܐ ܡܢܢ. ܘܡܠܟ ܦܛܪܐ ܘܥܒܕ ܡܫܠܡܢܘܬܐ ܕܗܢܐ ܠܛܘܪܥܢܗ ܕܗܛܝܐ ܗܘܐ. ܘܟܕ ܒܗܘܦܟܐ ܗܡܟܢ ܗܘܘ ܗܘܝܢ ܘܦܛܪܐ ܕܗܘܘܢ ܐܦܝܣܩܘܦܐ ܘܠܐ ܪܓܐ ܗܘ ܦܘܠܐ ܦܛܪ̈ܐ. ܦܪܫ ܡܢܗ. ܘܠܐ ܢܦܩ ܒܥܒܗ ܡܢ ܐܠܟܣܢܕܪܝܐ ܟܕ ܢܦܩ. ܐܠܐ ܦܫܗ ܒܗ. ܘܐܬܒܢܝ ܒܥܒܗ ܕܗܘܦܟܐ ܘܢܦܠܗ ܒܛܘܪܥܢܗ. ܘܟܕ ܪܫܡ ܕܢܛܪ ܒܟܠ ܛܘܪܢܝ ܡܫܬܘܕܝ ܡܦܝܣ ܗܘܐ. ܦܛܪܐ ܒܟܠܬܗ ܠܐܠܟܝ ܕܗܛܪ ܡܬܚܙܐ ܗܘܐ ܕܒܝܬܐ. ܘܟܕ ܐܬܛܪܕ ܡܢ ܕܘܡܝܐ ܕܐܠܟܣܢܕܪܝܐ. ܘܐܬܐ ܠܡܕܒܪܐ [255] ܘܒܟܠ ܕܒܪܘܚ ܠܗܘܦܟܐ ܕܗܘܦܟܬܐ ܗܘ. ܐܬܝܕܥ ܡܢ ܒܝܬܐ. ܘܡܢܗ ܐܦ ܢܦܩ ܒܪܥܠܬ ܕܢܦܩ ܗܘܐ ܪܘܚܐ ܚܠܝܡܘܬܐ. ܘܐܬܠܗ ܢܦܩܘ ܠܡܕܒܪܬܐ ܘܡܠܟ ܦܛܪܐ ܠܒܛܪ̈ܘ. ܘܐܬܒܥܝ ܐܦܝ̈ܣ ܠܡܠܟܡܘܬܐ. ܘܒܬܪ ܡܬܠܐܬܪܗ. ܘܐܪܕܦ ܕܗܘܐ ܡܐܬܐ. ܘܐܬܐܘ ܘܐܦܫ ܠܠܟܠܡܬܪܘܗܝ ܕܢܦܩܘܢ ܠܐܘܪܚܐ. ܘܐܬܠܗܝ ܠܡܕܝܢܬܐ ܕܡܬܢܚܝܢ ܘܚܠܗܝ ܐܢ ܡܡܟܢܝܢ ܐܦܝܣ̈ܩ ܐܘ ܡܟ̈ܬ ܐܘܪܬܘܕܘܟܣܐ ܐܦܝܢ ܕܚܫܐ ܠܗ. ܘܟܕ ܒܟܢܫܗ ܘܠܐ ܐܦܝܣܘ. ܠܟܠ ܐܝܟ ܕܐܦ ܐܢܐ ܡܫܝܚܐ ܐܘ ܒܟܠܝܐ ܚܠܗܝ ܠܗ. ܘܐܡܪ ܠܗ ܚܕ ܡܢ ܠܡܠܟ̈ܘܗܝ. ܕܐܝܟܢܐ ܡܫܝܚܐ ܐܢܐ ܠܐܦܝ̈ܣ. ܘܦܢܐ ܗܘ. ܐܢ ܐܢ. ܡܫܝܚܐ ܐܢܐ ܛܘܒܝ ܗܘ̈ܝ ܠܐܦܝ̈ܣ ܗܘܝܢܐ. [257] ܘܐܡܪܗ ܠܡܠܟ̈ܘܗܝ ܡܕܝܢ ܗܘܝܢܗ ܚܝܢ: ܘܐܡܪ ܒܪܢܫܐ ܗܘܝܐ ܐܠܗܝ. ܘܡܠܟ ܒܗ ܒܡܠܟܘܬܗ.

As for Yohannan, the superior of Barbur, after he was expelled from his monastery, he went to live in the monastery of Mar Eustathius of Artah.

After the deposition of Yohannan and Probus, a dispute arose between Damian of Alexandria and Peter of Antioch. For when the Tritheites had written some chapters and sent them to Damian, demanding a reply from him, he wrote a solution to their questions and sent the manuscript to Peter of Antioch, asking him to examine it and make any necessary corrections. When Peter read it, he discovered that he had called the notional properties of the persons of the blessed Trinity 'persons'. At first, Peter did not wish to rebuke Damian, so he wrote to him saying that he had come across certain chapters in the book which seemed obscure to him, and that he hoped that he might elucidate them. When Damian received this reply, he became angry. He said that his teaching had been rejected out of jealousy, and was filled with hatred for Peter. Peter wished to convene a general council, but Damian refused. The patriarch Mar Peter died in the year [259] 902 of the Greeks [AD 591], in the monastery of Gubba Barraya. Mar Damian also died, and the dispute remained unresolved.

After Peter of Callinicus, his syncellus JULIAN [Julian II, 591–94]. After the death of Mar Peter the bishops assembled and consecrated in his place his disciple Julian, an eloquent and upright man from the monastery of Bar Aptonia, which is also called the monastery of Qenneshrin.

At that time the bishop of the Orthodox of Edessa was Sargis, surnamed the Armenian, who rose up together with his brother Yohannan against the writings of Mar Peter, saying: 'These things should not be read'. The patriarch Julian rebuked them and explained the words which had offended them, but they scarcely held themselves back from their empty zeal. Julian died after administering the patriarchate for 3 years and 5 months.

[261] After Julian, ATHANASIUS [Athanasius I bar Gamala, 595–631], surnamed the Camel Driver. After the death of the patriarch Julian, the bishops gathered together in one of the monasteries of the West. In their zeal to create a patriarch, they fasted and prayed for three days. On the third night some of them were told in a dream: 'Tomorrow, when the gate of the monastery is opened, consecrate the first monk you see.' When the bishops went out they saw Athanasius of Samosata, leading a train of camels and passing through Gabula, to bring salt to his monastery of Qenneshrin. After they had spoken with him, they admired the depth of his knowledge, and discovered that he was from the great monastery. They dragged him by force, struggling and weeping, and consecrated him patriarch in the year 906 of the Greeks [AD 595] (or 908 [AD 597], as I have seen it in some books). Severus of Jerusalem laid his hands upon him in the monastery of Qenneshrin. Afterwards he made them swear an oath [263] that they would allow him for that year to work the trade of camels. That blessed man then left them, according to his promise, and carried the salt back to the monastery. He said nothing about the matter to anyone, not even to his brother Severus, who was a monk with him in the same monastery.

ܘܡܘܣܦ ܙܡܝܪܬܐ ܒܪܒܘܙ. ܟܕ ܡܢ ܕܝܢܗ ܐܬܪܚܩ ܐܪܟܠ ܒܥܕ ܒܝܪܬܐ ܕܟܠܗ ܐܘܦܛܝܬܗ ܕܐܪܬܐܣ.
ܘܒܬܪ ܡܠܪܘܩܝܣ ܕܡܘܣܦ ܘܦܪܘܒܐ ܐܬܬܪܝܡܠ ܒܒܬܐ ܒܝܬܐ ܕܘܡܝܐ ܕܐܬܒܥܝܪܬܐ ܘܦܛܪܐ
ܕܐܬܛܘܒܐ. ܟܕ ܐܝܬܝ ܛܝܡܬܐܛܐ ܡܠܟܘ ܩܝܡܐ ܡܝܡ ܘܡܝܪܘ ܒܥܐ ܕܘܡܝܐ ܘܐܬܟܘ ܦܘܣ
ܦܛܪܝܟܐ. ܘܗܘ ܡܠܟ ܒܗܘܢ ܚܕܐ. ܘܡܝܪܘ ܒܪܝܫܐ ܒܥܐ ܦܛܪܐ ܕܐܬܛܡܐ ܕܒܣܝܪܬܐ. ܘܡܠܬܪ ܒܗ
ܐܡܠܡ ܕܪܘܡ. ܘܟܕ ܡܪܡܘ ܦܛܪܐ ܐܡܟܣ ܒܗ ܕܠܒܝܟܠܬܐ ܡܬܩܝܡܬܐ ܕܡܩܡܬܐ ܕܐܬܟܠܡܬܐ ܩܝܡܩ.
ܡܩܡܬܐ ܐܡܪ ܕܐܬܠܗܘܢ. ܘܠܐ ܙܒܢܐ ܗܘ ܦܛܪܐ ܕܡܝܬ ܕܡܘܪܬܐ ܢܟܣܝܗܘܢ ܠܒܘܡܝܐ. ܐܠܐ ܡܠܟ
ܒܬܪܗ ܟܕ ܙܡܪܐ ܕܡܩܠܐ ܕܡܝܡ ܡܝܡ ܐܡܟܣܠ ܒܒܠܟܝ ܕܐܬܦܟܘ ܠܗ. ܘܙܒܢܐ ܐܬܐ ܕܐܬܪܘܪ ܠܝ
ܡܛܠܬܗܘܢ. ܕܘܡܝܐ ܕܝܢ ܟܕ ܡܟܠܐ ܠܒܝܬܐ ܐܬܦܩܠ ܘܐܡܪ ܕܡܢ ܩܡܡܐ ܠܝ ܠܐ ܐܬܡܟܠܟ
ܡܟܦܘܬܗ. ܘܐܬܐܘܦܝ ܠܩܝܠܬܐ. ܘܙܒܢܐ ܦܛܪܐ ܕܢܟܝ ܦܘܩܕܐ ܓܘܝܐ. ܘܐܬܟܠܐܠ ܕܘܡܝܐ. ܘܟܕ
ܗܘ ܡܪܝ ܦܛܪܐ ܦܛܪܝܪܟܐ ܒܡܝܟܠ [259] ܙܒ̈ ܕܩܘܝܐ. ܒܝܪܬܐ ܕܓܘܒܐ ܒܪܢܐ. ܘܟܕ ܐܦ ܕܘܡܝܐ.
ܘܦܩ ܡܪܢܐ ܐܡܝ ܕܐܬܠܗ̄.
ܒܬܪ ܦܛܪܐ ܐܬܟܢܫܬ: ܡܘܟܝܐ ܩܘܣܛܠܐ ܕܡܛܠܗ.
ܘܟܕ ܒܝܬ ܗܘ ܡܪܝ ܦܛܪܐ ܐܬܦܢܝܘ ܐܦܝܩ̈. ܘܐܦܪܝܘ ܒܪܘܟܠܗ. ܠܡܠܟܡܝܪܐ ܕܡܠܗ ܡܘܟܝܐ.
ܓܒܪܐ ܡܟܠܠܐ ܘܡܡܠܪܐ. ܡܢ ܒܘܡܪܐ ܕܒܪ ܐܦܠܘܢܐ ܕܡܟܠܡܘܬܗ ܕܡܝܡܢ.
ܘܒܘܬܗ ܕܝܠܐ ܐܝܟ ܗܘܐ ܒܐܘܪܗܝ ܐܦܩܘܦ ܠܐܘܪܐܘܒܡܘܣ ܦܪܓܝܣ ܕܡܠܦܪܐ ܐܪܡܝܐ. ܗܢܐ ܒܡ
ܐܣܘܗܝ ܡܘܣܝ. ܕܒܟܡܘ ܠܡܟܠܒܦܘܬܗ ܕܡܪܝ ܦܛܪܐ. ܘܐܦܪܗ ܕܠܐ ܒܟܡ ܙܘܡ ܕܠܡܬܝܢ. ܘܗܘ
ܡܘܟܝܐ ܦܛܪܝܪ̈ ܒܟܝܪ ܠܡܦܟܠܒܗܘܢ ܡܟܦܢܘܬܐ. ܘܦܩܡ ܒܩܠܠܐ ܕܡܠܐܡܠܟܡ ܕܗܘܘ ܒܟܡ.
ܘܟܡܣܩܡ ܐܬܟܠܗ ܡܢ ܛܝܒܐ ܦܪܝܡܐ. ܘܟܕ ܡܩܡ ܦܛܪܝܪܟܘܬܐ ܗܘ ܡܪܝ ܡܘܟܝܐ ܡܝܬܐ ܐܬܟܠ
ܘܡܬܝܐ ܡܩܡܬܐ ܒܟܝܪ.
[261] ܒܬܪ ܡܘܟܝܐ: ܐܬܐܢܛܘܢܝܘܣ ܕܐܬܦܪܝ ܓܒܠܐ.
ܟܕ ܓܒܪ ܡܘܟܝܐ ܦܛܪܝܪ̈ ܒܟܝܪ. ܐܬܦܢܝܘ ܐܦܝܩ̈ ܠܒܝܬܐ ܡܢ ܕܝ̈ܪܬܐ ܕܡܕܒܪܝܬܐ. ܘܟܕ ܠܐܡ ܕܢܒܟܪܘܢ
ܦܛܪܝܪ̈. ܙܡܘ ܘܙܠܡܘ ܠܟܠܐ ܩܘ̈ܡܝܢ. ܘܒܠܟܠܐ ܠܟܠܡܠܐ ܐܬܓܠܒ ܠܐܝܬܝ ܡܝܡܘܢ ܒܝܪܬܐ. ܕܠܓܦܪܐ
ܟܕ ܠܐܦܠܡܝܘܢ ܠܐܪܒܐ ܕܕܝܪܐ. ܕܝܪܝܐ ܕܦܓܝܠ ܒܟܡܘܢ ܡܝܡܢܐ ܠܗ ܐܦܪܝܘ. ܘܟܕ ܢܦܩܘ ܐܦܝܩ̈ ܚܝܘ
ܠܐܬܐܢܛܘܢܝܘܣ ܕܐܬܠܗ̄ ܗܘܐ ܡܢ ܡܟܡܟܛ. ܟܕ ܕܟܕ ܓܒܠܐ ܘܒܟܪ ܠܓܒܘܠܐ ܕܝܬܐ ܡܟܝܢܐ ܠܒܝܪܗ
ܕܗܘ ܕܝܪܐ ܕܡܝܡܢ. ܘܟܕ ܡܛܠܬܗ ܒܡܢܗ ܘܬܒܥܘܗ ܠܡܒܪܬܗ. ܘܡܠܟܗ ܕܡܢ ܒܘܡܪܐ ܙܒܠ ܐܬܠܗ̄.
ܕܒܪܘܗܝ ܦܛܪܝܪܟܐ ܟܕ ܡܠܟܪܙ ܘܒܬܐ: ܘܐܦܪܝܘܗܝ ܦܛܪܝܪ̈. ܒܟܡܠ ܠܡܟܡܬܐ ܘܡܟܠ ܕܩܘܝܐ. ܘܒܪ̈
ܐܬܟܣܝ ܒܟܡܠ ܠܡܟܡܬܐ ܘܐܡܬܢܐ. ܘܟܡܡ ܒܠܟܘܢ ܐܝܬܐ ܦܐܘܡܪܐ ܕܐܘܪܝܟܡ ܒܟܘܡܪܐ ܕܡܝܡܢ
ܒܠܪܘܡ ܠܐܟܗ ܡܝܘܗܝ ܒܟܘܩܡܬܐ. [263] ܕܡܟܬܘܒܝܘܢ ܕܡܟܠܐ ܠܡܟܡܠܬܐ ܕܓܡܘܟܠܬܐ ܕܡܝܠܬܐ
ܗܘ ܐܡܝܢܐ ܕܡܟܠܠ ܡܢ ܐܬܝܐ. ܘܦܪܝܘ ܡܝܘܗܝ ܒܟܠ ܡܘܘܪܐ. ܘܐܙܠ ܛܘܒܐ. ܘܐܬܛܝ ܡܟܝܢܐ
ܘܐܘܒܠ ܠܒܝܪܐ. ܘܠܐ ܓܠܐ ܐܦܠܐ ܠܐܣܘܗܝ ܦܐܘܡܪܐ ܕܐܬܠܗ̄ ܗܘܐ ܐܦ ܗܘ ܕܝܪܐ ܒܗ̇ ܒܝܪܐ.

A year later, when the agreed time arrived and the bishops came to fetch him, they found him standing in a pool of mud and filling a pitcher and taking it to his brothers to build a stable for the camels. Then the monks, his brother included, scolded him for being so secretive. On the night before he was ordained, he went out and cleaned the place used by the monks as a latrine, collecting the waste into a jar and throwing it into the Euphrates. With such actions he used to train himself to subdue the flesh to the spirit. Therefore, my brothers, whoever wishes to bridle the passion of pride should abase himself in a similar manner. This blessed man also consecrated his brother Severus bishop of Samosata, and both men shone in the Church.

At this time, after the death of the Greek emperor Maurice, the Persians subjugated Mesopotamia and Syria. Khusro sent a Nestorian bishop named Ahishma to Edessa. After the faithful refused to accept him, [265] he sent the bishop Yohannan, one of our men, who was enthusiastically received by the faithful. Then Khusro ordered all the Chalcedonian bishops to be expelled from all Syria, and he also restored to us all our churches and monasteries that had been stolen in Maurice's time by Domitius, the Chalcedonian bishop of Melitene, who had launched a persecution against the Syrians. Khusro also placed three Orthodox bishops from the East over the churches of Syria. Ishaʿya obtained Edessa, because Yonan returned to his own country; Samuel obtained Amid; and a third man obtained Tella d'Mauzalath. But the country people who lived in the surrounding villages refused to receive the bishops sent by Khusro, because they had been consecrated by the maphrian of the East, and these dioceses belonged to the patriarch, not the maphrian. When the patriarch Mar Athanasius heard of this, he ordered Cyriacus of Amid, who had been persecuted by the Chalcedonians, to visit all the faithful of the diocese of Amid and all Mesopotamia. The Eastern bishops, moved by anger against Cyriacus, strove against him and threatened him in Khusro's name. All the same, [267] their thrones were ruled by our bishops, and the memory of the Chalcedonians was wiped out from the Euphrates to the East. God revisited their offences upon their heads, and for the crimes which they had committed against us through the Greeks, they were punished by the Persians.

At this time there flourished Thomas of Harkel, from the monastery of Tarʿil, who had been trained in Greek literature since his boyhood in the monastery of Qenneshrin, and afterwards became bishop of Mabbugh. Harassed by Domitius of Melitene, he went to Egypt and lived in Anton of Alexandria, where with remarkable diligence he corrected the sacred books of the Gospels and the other books of the New Testament with exact and accurate emendation after the first version carefully worked up by Philoxenus of Mabbugh.

[269] At the same time the patriarch Athanasius went off to Alexandria, where Anastasius was patriarch of the Orthodox, and formed a union with him after the schism that arose from the disagreement between Peter and Damian. This union between our Church of Syria and the Church of Egypt took place in the year 927 of the Greeks [AD 616], by the efforts of these two holy men, of Nicetas, the general of the army, and of all the other faithful.

ܘܟܕ ܡܛܐ ܙܒܢܐ ܕܦܪܘܛܣܛܢܛܐ ܘܐܬܘ ܐܦܝ̈ܣܩ ܘܕܒܪܢܘܣܘܗܝ ܐܠܡܣܘܘܗܝ ܘܡܠܝܡ ܒܥܠܬܐ ܕܛܝܒܐ. ܘܡܛܠ ܘܡܫܡܫܝܢ ܠܐܢܫܐ ܕܒܥܘ ܕܢܣܬܒܪܘܢܘܗܝ ܠܥܕܬܐ ܕܝܗܠܐ ܕܒܗ ܥܡܡ ܡܥܠ ܥܠܬܗ. ܘܟܕ ܐܘܪܚܘ ܘܬܢܐ ܘܐܣܘܗܝ. ܘܡܛܠܗ ܠܥܒܕ ܕܗܘܐ. ܥܪܘ ܕܒܠܗܝܢ ܠܗ: ܟܠ ܕܢܣܒ ܡܢܗܘܢ ܠܥܘܕܪܢܐ. ܐܦ ܚܢܢ ܘܡܕܡ ܕܢܬܬܥܪܘܢ. ܢܦܩ ܗܘܐ ܒܟܠܗܐ ܟܪܘܟܬܐ. ܐܝܟ ܕܢܦܩܝܢ ܗܘܘ ܕܬܢܐ ܠܥܢܝܘܬܐ. ܘܟܕ ܠܐ ܐ̱ܝܬ ܚܕܐ. ܚܪܒ ܗܘܐ ܠܐܦܘܣܛܐ ܘܡܛܝ. ܗܘܐ ܒܡܪܛܐ ܟܠ ܚܕܘ ܘܡܫܬܒܠ ܚܕܐ ܒܝܬ ܦܪܘܫܐ. ܘܟܕ ܐܬܐ ܗܟܝܠ ܡܛܠܐܘܪܐ ܗܘܐ ܗܘ ܠܗ. ܘܡܫܡܫ ܒܫܢܐ ܠܙܘܥܐ. ܡܫܡܠܝܬܐ ܡܢ ܙܒܢܐ ܕܢܦܫ ܠܒܝܐ ܘܙܕܩܬܐ ܗܘܝܐ ܒܥܒܕ. ܘܗܘ ܛܘܒܐ ܗܘܐ ܐܚܪܝܢ ܠܡܐܘܪܐ ܐܣܘܗܝ ܐܦܝ̈ܣܩ ܠܥܢܝܢܝ. ܘܐܬܪܘܗܝ ܐܬܝܗ ܢܘܗܪܐ ܒܒܝܬܐ.

ܒܗܝܐ ܕܝܢ ܐܬܥܛܠ ܡܘܪܝܣ ܡܟܠܐ ܕܩܫܝܐ. ܘܐܬܠܠܝܗ ܦܪ̈ܫܝܐ ܟܠ ܒܝܬ ܢܘܪܝܢ ܘܫܘܪܝܐ. ܥܕܪ ܒܫܢܬ ܠܐܘܪܗܝ ܐܦܝ̈ܣܩ ܐ̱ܝܬ ܢܛܘܪܝܐ ܕܒܥܠܗ ܐܣܝܡܬܐ. ܘܟܕ ܗܘܐ ܠܐ ܐܬܡܠܠ ܡܢ ܡܘܬܒܐ. [265] ܥܕܪ ܠܟܘܠ ܐܦܝ̈ܣܩ ܡܢ ܗܟܝܢ ܘܟܠ ܘܡܠܠܘܗܝ ܡܘܕ̈ܝܢ ܚܕܐܝܬ. ܗܟܝܢ ܥܕܪ ܒܫܢܬ. ܘܐܬܚܪܘ ܥܠܝܗܘܢ ܐܦܝ̈ܣܩ ܠܡܬܕܒܪܢܘܬܐ ܡܢ ܥܠܬܐ ܫܘܪܝܐ. ܘܦܩܕ ܠܢ ܥܠܝܢ ܒܢ̈ܬܐ ܘܕܢ̈ܬܐ ܕܣܠܝܩܝܢ ܗܘ̈ܝ ܡܢ ܒܦܘܩܕ ܡܫܝܚܝܐ ܠܐܪ̈ܥ. ܘܡܠܝܐ ܐܦܝ̈ܣ ܠܡܬܕܒܪܢܘܬܐ ܘܡܬܠܝܢ ܘܐܣܝܡ ܙܘܦܐ ܟܠ ܫܘܪܝܐ. ܘܟܕ ܠܐ ܒܫܢܬ ܠܟܠܟܠܐ ܐܦܝ̈ܣܩ ܐ̱ܝܬ ܠܐܘܪܝܢ ܗܘ̄ ܡܕܝܢܬܐ ܘܢܬܠܠܝܗܘܢ ܟܠ ܡܬܪܢܢܬܐ ܘܫܘܪܝܐ. ܘܐܬܝܐ ܡܢ ܐܝܟ ܠܐܘܪܗܝ. ܡܛܠ ܕܥܠ ܗܟܢ ܐܙܠ ܠܐܘܪܗܝ. ܘܡܫܬܘܐܠ ܠܐܣܝܪ. ܘܐ̱ܝܬܝܐ ܠܟܠܐ ܘܡܘܕܥܠ. ܐܠܐ ܫܘܪܝܐ ܕܟܕ ܐܬܪܘܬܐ ܠܐ ܡܫܬܟܚܝܢ ܗܘܘ ܠܐܦܝ̈ܣܩ ܘܐܬܠܘܢܘܗܝ ܡܢ ܒܫܢܬ. ܡܛܠ ܕܡܢ ܡܫܪܝܐ ܘܡܕܝܢܬܐ ܒܟܢܝܫ ܗܘܘ. ܘܗܟܝܢ ܡܬܪ̈ܬܐ ܕܦܛܪ̈ ܠܗ ܘܡܫܪܝܐ ܗܘ̈ܝ. ܦܛܪ̈ ܕܝܢ ܡܢ ܐܬܐܣܝܣܘܣ ܒܫܢܬ ܗܟܝܢ. ܥܕܡ ܠܫܘܪܝܐ ܘܐܣܝܪ. ܗܘ̇ ܕܡܢ ܠܡܬܕ̈ܒܪܢܐ ܪܘܚܐ ܗܘܐ. ܕܗܘ ܢܥܒܘܪ ܠܡܘܬܒ̈ܐ ܘܐܣܝܪ ܘܟܠܗ ܒܝܬ ܢܘܪܝܢ. ܐܦܝ̈ܣܩ ܕܝܢ ܡܕܝܢ̈ܬܐ ܐܬܡܠܟܘ ܒܗ ܒܫܘܪܝܐ ܘܢܬܚܢ ܗܘܘ ܒܥܘܗ. ܐܦ ܥܪܘܩ ܠܗ ܒܒܫܢܬ. ܒܪܡ ܐܝܟ ܕܗܘܐ: [267] ܡܢ ܐܦܝ̈ܣܩ ܕܟܠ ܡܬܕܒܪܢ ܗܘܘ ܒܟܢܘܫܬܐ. ܘܐܬܚܙܝ ܒܗܘܝܐ ܕܡܬܕܒܪܢܘܬܐ ܡܢ ܦܪܐ ܠܡܕܝܢܬܐ. ܘܐܘܦ ܡܕܝܢܐ ܒܟܠܗܘܢ ܒܢ̈ܫܐ. ܘܐܝܟ ܕܒܥܘܗ ܒܥܡ ܒܢ ܪ̈ܘܚܐ. ܠܐܦܪܗ ܡܢ ܦܪ̈ܫܐ.

ܒܗܝܐ ܕܝܢ ܡܬܝܕܥ ܗܘܐ ܬܐܘܡܐ ܚܪܡܐ ܕܡܢ ܕܪܐ ܘܐܬܪܒܝ. ܗܘ̇ ܕܠܫܘܒܬܗ ܒܫܡܪܝܢ ܐܬܘܪ ܒܟܡܐ ܝܘܡܐ. ܘܗܘܐ ܐܦܝ̈ܣ ܠܥܡܗܘܢ. ܘܟܕ ܐܬܝܪ ܡܢ ܕܘܡܝܐ ܘܡܬܠܝܢ ܟܠ ܠܐܣܦܛܘܣ. ܘܡܢ ܒܐܝܗܘܢ ܘܐܬܚܒܪܘܢܐ. ܘܟܕ ܕܝܠܘܬܐ ܘܝܬ ܥܡܐ ܠܟܠܟܠܐ. ܘܐܬܪܗ ܠܟܠܟܠ ܡܢ̈ ܘܐܘܪܚܗܘܢ ܘܠܡܦܪܐ ܘܟܠܟܐ ܕܚܕܐ. ܐܘܪ ܝܠܦ ܒܫܢܐ ܘܫܠܡܐ. ܒܬܪ ܦܫܝܛܐ ܡܕܡܐ ܕܒܝܬܘܬܐ ܘܦܠܚܘܬܐ ܐܬܦܫ ܗܘܐ ܒܥܡܗܘܢ.

[269] ܘܟܕ ܕܒܝܐ ܒܟܠܐܬܐܣܝܣܘܣ ܦܛܪ̈ ܠܐܬܚܒܪܘܢܐ. ܒܪ ܐܬܠܘܗܝ ܦܛܪ̈ ܠܟܠܘܪܝܢ ܥܡ̈: ܐܣܛܐܣ. ܘܟܕ ܒܥܘ ܚܕܘܬܐ ܒܬܪ ܫܕܡܐ ܕܗܘܐ ܗܘܐ ܒܟܠܗ ܚܪܝܐ ܕܒܗ ܦܠܛܪܐ ܒܪܘܡܝܐ. ܗܘܐ ܕܝܢ ܚܕܘܬܐ ܗܘܬ ܒܥܠ ܒܝܬܐ ܕܟܠ ܘܡܫܘܪܝܐ ܠܗܘܢ ܕܒܥܪܘܒ. ܒܥܠ ܐܬܥܛܠܬܐ ܘܡܥܪܝܢ ܘܡܥܒܕ ܕܩܫܝܐ. ܐܝܟ ܐܬܪܘܗܝ ܗܟܝܢ ܡܪܝܡܐ. ܘܢܥܡܛܐ ܕܢܚܫܠܐ ܘܡܪܐ ܕܡܘܬܒܐ.

After the murder of Khusro by his son, Heraclius came to Edessa after recovering Syria. The people, the priests and the monks filed out to meet him. After he had admired and praised the great numbers of monks, he said to the faithful of his religion: [271] 'I cannot bear that so large and renowned a community should be separated from us.' So when the day of the festival arrived, he went down to our church and gave splendid gifts to all the people, hoping that in this way he might coax them into embracing the Council of Chalcedon. While divine service was being celebrated, the emperor went forward to partake of the most holy sacrament, according to the custom of the Christian emperors. But the metropolitan Ishaʿya of Edessa petulantly refused to give the holy sacrament to the emperor, saying: 'Unless you anathematise in writing the Council of Chalcedon, I will not allow you to touch the sacraments.' Then Heraclius angrily ejected Ishaʿya from the great church, and gave it to the Chalcedonians. Several noblemen left the church along with the bishop, who constituted the noble families of Beth Sarphia, Beth Tel Mahraya, Beth Qosma bar Arabi and many others, who owned all the fabric of the church.

When the emperor entered Mabbugh, the patriarch Athanasius went to see him, accompanied by twelve of his bishops. The emperor asked them to give him written professions [273] of faith. They did so, and after he had read them he praised them, but continued to urge them to accept the Council of Chalcedon. When they refused to do so, Heraclius wrote angrily to all the places under his authority, that if anybody refused to accept it, his nose and ears would be cut off and his house pulled down. Then many people were converted, and the monks of Beth Maron and Megabaea and Emesa showed their cruelty by destroying many churches and monasteries. When our people complained to Heraclius, he did not reply. And so the vengeance of God freed us from the Greeks by the hands of the Ishmaelites. Although our churches were not returned to us, because under Arab rule each confession kept what it held at the time, we nevertheless profited because we were rescued from the cruelty of the Greeks and their bitter hatred towards us.

In the time of this Athanasius the Easterners united with the throne of Antioch, as we shall show with God's help. When Athanasius had fulfilled his office for 36 years, he died and was buried in the monastery of the Garamaye. We find in the manuscripts [275] that he fulfilled his episcopate for 44 years and died in the year 942 [AD 631].

After Athanasius, his disciple YOHANNAN [Yohannan II, 631–48]. He was from the monastery of Eusebona, and was also called 'of the *sedre*'. He was consecrated in the year 942 of the Greeks [AD 631]. The metropolitan Abraham of Nisibis laid his hands upon him. ʿAmr bar Saʿad, a chief of the Arabs, summoned him and asked him to translate the Gospel into the Saracen or Arab language, omitting any reference to the name of Christ, the baptism, and the cross on which Christ was crucified. The blessed Yohannan replied: 'Far be it from me to delete a single jot or tittle from the Gospel, even though you run me through with every spear and lance in your camp.' Seeing his determination, ʿAmr said: 'Go, and write whatever you wish.'

ܘܡܢ ܒܬܪܗ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܐܬܩܛܠ ܡܢ ܒܪܗ. ܘܐܬܡܠܟ ܩܘܒܕ ܫܝܪܘܝ ܟܠܗ ܣܘܪܝܐ ܐܬܐ ܠܐܬܘܪܗ. ܘܢܦܩܘ ܠܐܘܪܥܗ ܥܡܐ ܘܟܗ̈ܢܐ ܘܕܝܪ̈ܝܐ. ܘܐܦ ܗܘ ܩܒܠ ܠܗܝܡܢܘܬܐ ܕܪ̈ܘܡܝܐ. ܘܐܡܪ ܠܒܢ̈ܝ ܐܪܥܗ. [271] ܕܠܐ ܢܕܘܕ ܘܢܬܟܬܫ ܠܐܢܫ ܗܘܐ ܥܡܐ ܡܫܝܚܝܐ ܠܡܛܪ ܡܢܗ. ܘܡܢ ܗܘܐ ܢܦܩܐ ܕܒܠܐ. ܢܣܒ ܚܝܠܐ ܘܥܠ. ܘܟܕ ܐܡ̈ܪܐ ܬܘܪ̈ܒܐ ܠܟܠܗ ܥܡܐ. ܘܟܕ ܒܗܘܢ ܢܦܠܬܘܢ ܘܢܫܬܘܬܦܘܢ ܠܡܫܝܚܘܬ ܘܠܡܗܝܡܢܘܬܐ. ܘܡܢ ܕܚܙܐ ܐܠܗܐ ܐܬܡܠܟܬܐ: ܡܢܟ ܡܠܟܐ ܘܫܬܘܬܦ ܒܐܪܥܐ ܦܪ̈ܝܫܐ ܐܝܟ ܢܫ̈ܘܐ ܘܡܠܟ̈ܐ ܕܪ̈ܘܡܝܐ. ܐܡܝܢܐ ܕܝܢ ܡܢܗܪܐ ܘܡܠܟܐ ܘܐܪܥܗ. ܡܢ ܫܡܫܬܐ ܘܢܛܪܘ ܥܠܬܐ ܠܡܠܟܐ ܡܢ ܐܪܥܐ ܘܐܡܪ ܕܝܢ ܟܕ ܠܐ ܡܫܬܡܥ ܐܝܟ ܠܡܫܝܚܘܬܐ ܘܠܡܗܝܡܢܘܬܐ ܒܟܠܡܕܡ. ܠܐ ܗܘܐ ܐܢܐ ܟܕ ܠܡܫܬܒܩ ܒܐܪܥܐ. ܘܐܬܢܨܚ ܩܘܒܕ ܘܛܪܕܗ ܠܡܠܟܐ ܐܦܪ̈ܝ ܡܢ ܒܝܬܐ ܪܘܡܝܐ ܘܡܘܒܠ ܠܡܫܝܚܘܬܐ. ܘܢܦܩܘ ܟܕ ܐܦܪ̈ܝ ܐܘ ܬܪܝܢ ܡܢܗ ܕܒܝܬܐ. ܗܢܘܢ ܕܡܠܟܝܢ ܗܘܘ ܡܢܗܘܢ ܕܪ̈ܘܡܝܐ ܘܦܪ̈ܣܝܐ ܘܥܒܪܘ ܠܡܫܝܚܝܐ. ܘܒܬܪ ܗܠܝܢ ܐܬܡܠܟ ܐܪܕܫܝܪ ܒܪܗ ܘܠܐ ܗܘܐ ܒܝܫܐ ܘܥܕܡܐ ܒܐܪܥܐ ܘܫܪܝܐ ܠܡܫܝܚܝܐ. ܘܡܢ ܗܘ ܥܠ ܫܢܝܐ ܕܒܝܬܐ ܣܒܪܐ ܕܡܠܟܘܬܐ.

ܘܡܢ ܐܪܙܐ ܡܠܟܐ ܠܟܠܗܘܢ. ܥܠܐ ܟܠܐ ܦܛܪܐ ܡܢܝ ܐܬܐܢܫܘܬܐ ܘܟܠܗ ܠܐܪܥܐ ܐܦܪ̈ܝ. ܘܐܟܠ ܡܢܗܘܢ ܠܡܫܟܚ [273] ܘܐܬܘܕܥܘܢ. ܘܡܘܟܠ ܟܠܗ. ܘܡܢ ܡܪܐ ܡܠܟܐ ܐܝܟ. ܒܪܡ ܠܐ ܡܫܟܚ ܡܢ ܗܢܐ ܕܐܬܟܪܝ ܐܝܟ ܕܢܬܟܠ ܫܘܒܚܐ ܕܡܫܝܚܘܬܐ. ܘܡܢ ܠܐ ܡܠܟܐ: ܐܬܢܨܚ ܩܘܒܕ ܘܡܠܟ ܠܟܠܗ ܐܘܪܚܗ. ܕܟܠ ܕܠܐ ܡܟܠ ܢܦܩܘܢ ܢܣܪܘ ܘܐܘܪ̈ܚܬܗ ܘܡܠܟܘܬ ܒܟܠܗ. ܗܘܝܢ ܫܢ̈ܝܐ ܗܦܟܗ. ܘܡܘܬܗ ܢܪܡܘܬܗܘܢ ܕܝܘܡܐ ܕܒܟܠ ܡܢܘܢ ܘܫܢ̈ܝܐ ܘܡܕ̈ܝܢܬܐ. ܘܫܘܒܚܐ ܕܚܝ̈ܐ ܕܝܘܡܬܐ ܢܛܦܘ. ܘܡܢ ܡܟܠܝܢ ܗܘܘ ܗܠܝܢ ܕܥܠ ܟܠܬܐ ܘܩܘܒܕ ܠܐ ܚܝܐ ܗܘܐ ܠܗܘܢ. ܘܟܠܗܘܢ ܠܟܠܐ ܘܐܬܟܢܫܘ ܒܐܪ̈ܝܢ ܐܡܟܢܟܬܐ ܐܬܐܪܢ ܠܝ ܦܘܪܫܐ ܡܢ ܐܪ̈ܥܐ ܕܦܘܢܝܐ. ܘܒܬܪܝ ܡܢ ܐܦ ܠܐ ܐܬܦܪܫ ܠܝ. ܡܛܠ ܕܡܢ ܐܬܡܠܟܬ ܛܝܒܐ. ܠܟܠ ܠܐܘܪܚܐ ܟܠ ܡܕܡ ܕܐܬܦܠܓ ܒܠܒܗ ܢܛܪܘܗ. ܐܠܐ ܟܕ ܒܪܝܬܐ ܡܠܟܝ ܘܐܬܡܪܝܪ ܡܢ ܡܫܝܚܘܬܐ ܕܦܘܪܫܐ ܘܡܢ ܦܐܬܐܗܘܢ ܡܪܢܝܬܐ ܕܟܠܡ.

ܘܒܪܟܗ ܕܗܘܐ ܐܬܐܢܫ ܗܘܐ ܢܨܚܬܐ ܕܡܫܝܚܝܐ ܥܡ ܒܘܪܫܐ ܘܐܬܦܘܫܐ. ܐܝܟ ܕܡܬܢܝܚ ܠܡܫܘܚܗ ܥܡ ܟܠܗܐ. ܘܡܢ ܡܢܝܐ ܠܐܟܠܝܢ ܘܡܠܟ ܡܫܡܫ ܗܘ ܡܢܝ ܐܬܐܢܫܘܬ. ܥܡ ܘܐܬܐܬܦܫ ܒܡܪܐ ܕܪ̈ܘܫܡܐ. ܘܒܪ̈ ܡܢܝܐ ܐܪܒܥܝܢ ܘܐܪܒܥ [275] ܐܬܦܢܝ ܕܫܡܫ. ܘܟܕ ܒܥܢܬ ܠܡܫܬܐ ܘܐܪܒܥܝܢ ܘܐܪܒܥ.

ܥܠ ܐܬܐܢܫܘܬ: ܡܘܫܝ ܠܡܫܝܚܐ

ܗܘܐ ܐܬܟܘܢ ܗܘ ܕܡܠܟܘܬܐ ܕܫܪܪܘܗܝ ܡܢ ܕܪܐ ܘܐܬܦܫܟܘܬܐ: ܐܬܐܬܦܢܝ ܒܥܢܬ ܠܡܫܬܐ ܘܐܪܒܥܝܢ ܘܐܪܒܥ ܕܫܢܝܐ. ܡܢ ܟܠܗܘܢ ܐܝܟ ܐܟܪܙܘ ܡܫܬܪܝܢ ܕܒܝܬܐ. ܟܗܢܐ ܡܪܝܗܘܢ ܒܥܢ ܒܪ ܡܟܕ ܐܦܫܪܐ ܕܛܝܒܐ ܠܟܠܗܘܢ. ܘܒܟܠ ܡܢܗ ܕܢܦܩ ܐܘܪܚܬܗܘܢ ܠܟܠܢܫ ܡܪܝܐ ܐܘܪܚ ܛܝܒܐ. ܒܟܠܗ ܡܟܠ ܘܡܫܝܚܐ ܘܐܬܟܘܢܘ ܠܟܠܗ. ܐܘ ܕܡܫܬܘܕܥܬܐ ܐܘ ܕܪܟܢܐ ܒܐܝܕܗ ܘܐܪܒܥܐ ܡܫܝܚܐ ܠܐ ܢܬܦܠܓ ܒܗ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܐܡܪ ܠܗ. ܡܫܟ ܕܐܟܪܙ ܚܕܐ ܝܘܡ ܐܘ ܚܕ ܫܢܬܐ ܡܢ ܐܘܪ̈ܚܬܗ. ܘܐܦܠܐ ܐܢ ܒܟܠܗܘܢ ܟܠܗܘܢ ܘܫܪ̈ܟܐ ܕܫܡܫܐܝܬ ܢܦܫܗ ܒܗ. ܘܡܢ ܚܕܐ ܠܡܫܬܐܘ ܐܡܪ ܠܗ. ܕܟܠ ܒܠܘܟ ܐܢܫܐ ܕܪܟܐ ܐܝܟ.

At that time Severus Sebokht, bishop of Qenneshrin, won renown as a dialectician, a mathematician and an ecclesiastical scholar. Mattai of Aleppo was also an eminent figure of the period.

[277] Martin, the Chalcedonian bishop of Rome, assembled 109 bishops and anathematised the emperor Heraclius, Sergius, Pyrrhus and Paul, and all those who did not confess two wills, two operations and two natures in Christ. This heresy was disseminated at Rome by a certain Maximus, from the village of Hasphin in the territory of Tiberias. Maximus then came to Constantinople, and Constans, the son of Heraclius, was furious when he heard his teaching and shut him up in a monastery of women in order to shame him. But he led the nuns into the same error, so that they refused to partake of the offering made by Axus, their superior. These women took the consecrated wafers and threw them to the ground between their sandals. When their shamelessness became known, they were dragged into the city on the emperor's orders and burned to death. Maximus had his tongue cut out, but he refused to desist, and began to write letters. The emperor therefore ordered [279] his right arm to be cut off. Then he began to write with his left hand, and his left arm also was cut off. He was also driven into exile, since he had never held any of the sacred offices of the Church. He used to claim that, since the desires of the body are noxious to the spirit and the desires of the spirit are noxious to the body, the will of the spirit is distinct and the will of the body is distinct, and both are united in Christ. The Chalcedonians at first shunned this heresy, but today they are all enslaved to it. As for the Nestorians, although they preach two natures and two persons, they strongly deny that there are two wills, and such an assertion cannot be found in their writings.

The patriarch Mar Yohannan, after fulfilling his office for eighteen years, died in December in the year 960 [AD 648], and was buried in the temple of Mar Zaʿura.

After Yohannan of the *sedre*, THEODORE [Theodore, 649–67]. This man was chosen from the monastery of Qenneshrin, where he had come from the desert of Skete. Abraham of Emesa [281] laid his hands upon him in the church of the Antiochians. At that time a great dissension arose among the Chalcedonians over the issue of the two wills. Both sides met in two great councils, which mutually reviled one another. Having earlier mocked us over the Tritheites who had left our Church and then immediately died out, they now themselves fell from one abyss into a second. Right up to this day they remain enslaved to the heresy that took root among them at this period. For previously, although they erred insofar as the number of natures was concerned, they were not wholly wrong to profess one essence, one will and one operation; but since then they have been sinking deeper and deeper into error, like men who make a habit of corruption. Our patriarch Theodore, who governed the Church for 18 years, died in the year 978 [AD 667].

ܘܒܗ ܒܪܓܠܐ ܡܬܕܒܪܝܢ ܗܘܐ ܒܥܩ̈ܠܬܐ ܡܚܒܠܬܐ ܘܡܬܐܡܨܝ̈ܢܐ ܘܒܝ̈ܐܬܐ ܘܐܘܪܚܐ ܘܐܚܘܕܬܗ ܐܢܫ̈ܐ
ܕܡܫܝܚܐ. ܐܦ ܡܠܟܐ ܕܫܠܡ.
[277] ܘܡܬܢܨܚܝܢܘܗܝ ܐܢܫ̈ܐ ܒܡܫܝܚܘܬܐ ܕܪܘܡܝ ܥܢܝܢ ܡܠܐ ܘܠܡܠܐ ܐܦ̈ܝܢ ܘܐܢܫܝܢ ܠܗܘܢܟܐ
ܡܠܟܐ ܘܠܥܡ̈ܡܝܢ ܘܠܡܘܬܐ ܘܠܡܠܟܘܬܗ ܘܠܟܠܗ ܘܠܐ ܡܕܡ ܠܡܫܝܚܐ ܬܘܒ ܙܒ̈ܢܐ ܘܐܘܪܚ
ܡܡܠܟܘܬܐ ܘܐܘܪܚ ܕܡܠܬܐ. ܗܝ ܓܝܪ ܗܘܐ ܗܘܫܥ ܡܢ ܡܥܒܕ̈ܢܘܬܐ ܐܝܟ ܕܡܢ ܚܕܟܡ ܡܢܟ
ܘܒܡܘܠܟܝܐ ܕܝܠܚܢܐ ܐܪܘܙܢܐ ܒܪܘܡܝ ܘܐܬܐ ܠܘܬ ܗܘ ܡܥܒܕ̈ܢܘܬܐ ܠܡܘܫܐ̄. ܘܟܕ ܫܡܥ
ܡܘܫܐܘܗܝ ܒܪ ܗܘܡܟܐ ܢܟܦܘܗܝ ܠܐܡܝܢܐ ܠܟܠܗܘܢ. ܘܫܡܥܘ ܒܓܘܪܐ ܕܥܡܐ ܐܦܝ ܢܓܘܪܐ. ܗܘ ܕܝܢ
ܐܬܐ ܠܒܝܬܐܠ. ܐܡܝܢܐ ܕܠܐ ܢܥܒܕ ܡܢ ܡܘܪܒܐ ܗܘ ܕܡܫܪܐ ܗܘܐ ܐܦܝܐ ܙܒܐ ܕܠܗܘܢ. ܗܘܝܘ ܕܝܢ
ܢܦܠ. ܠܡܘܪܒܐ ܗܘ ܒܥܠܡܐ ܕܡܫܡܫܢܘܗܝ ܙܒܢ ܗܘܝ. ܘܟܕ ܐܬܦܪܫܝܢ. ܦܩܕ ܡܠܟܐ ܘܐܬܓܙܪܝܢ
ܒܡܕܝܢܬܐ. ܘܐܘܟܕ ܐܝܟ ܒܢܘܪܐ. ܘܡܫܡܫ̈ܢܘܬܐ ܦܫܩ ܠܥܡܗ. ܘܠܐ ܫܠܐ. ܐܠܐ ܫܪܝ ܟܠܗ ܠܓܙܪܐ.
ܘܦܩܕ [279] ܡܠܟܐ ܘܐܬܦܫܛܬ ܥܡܡܗ. ܘܐܘܟ ܫܪܝ ܟܠܗ ܒܫܡܠܝܗ. ܘܗܘܝܘ ܦܫܩ ܐܦ
ܠܫܡܠܝܗ. ܘܠܐܦܫܘܛܐ ܐܬܠܝܕ ܟܕ ܠܐ ܫܘ ܐܬܠܝܗ ܠܥܠܡ ܡܢ ܕܓܠܐ ܒܡܕܝܢܬܐ. ܐܡܪ ܗܘܐ ܓܝܪ.
ܕܡܛܠ ܠܟܘ ܕܦܓܪܐ ܙܕܩ ܡܕܡ ܕܢܦܠ ܠܒܘܫܐ. ܘܪܘܚܐ ܙܕܩ ܡܕܡ ܕܢܦܠ ܠܦܓܪܐ. ܐܢܫܝ ܗܘ
ܙܒܢܐ ܕܢܦܠ ܘܐܢܫܝ ܦܓܪܐ. ܐܢܫܐ ܡܕܡ ܗܘ ܘܐܬܠܐ ܘܐܢܫܐ ܗܘ ܕܒܪܢܫܐ. ܕܡܫܝܚܐ ܒܝܫܘܬܐ
ܬܪ̈ܝܗܘܢ ܗܘ. ܘܒܫܘܪܐ ܡܢ ܐܦ ܢܦܪܘ ܡܢ ܗܘܐ ܗܘܫܥ ܡܠܟܘܬܐ. ܗܟܐ ܡܠܘܗܝ ܒܗ ܐܫܟܚܝ.
ܢܛܘܪܐ ܕܝܢ ܘܐܦ ܬܘܒ ܒܢ̈ܝܐ ܘܡܢܩ̈ܥܐ ܐܡܪܝܢ. ܡܢ ܗܢܐ ܕܬܘܒ ܙܒ̈ܢܐ ܢܐܡܪܘܢ. ܙܒܢܐ
ܡܬܛܡܪܝܢ. ܐܟܠܐ ܒܩܠܝܒܘܗܝ ܡܫܝܚܐ.
ܗܘ ܕܝܢ ܦܛܪ̈ܝܪܟ ܡܪܝ ܝܘܚܢ. ܟܕ ܫܡܥ ܡܠܟܐ ܕܐܬܡܠܟܘܬܐ ܫܢܝܢ. ܟܕ ܒܥܠܡ ܬܡܚܬܐ
ܘܐܬܟܢܫ ܒܥܡܗܝ ܕܝܢܐ. ܘܐܬܬܐܫܪ ܠܐܦܝ ܒܐܬܪܐ ܕܡܪܝ ܙܒܘܪܐ.
ܥܠ ܝܘܚܢ ܕܫܘܕܥܘܗܝ: ܬܫܘܒܘܚܬܐ.
ܗܢܐ ܡܢ ܡܕܒܪܐ ܕܐܫܬܠܛ ܐܠܗܘܗܝ. ܘܐܬܡܪܝ ܡܢ ܕܝܢܐ ܕܫܡܥܝܢ. ܘܦܩܕ [281] ܒܠܗܘܢ ܐܝܟܐ
ܐܒܘܗܝ ܕܫܡܥ ܒܕܝܬܐ ܘܐܬܛܥܝܬ. ܘܒܗ ܒܫܠܡܐ ܕܟܕ ܡܪܝ ܝܘܚܢ ܐܬܬܐܫܪ. ܘܒܪܟܗ ܦܛܪܝܪܟܐ
ܙܒܢܐ ܐܝܟ ܗܘܐ ܒܥܠ ܡܫܡܫܢܘܬܐ ܟܠ ܡܠܟܬܐ ܗܘ ܕܬܘܒ ܙܒܢܐ. ܘܒܢܩ̈ܫܐ ܙܘܥܐ ܒܥܝܢ ܗܘܘ.
ܘܠܚܝܕܝܐ ܫܠܘܡ. ܘܟܕ ܦܩܕ ܒܟܠܗ ܒ ܡܘܠܟܝ ܗܘܘ. ܡܛܠ ܕܡܠܟܘܬܐ ܗܘܝ ܘܐܫܬܕܪܘ
ܡܢܗ. ܘܒܝܠܦܢ ܕܠܒܘ. ܗܘܝ ܡܢ ܓܘܡܪܐ ܠܓܘܡܪܐ ܐܬܬܙܝܥܬ. ܘܟܠܗ ܠܗܘܫܥ
ܘܡܘܣܠܒܢܘܗܝ ܐܬܠܒܒܘ ܒܠܘܗܝ ܒܝܫܐ ܠܡܫܝܚܐ. ܘܐܦ ܓܝܪ ܒܡܫܝܚܐ ܕܒܢ̈ܝܐ ܐܬܠܝܛ ܗܘܐ
ܒܗܘܢ ܗܘܫܥ. ܐܠܐ ܒܗܘܢ ܕܡܝܐ ܐܘܫܐ ܘܡܢ ܙܒܢܐ ܘܡܢܐ ܡܥܒܕܢܘܬܐ ܡܢ [ܘܕܝܢ ܗ]ܘܘ: ܠܗ ܗܘܐ
ܟܠܗ ܒܥܡ ܗܘܐ ܙܒܕܘܗܝ. ܗܟܐ ܕܝܢ ܐܝܟ ܡܥܒܕܝܢ ܠܒܢܝܐ. ܡܠܟ ܐܬܡܠܟܗ. ܬܫܘܒܘܚܬܐ ܕܝܢ ܦܛܪ̈ܝܪܟ
ܘܡܢ ܟܕ ܕܢܘ ܙܒܢܘܬܐ ܕܒܝܬܐ ܐܦ ܗܘ ܥܢ̈ܝܐ ܠܐܡܠܟܘܬܐ. ܟܕ ܒܥܠܡ ܬܡܚܬܐ ܘܡܒܥܝܢ ܘܐܡܪܝܢ.

After Theodore, SEVERUS BAR MASHQE [Severus II bar Mashqe, 668–80]. This man was from the monastery of Pagimta, also known as Sapulus. He was consecrated [283] by Yohannan bar ʿEbrayta, metropolitan of Tarsus, and had earlier been metropolitan of Amid. He was consecrated in the year 979 [AD 668]. He was a harsh man, and conducted himself severely in ecclesiastical matters, with the support of the king of the Arabs. He was opposed by several bishops, including Sargis of Zuqnin, Hnanya of the monastery of Qartmin and others, who wished to exclude the patriarch from the consecration of the bishops of Mesopotamia and control it themselves. But the patriarch Severus refused, claiming that the old custom had come to an end at the time of the Council of Chalcedon. He argued that, just as the patriarch of Alexandria consecrated bishops for the whole of Libya, so the patriarch of Antioch should consecrate bishops for the places under his authority; and that as all the patriarchs who had occupied the throne of Antioch since the time of this council had consecrated bishops for the various cities, they should continue to do so. But the bishops, who were notable figures in the Church and men of venerable years, hoped to strengthen their case by that ancient law which had once obtained, that the metropolitan of each province should consecrate bishops for all the thrones [285] under his authority. The patriarch and the bishops therefore met in Beth Tellat, and when Sargis and his supporters learned that the patriarch was getting ready to depose them, they attacked the patriarch as soon as they entered. The patriarch in turn anathematised them, and wrote a letter forbidding their dioceses to communicate further with them. But they ignored the patriarch's proclamation, and this dissension lasted for four years, until the death of the patriarch.

As his death approached, the patriarch wrote to Yohannan, the maphrian of the East: 'Now, as the last agonies of death approach, since I know that after my death they will spread false rumours about me and say that I pardoned and forgave them, and that they will praise me as a blessed and holy man in order to win over simple men to their party, I now state clearly in writing, that if they do not come to beg my pardon while I am still alive, they will remain excommunicate until they repent and admit that their illegitimate act of deposition was vain.' But after the death of Mar Severus, those bishops wrote to Yohannan of the monastery [287] of Mar Mattai: 'We have voided, and now again void, the anathema we laid against the holy patriarch Mar Severus, who has recently departed to the Lord. We have therefore asked, and now again ask, that his name should be proclaimed in the churches and monasteries with those of the holy fathers his predecessors, and we recognise the ordinations made both by him and by the holy fathers our brothers who adhered to him. We do so with no other motive than that schisms and dissensions might cease, and that peace might reign in the churches in every region.' Then Mar Yohannan wrote encyclical letters to restore peace everywhere. Mar Severus died in the year 991 [AD 680], after fulfilling his office for 12 years.

ܒܬܪ ܬܐܘܕܘܪܐ: ܣܐܘܝܪܐ ܒܪ ܡܫܩܐ.

ܗܘܐ ܡܢ ܕܝܪܐ ܕܦܓܥܡܬܐ ܐܘܟܝܢ ܕܡܫܡܠܘܗܝ ܐܠܗܘܗܝ. ܘܩܡ ܒܠܘܗܝ ܐܝܟ [283] ܝܘܡܝܢ ܒܝ ܒܥܕܢܐ ܡܝܛܪ̄ܦ ܕܛܪܣܘܣ. ܘܟܕ ܡܝܛܪ̄ܦ ܗܘܐ ܕܐܡܝܕ. ܘܐܬܬܚܝܪ ܒܫܡܗ ܠܐܡܝܕܐ ܘܡܚܒܝܢ ܘܐܡܪ. ܘܓܒܪܐ ܗܘܐ ܡܪܝܪܐ. ܘܫܪܝ ܡܫܐܠܐ ܡܚܠܚܫ ܗܘܐ ܒܥܘܡܪܢܐ ܕܐܝܬܐ. ܘܐܡܠ ܗܘܐ ܠܗ ܚܝܠܐ ܡܢ ܡܠܟܐ ܕܛܝܝܐ. ܘܢܦܩ ܠܗ ܫܒܝܐ ܡܢ ܐܦܝܣ̈. ܡܢ ܫܪܟܢܐ ܕܥܘܝܐ ܘܚܝܠܐ ܕܥܘܡܪܐ ܘܕܐܝܬܝܢ. ܘܐܬܝܐ ܕܪܚܡܝܢ ܗܘܘ ܕܗܘܝ ܢܫܪܝܘܢ ܐܦܝܣ̈ ܠܥܠܡܐ ܢܛܪܝܢ ܘܠܗ ܦܛܪܝܪܟܐ. ܗܘ ܕܝܢ ܣܐܘܝܪܐ ܦܛܪܝܪܟܐ ܠܐ ܡܫܟܚ ܗܘܐ. ܐܡܪ ܗܘܐ ܓܝܪ ܕܟܠܗ ܠܗ ܚܕܐ ܒܠܚܘܕ. ܡܢ ܕܝܠܗ ܕܫܘܚܕܘܬܐ ܕܒܠܚܘܕܘܗܝ. ܘܐܟܝܠ ܕܦܛܪܝ̈ ܕܐܠܟܣܢܕܪܝܐ ܗܘ ܡܫܬܪܝܢ ܐܦܝܣ̈ ܠܟܠܢܫ ܠܟܘܪܐ.

ܗܟܝܠ ܘܗܢܘ ܕܐܢܛܘܟܝܐ ܐܦ ܗܘ ܡܫܬܪܝܢ ܠܐܬܪܘܗܝ. ܘܐܟܚܕܐ ܕܟܠܗܘܢ ܦܛܪܝ̈ܪܟܐ ܕܗܘܘ ܡܢ ܕܝܠܗ ܗܘ ܘܡܕܝܢܬܐ ܠܟܘܪܝܐ. ܒܟܘܪܝܐ ܘܐܢܛܝܘܟܝܐ ܗܘܝ ܐܫܪܝܢ ܐܦܝܣ̈ ܠܟܠܗܘܢ ܡܕܝܢ̈ܬܐ. ܘܐܦ ܗܟܝܠ ܗܟܢܐ ܗܘܐ. ܐܦܝܣ̈ ܕܝܢ ܗܢܘܢ. ܡܫܠܠ ܕܛܝܒܘܬܐ ܗܘܘ ܒܥܕܬܐ ܘܡܠܟܐ. ܠܐܢܫܝܢ ܗܘܘ ܕܡܫܬܪܝܢ ܟܠܠ ܡܢܗܘܢ. ܡܢ ܢܦܘܫܐ ܗܘ ܒܠܚܘܕ ܘܐܚܝܕ ܗܘܐ ܒܪܒ. ܕܡܫܬܪ̈ܐ ܕܟܠܠ ܗܘܐܦܪܟܐ ܗܘ ܢܫܪܝܢ ܐܦܝܣ̈ ܠܟܘܪܝܐ̈ ܘܐܠܗܘܬܗ: ܘܡܢ ܐܬܐܡܪ ܦܛܪܝܪܟܐ ܗܘܝܢ ܐܦܝܣܩ̈ ܠܟܘܪܝܐ [285] ܕܐܬܘܪܗܘܢ ܘܐܠܗܘܬܗ: ܘܟܕ ܐܬܐܡܪ ܦܛܪܝܪܟܐ ܗܘܝܢ ܐܦܝܣܩ̈ ܠܟܘܪܝܐ ܠܐܠܗ. ܘܫܪܟ ܫܪܟܢܐ ܘܟܬܒ̈ܐ ܕܡܫܟܚ ܦܛܪܝܪܟܐ ܕܢܬܐ ܐܝܟ. ܡܟܝܠ ܕܟܠܗ. ܫܡܥ ܕܫܪܝܪ ܠܦܛܪܝܪܟܐ. ܘܟܠܡܢ ܐܫܪܝ ܐܝܟ ܦܛܪܝܪܟܐ ܘܟܠܗ ܐܓܪܬܐ ܠܐܬܪ̈ܘܬܗܘܢ ܘܠܐ ܢܫܬܘܬܦܘܢ ܠܗܘܢ. ܘܗܘܝ ܒܛܠܝܢ ܠܟܢܘܫܝܐ ܕܦܛܪܝܪܟܐ. ܘܟܕ ܗܘܐ ܕܠܘܩܒܠ ܐܘܪܚ ܫܢܝܐ. ܒܪܫܐ ܕܥܠ ܦܛܪܝܪܟܐ ܗܘ ܓܝܪ ܦܛܪܝ̈ ܒܥܠ ܟܢܫܘܗܝ ܟܠܗ ܠܘܬ ܩܕܝܫ ܡܫܪܝܐ ܕܥܒܝܕܐ. ܕܗܘܐ ܕܝ ܐܚܝܕܝܢ ܠܗ ܡܢ ܟܪܗ ܪܘܓܙܐ ܕܡܠܬܐ. ܘܐܡܪ ܐܝܟ ܕܒܬܪ ܡܫܬܐ ܛܝܒܐ ܕܓܠܐ ܡܫܡܥ ܠܟܠ ܘܐܡܪܝܢ ܕܡܫܒܚ ܘܡܫܟܚ ܐܝܟ. ܘܐܡܪ ܠܟ ܛܘܒܢܐ ܘܡܢ. ܕܐܝܟܢ ܠܫܡܝܐ ܠܬܪܘܢ. ܒܐܝܟܢ ܗܐ ܐܡܪ ܐܢܐ ܘܟܠܟ ܐܢܐ. ܕܡܢ ܒܥܒܕܝܢ ܠܐ ܐܬܐ ܠܘܬܗ. ܘܠܐ ܫܠܝܬ ܡܘܒܠܐ. ܡܬܡܟܢܘܢ ܒܟܠܗܘܢ ܢܗܘܘܢ. ܒܪܫܐ ܘܐܡܪܝܢ. ܘܐܫܟܚܬܐ ܡܫܡܥ ܠܟܘܪ ܡܬܪܫܝܢ ܠܐ ܢܫܬܡܫܬܐ ܕܟܢܫܗ. ܗܢܘܢ ܕܝܢ ܐܦܝܣܩܘܦܐ. ܟܕ ܒܪ ܗܘ ܡܪܢ ܣܐܘܝܪܐ ܟܠܟ ܠܟܠܐ ܩܕܝܫ ܕܟܘܪܐ [287] ܕܡܪܢ ܡܠܟܐ. ܕܟܬܒܝܢ ܘܡܬܟܬܒܝܢ ܠܡܬܪܫܝܢ ܕܗܘܐ ܡܢ ܟܠܠ ܡܢ̈ ܡܪܢ ܣܐܘܝܪܐ ܦܛܪܝܪ̈ ܕܗܘܐ ܚܣ ܠܟܠܐ ܡܪܢ. ܘܐܦܝܣ ܘܡܫܬܡܫܝܢ ܕܐܠܟܣܢ ܫܡܥܘ ܒܟܬܒ̈ܐ ܘܒܢܝ̈ܬܐ. ܟܕ ܐܟܬܒܬܐ ܡܢܝܢܐ ܘܡܢܗܘܢ ܘܡܟܠܝܢ ܠܡܬܪܘܬܗܘܢ ܕܗܘ̈ܝ ܡܢܗ. ܘܡܢ ܐܟܬܒܬܐ ܡܫܬܐ ܐܚܪ̈ܢ ܕܢܫܡܥܝܢ ܗܘܘ ܠܗ. ܘܩܕܡ ܡܢ ܫܪܝܪ ܠܗ ܡܫܟܚ ܡܢܗ ܐ̱ܚܪܝܢ. ܐܠܐ ܕܢܬܟܬܒܘܢ ܫܪ̈ܬܐ ܘܡܢ̈ܝܐ ܘܢܟܬܒ ܫܡܐ ܒܟܬܒ̈ܐ ܕܟܠܗܘܢ. ܘܗܝܕܝܢ ܗܘ ܡܪܢ ܩܕܝܫ ܕܡܢܝܐ. ܟܠܟ ܐܓܪ̈ܬܐ ܢܫܬܠܡܘܢ ܕܡܫܡܥ ܫܡܐ ܒܟܬܒܘܢ. ܫܡܫ ܕܝܢ ܗܘ ܗܘܐ ܡܪܢ ܣܐܘܝܪܐ ܫܢܝܐ ܠܐܬܪ̈ܘܬܐ ܘܗܝܕܝܢ ܒܫܡܗ ܠܐܢܛܝܘܟܝܐ ܘܐܡܕܝ̈ ܘܢܝܚ.

After Severus, ATHANASIUS OF BALAD [Athanasius II of Balad, 684–87]. In the same year that Severus bar Mashqe died, a synod was held in Rishʿaina, at which the dissident parties were reconciled and Mar Athanasius of Balad was consecrated as patriarch. He was an interpreter of the sacred books and the disciple of Severus Sebokht, who had been educated and schooled in Greek from his boyhood in the monastery of Qenneshrin and had afterwards [289] spent some time in the monastery of Beth Malka. He was consecrated in the year 995 of the Greeks [AD 684], in the monastery of Sapulus in Rishʿaina. The bishop Hnanya of Marde and Kfartutha laid hands upon him.

At around the same time there flourished Yaʿqob, who was known as Yaʿqob of Edessa because he was later consecrated bishop for that place by this same patriarch Athanasius. This most pious Yaʿqob was a native of the village of ʿAin Deba in the district of Guma in the territory of Antioch, and had learned Greek and the study of the sacred books most accurately in the monastery of Bar Aptonia or Qenneshrin. From there he went to Alexandria to study, and later returned to Syria. Finally, remaining at Edessa, he was elected and consecrated bishop of that city. After he had occupied his throne for four years, he was harassed by certain rascally clerics. As he was too zealous to put up with them, he left his pastoral duties. But he also strove with the patriarch Mar Julian and the bishops for the observance of the ecclesiastical canons. Nobody was willing to listen to him, but they all urged him to conform to the spirit of the times. So he brought the book of the ecclesiastical canons, [291] and burned it in front of the gates of the monastery where the patriarch lived, proclaiming in a loud voice: 'I am burning these canons, which you have trodden underfoot and disregarded, as they clearly serve no purpose!' Then he left to dwell in the monastery of Mar Yaʿqob of Kaishum. Habib was then consecrated for Edessa, a gentle, graceful, personable old man. The monks of Eusebona then invited the most pious Yaʿqob to join them, and he stayed with them for eleven years, teaching the psalms and the reading of the scriptures in Greek, and reviving the knowledge of Greek, which had fallen into disuse. But he was attacked by some brothers who hated the Greeks, and so he left them and moved to the great monastery of Tel ʿAde, where he remained for nine years, [293] emending the Old Testament. After the death of Habib, the people of Edessa urgently sought out the patriarch and begged him to force Yaʿqob to come back to them. Yaʿqob therefore went back and occupied the throne of Edessa for four months. Then he went into the West, in order to bring back his books and his disciples and return to his church. But when he reached the monastery of Tel ʿAde he met his end there, completing his life on 5 June in the year 1019 of the Greeks [AD 708].

The patriarch Mar Athanasius died after ruling the Church for three years. As his death approached he instructed the metropolitan Sargis of Zuqnin, whom he used to call an archbishop, to consecrate Giwargis bishop for the Arab Tribes. They therefore consecrated him in November, two months after the death of the patriarch.

ܒܬܪ ܬܐܘܡܐ܆ ܐܬܐܢܣ̄ ܒܟܝܪܐ.

ܒܗ ܒܫܢܬܐ ܟܕ ܡܢܝ ܬܐܘܡܐ ܒܪ ܫܡܫܐ. ܘܐܬܟܢܫ ܣܘܢܗܕܘܣ ܒܪܡܫܝܐ. ܘܐܬܟܢܫܘ ܟܠܗ
ܡܬܝܢܐ ܐܬܬܦܪܣ ܡܢܝ ܐܬܐܢܣܝܘܣ ܦܛܪܝܪܟܐ ܘܡܠܟܐ ܒܟܢܫܐ. ܗܘ ܡܫܡܫܢܐ ܕܟܠܟܐ ܩܕܝ.
ܠܡܫܕܪܘ ܕܗܠܘܢܐ ܡܫܘܟܠ. ܕܒܬܘܠܘܬܗ ܒܕܪܐ ܕܡܫܢܝܢ ܐܬܪܘܗܝ ܘܐܬܒܘܗܝ ܒܟܢܫܐ ܚܝܐ.
ܘܒܠܪܘܡ [289] ܒܫܘܡܪܐ ܕܒܝܬ ܡܟܠܐ ܢܫܡ ܩܘܫܬܗ. ܐܬܬܦܪܣ ܕܝܢ ܒܡܬܟ ܠܡܬܚܐܐ ܘܠܡܬܚܡ
ܘܡܚܡܩ ܕܩܢܝܐ. ܒܫܘܡܪܐ ܕܡܫܘܟܠܘܣ ܕܪܡܫ ܒܝܬܐ. ܘܡܫܡ ܒܠܘܗܝ ܐܝܟ ܡܫܝܚܐ ܐܦ̈ܝܣ ܕܡܢܪܐ
ܘܡܦܪܬܘܬܐ.

ܘܒܗ ܒܪܒܝܐ ܡܫܒܚ ܗܘܐ ܡܫܘܒ. ܕܐܬܟܝܢ ܕܐܘܪܗܝ. ܡܫܟܠ ܕܒܠܪܘܡ ܐܬܬܦܪܣ ܗܘܐ ܐܦܝܣܩ
ܒܗ ܠܐܘܪܗܝ. ܡܢܗ ܕܗܘܝܐ ܐܬܐܢܣܝ̈ ܦܛܪܝܪ̈. ܗܘ ܟܢܫ ܡܫܝܚܐ ܡܫܘܒ. ܡܢ ܒܝܬܐܬܐ ܡܢܬܐ ܕܒܬܪܐ
ܕܟܘܡܫܗ ܕܒܫܘܪܐ ܘܐܬܛܘܫܝܐ ܐܠܗ̈ ܗܘܐ. ܘܒܫܘܡܪܐ ܘܐܦܠܘܣܐ ܕܗܘ ܕܡܫܡܢܝ. ܒܟܝܢܐ ܚܘܒܐ
ܘܡܪܝܐ ܕܟܠܟܐ ܡܠܟܐܬܐ ܡܠܟ. ܘܡܢ ܠܐܡ ܠܠܟܫܒܪܢܐ ܒܠܠ ܘܡܩܫܟܠܐ ܒܝܫ. ܘܠܘܒ
ܠܫܘܪܢܐ ܦܝܐ. ܘܠܐܘܪܗܝ ܡܢܗ ܘܐܬܐܦܪܣ ܘܐܬܬܦܪܣ ܠܗ. ܘܡܢ ܡܬܝܐ ܐܪܒܥ ܒܬܪ ܒܠܠ ܒܫܪܫܗ.
ܡܢ ܐ̱ܝܬܝܢ ܡܟܬܒܢܘ ܠܐ ܢܫܩܘܫܐ ܐܬܠܡܫ. ܘܡܢ ܠܐ ܚܟܡܗ ܛܝܒܗ ܕܢܫܒܪ. ܐܬܠܐܠܠ ܡܢܗ
ܘܪܓܘܬܐ. ܐܬܡܢܝ ܓܒܪ ܒܡ ܦܛܪܝܪ̈ ܡܢܝ ܡܟܠܝܐ ܘܐܦ̈ܝܣܩ ܡܫܟܠ ܗܘ ܕܡܫܟܠܢܘܗܝ ܡܩܘܝܐ ܒܬ̈ܐܝܐ.
ܘܠܐ ܐ̱ܝܬ ܡܢ ܚܟܡܬܗ. ܐܠܐ ܒܠܒܗ ܕܟܠܘܗܝ ܘܕܝܐ ܠܫܘܒ̈ܝܐ ܢܩܦ ܡܟܠܡ. ܗܘܘ ܠܗ ܘܡܠܟܘܬܐ
ܒܟܠܟܐ ܘܡܩܘܝܐ ܒܬ̈ܐܝܐ ܐܠܗܝ܆ [291] ܘܡܢܡ ܠܐܪܥܐ ܕܪܡܐ ܗܘ ܕܦܛܪܝܪ̈ ܐܘܡܢܗ ܒܫܘܪܐ. ܡܢ ܡܟܠ
ܗܘܐ ܘܐܡܪ. ܕܡܩܘܝܐ ܕܡܢܒܗܘܢ ܡܠܬܐܡܝܢ ܘܠܐ ܡܫܬܟܚܝܢ܆ ܐܝܟ ܕܟܠܡܬܐ ܘܠܐ ܡܩܝܡܐ ܒܫܘܪܐ ܡܫܘܡ
ܐܝܐ. ܘܡܫܝܐ ܒܕܪܐ ܕܡܢܝ ܡܫܘܒ ܕܒܫܘܡ ܒܘܡܐ ܕܡܠܗ ܒܟܝ. ܘܐܬܬܦܪܣ ܠܐܘܪܗܝ ܡܟܐ ܡܫܟܒ.
ܒܟܪܐ ܢܫܝܐ ܡܟܡܐ ܘܒܡܫܡܐ. ܘܡܫܝܡܐ ܡܫܘܒ ܕܬ̈ܝܐ ܕܐܘܡܫܟܘܢܐ ܢܫܒܘܗܝ ܠܟܘܬܗܘܢ.
ܘܡܕܒܡܫܐ ܡܬܢܝ. ܠܠܟ ܒܗ ܡܕܡܫܘܪܐ ܘܡܪܝܐ ܕܟܠܟܐ ܡܘܠܟܠ. ܘܡܢܐ ܒܗ ܒܟܢܐ ܡܘܢܐ ܕܐܘܦ
ܗܘܐ. ܘܐܬܬܐܦܪ ܠܐܡ ܡܢ ܐܢܐ ܕܡܫܝܢ ܒܩܘܝܐ. ܘܡܫܟ ܐܢܝ ܘܒܟܪ ܒܕܪܐ ܪܟܠܐ ܕܐܬܟܒܪܐ. ܘܡܬܝܐ
ܠܐܡܠ ܕܡܪ ܠܐܡ. [293] ܘܒܗ ܠܐܪܝ ܒܕܐܬܐܡܫ ܒܠܡܫܟܠܐ. ܘܡܢ ܒܝܬ ܡܫܡܫ. ܐܬܓܢܝܗ ܐܪܘܡܐ ܘܐܙܠܗ
ܒܗܐ ܦܛܪܝܪ̈. ܘܐܬܒܗ ܡܢܗ ܘܒܪܝܗܝ ܠܡܫܘܒ ܘܗܘܦ ܡܠܟ ܒܠܠ ܒܫܪܫܗ ܬ̈ܝܐ ܐܪܒܥܐ.
ܘܗܘܝܡ ܐܡܫܠܠ ܠܡܟܪܙܐ ܕܢܫܘܠܠ ܠܟܠܬܩܘܗܝ ܘܠܟܠܡܫܒ̈ܘܗܝ ܘܢܘܦܡ ܠܟܝܠܗ. ܘܡܢ
ܡܢܗ ܠܒܪܐ. ܘܐܬܦܡ ܠܟܠܬܩܘܗܝ ܘܡܢܪ ܡܢܡܘܗܝ ܐܪܘܒܗ ܡܢܗ. ܘܒܗ ܡܠܟܡ ܚܝ̈ܘܗܝ. ܒܟܝܠܟ
ܠܠܟ ܘܐܬܡܫܬܐ ܕܩܝܐ ܡܫܡܐ ܒܫܢܝ.

ܗܘ ܕܝܢ ܦܛܪ̈ ܡܢܝ ܐܬܐܢܣ̈ ܡܢ ܕܒܪ ܡܬܝܐ ܠܐܟܠ ܒܝܬ. ܘܒܟܪܝ ܡܘܫܗ. ܦܡܢ ܠܡܫܪܘܡܣ
ܕܒܘܝܐ ܡܦܛܪ̈ ܕܐܡܪ ܗܘܐ ܗܘ ܠܗ ܙܡܢ ܐܦ̈ܝܣܩ ܕܢܫܪܝ ܠܛܘܪܣܢ ܐܦ̈ܝܣ ܠܟܡܩܫܐ ܛܝܒܐ.
ܘܐܬܦܪܣܘܗܝ ܒܠܡܪܝ ܐܢܫܝ. ܒܬܪ ܠܐܘܡ ܬ̈ܝܢܡ ܕܒܘܒܪܗ ܕܦܛܪ̈.

After Athanasius of Balad, JULIAN THE ROMAN [Julian III, 687–708]. His father was from the army of David the Armenian, who was put to death in the days of Heraclius. He took a Syrian wife who bore him this Julian, who was brought up in the military profession like his father. His father later placed him in the monastery [295] of Qenneshre, where he learned Attic Greek. He was given the nickname 'the Roman' on account of his father. He loved the seriousness of the monastic life, excelled many men in all the virtues, and was also more handsome than other men, so that it was said that he carried himself like a king. He was elected and consecrated patriarch at Amid in the year 999 [AD 687]. Athanasius of Sarugh laid his hands upon him.

The maphrian Denha of Tagrit and two other bishops of his province, namely Yohannan of Circesium, the bishop of Karma, and Joseph of the Taghlibite Arabs, created a stumbling block for him and troubled the Church over the issue of jurisdiction. When the patriarch prevailed, he expelled Denha and appointed Bacchus in his place. For that blessed Julian was a most diligent and careful administrator, and promoted nobody to the grade of priest unless they were well-versed in the scriptures, wise and of proven virtue. He died in the year 1019 of the Greeks [AD 708], after fulfilling his office for 21 years. The abbot Mar Yaʿqob of Edessa died in the same year.

[297] After Julian, ELIYA [Eliya, 709–23]. This man was from the monastery of Gubba Barraya, and was appointed bishop of the city of Apamea. After he had served as a bishop for eighteen years, he was elected and promoted to the lofty grade of patriarch of Antioch, in the year 1020 [AD 709]. He went to meet Walid, the ruler of the Arabs, who welcomed him joyfully and with great honour. This Mar Eliya entered Antioch with his monks and clerics in great pomp, and there consecrated a great church which he had built at his own expense. This took place 203 years after the patriarch Severus had fled from there, and none of our Orthodox patriarchs had ever entered that city before this Mar Eliya, who entered Antioch during this age of the dominion of the Arabs. In the following year, 1033 [AD 722], he also consecrated a new church in the territory of Antioch, [299] in the village of Sarmada d'Awluna, despite the protests of the Chalcedonians who lived in this village. He died at the age of 82, after fulfilling his patriarchal office for 14 years, and was buried in his monastery.

After Mar Eliya, ATHANASIUS [Athanasius III, 724–40]. This man was archimandrite of this same monastery of Gubba Barraya. He was consecrated in April 1035 [AD 724] in the monastery of Qartmin. Theodosius of Rishʿaina laid his hands upon him. In other manuscripts we find that he was from the monastery of Herbaz and was consecrated at Edessa, whose bishop Gabriel laid hands upon him.

ܒܬܪ ܐܬܐܚܕ̈ܬ ܒܥܕܬܐ ܡܫܝܚܝܐ ܘܐܬܡܪܝ ܪܘܫܡܐ.

ܐܒܘܗܝ ܕܗܢܐ ܡܢ ܚܝܠܐ ܕܝܢ ܕܡܢ ܐܘܪܗܝܐ ܗܘ ܘܐܬܡܢܝ ܒܢ̈ܘܗܝ ܗܘܦܟ ܐܠܗ̄ ܗܘܐ. ܘܢܚܬ ܐܠܗܬܐ ܗܘܦܢܝܬܐ ܘܐܬܐܡܪ ܠܗ ܗܢܐ ܡܫܝܚܐ. ܘܐܬܦܪܣ ܒܗ ܐܒܘܗܝ ܒܚܠܫܘܬܐ. ܟܕ ܐܬܠܘܗ ܠܝܕܐ [295] ܘܡܢܬܐ. ܘܐܬܦܪܣ ܠܗܝܢ ܒܟܢܫܐ ܐܝܟܢܐ ܘܡܬܡܪܐ ܗܘܐ ܪܘܫܡܐ ܡܬܚܠܦܢܘܗܝ. ܘܟܕ ܪܚܡ ܠܝܘܒܪܐ ܡܢܪܐ ܕܕܝܢܘܬܐ. ܒܟܠܗܘܢ ܕܢܘܗܝ ܡܬܠܪܐ ܟܠܟ ܠܡܫܝܚܬܐ. ܘܟܕܝܬܐ ܦܪܢܣܬܐ ܠܟܠܟܢ ܕܗܘܐ ܗܘܐ ܒܡܘܦܪܐ. ܐܝܟܢܐ ܕܢܬܐܡܪ ܕܗܘܐ ܐܪܡܗ ܠܡܟܠܟܘܬܐ. ܘܟܕ ܐܬܡܪܝ ܘܐܬܐܬܦܪܣ ܦܠܪ̈ܢ. ܒܡܢܟ ܠܡܟܠܬܐ ܘܠܡܟܢ ܒܐܦܢ. ܘܡܢ ܒܠܘܗܝ ܐܝܟ ܐܬܐܚܕܘܗ ܕܪܘܒܐ.

ܡܢ ܠܗ ܡܫܝܐ. ܘܗܘܐ ܒܢܘܗܡܠܗ ܕܠܡܝܠܐ ܒܕܝܬܐ. ܟܕ ܕܢܝܐ ܡܦܩ̈ܢ ܕܐܬܝܪܬܟ. ܘܐܬܕܢܝܐ ܡܢ ܗܘܦܪܣܐ ܕܠܗ. ܡܢܚ ܡܪܘܡܣܝܐ ܕܒܪܫܐ. ܘܡܘܡܦ ܕܐܬܝܐ ܠܟܠܒܢܐ. ܒܟܠܟ ܡܬܒܝܢܬܐ. ܘܟܕ ܐܬܐܡܢ ܦܠܪ̈ܢ. ܟܕܢܝܐ ܡܢ ܕܝܐ ܘܟܕܢ ܢܠܦܘܗܝ ܠܟܠܘܡܦ. ܗܘ ܓܒܪ ܗܢܐ ܠܦܠܟܬܐ ܡܫܝܚܐ. ܡܦܪ ܡܥܡܥ ܗܘܐ ܘܓܠܐ. ܘܠܐ ܡܫܪܒ ܗܘܐ ܠܕܪܓܐ ܕܪܡܫܐ ܒܡܘܬܐ. ܐܠܐ ܐܝܠܝܢ ܕܡܕܪܫܝܢ ܗܘܘ ܒܡܠܦܢܐ ܠܠܘܬܐ ܘܡܫܡܫܬܐ. ܘܡܕܒܠܝܢ ܒܝܘܒܪܐ ܪ̈ܘܚܢܐ. ܘܟܕ ܦܬܝܐ ܒܥܒܝܢ ܘܚܕܐ ܕܒܪ ܡܕܝܢܬܐ ܕܐܠܗܐ. ܟܕ ܒܡܢܟ ܠܟܠ ܘܐܬܡܫܬܐ ܕܩܢܝܐ. ܘܒܗ ܒܡܢܟ ܟܕ ܘܐܬܐܦ ܡܢܝ ܡܡܘܒ ܕܐܘܪܗܝ.

[297] ܒܬܪ ܡܫܝܚܐ: ܠܟܠܐ.

ܗܢܐ ܡܢ ܕܢܪܐ ܕܓܘܒܠܐ ܒܢܝܐ ܐܠܗܘܗܝ. ܘܐܦܩ ܗܘܐ ܕܐܘܦܫܡܐ ܡܕܝܢܬܐ. ܘܒܬܪ ܕܗܘܐ ܒܗ ܠܐܦܝܣܩܘܦܘܬܐ ܡܢܐ ܠܡܫܡܫܢܐ ܐܬܡܪܝ ܘܐܬܡܪܒ ܠܒܘܪܫܐ ܡܟܠܟܐ ܕܦܠܪܢܒܘܬܐ ܘܐܬܝܠܕܘܬܐ. ܒܡܢܟ ܠܟܠ ܘܡܫܪܝܢ. ܘܒܠܐ ܠܟܦܪܡ ܘܟܠܢ ܡܟܠܟܐ ܕܝܬܝܐ. ܘܡܟܠܗ ܡܬܐܠܟ. ܘܐܡܪܐ ܪܓܠܐ ܦܠܓ ܠܗ. ܘܗܘ ܗܢܐ ܡܢܝ ܠܟܠܐ. ܒܠܐ ܠܐܬܝܠܕܘܬܐ ܒܗ ܕܬܪܝܢ ܘܡܟܬܒܢܘܗ ܒܐܡܪܐ ܘܪܘܚܐ. ܘܡܢܟ ܐܡܪ ܒܕܬܐ ܚܕܬܐ. ܗܢܝ ܕܒܢܝܢܘܬܐ ܕܠܗܘܢ ܐܬܐܡܢܟ ܘܗܘܐ ܗܘܐ ܒܬܪ ܡܟܠܝܢ ܘܐܟܠܟ ܡܫܝܚܐ. ܕܢܫܡ ܡܢܗ ܡܢܝ ܫܐܘܡܪܐ ܦܠܪ̈ܢ. ܘܠܐ ܐܘܒ ܟܠܐ ܠܗ ܦܠܪ̈ܢ ܡܢ ܗܠܝܢ ܕܠܟ ܠܐܪ̈ܗܝ ܡ̈ܢ. ܐܠܐ ܗܢܐ ܡܢܝ ܠܟܠܐ ܕܒܠܐ ܠܗ ܒܪܒܐ ܗܢܐ ܕܡܟܠܟܘܬܐ ܕܝܬܝܐ. ܘܒܬܪ ܡܝܬܐ ܕܐܝܠܝܢ ܡܢܟ ܠܟܠܐ̈ ܠܐܘܒ ܡܢܝ ܒܕܬܐ ܚܕܬܐ. ܒܗ ܒܡܘܪܐ ܕܐܝܬܝܗ [299] ܒܡܪܢܝܬܐ ܗܪܡܕܐ ܘܐܘܟܠܢܐ. ܒܡܫܚܐ ܡܥܠܬܐ ܕܡܢ ܒܡܘܪ̈ܝܗ ܒܟܢܝܪ̈ܢܐ. ܘܟܕ ܡܫܡܫ ܦܠܪ̈ܢܝܘܬܐ ܡܫܐ ܢܝ̈. ܟܕ ܒܪ ܠܐܡܢ ܘܐܬܐܝܡ ܡܢ̈ܝ ܘܐܬܐܡܪ ܒܕܪܗ.

ܒܬܪ ܡܢܝ ܠܟܠܐ: ܐܬܐܚܕܘܗ.

ܗܢܐ ܪܡܕܪܐ ܗܘܐ ܕܡܠܟܗ ܕܕܢܪܐ ܕܓܘܒܠܐ ܒܢܝܐ. ܐܬܐܡܪ ܒܡܢܟ ܠܟܠ ܘܐܬܒܠܝܢ ܘܡܫܡܫ ܒܐܪܝܢ ܢܫܡ ܒܡܘܦܪܐ ܕܦܪܐܡܝܢ. ܘܡܢ ܒܠܘܗܝ ܐܝܟ ܐܬܐܘܕܘܗܡܘܗ ܕܪܡܫܝܐ. ܘܟܕ ܐܡܫܝܢ ܕܡܢ ܕܢܪܐ ܕܢܟܠܐ ܐܠܗ̈ ܒܐܘܕܘܗܝ ܐܬܐܡܪܝ. ܘܡܢ ܒܠܘܗܝ ܐܝܟ ܓܒܪܐܝܠܐܦܝܣܩܘܦܐ.

He entered into a union with the Armenians under their catholicus Yohannan. The Julianists of the region of Maiperqat, who are called Gregorians, perturbed the Armenians, saying: 'The Jacobites claim that the body [301] of Christ is corruptible.' Because the Armenians recognise only one mode of corruption, namely that which happens to the body after its separation from the soul, they were scandalised. Then the patriarch Mar Athanasius chose six learned bishops and sent them to the catholicus Yohannan. At the same time, many Armenian bishops also met. Our bishops laboured long, citing in evidence the writings of learned men, but they were not convinced, and demanded testimonies from both the Old and the New Testament to the corruptibility of our Lord's body. Then our bishops adduced Paul's testimony concerning Christ in the Acts: 'God raised him from the dead, so that he did not again see corruption'. Then the book of Acts was brought forth in an Armenian manuscript, and they found this very sentence, and realised that the word 'again' necessarily implied that there had previously been corruption. Then the catholicus rejoiced greatly, because he was most zealous for the union. Even so, the Armenians refused to submit to this form of words, taking refuge in childish opinions that lacked learning. But as both sides behaved prudently in this matter, they established the union. The Syrian bishops made the offering, and the Armenians [303] communicated with them. Then the Armenians made the offering, and the Syrians participated, and became one in faith. Then they wrote a book of the synod. The Syriac version was deposited with the Armenians, and the Armenian version with us Syrians. These things happened in the year 1037 [AD 726], or the year 135 in the Armenian reckoning.

It should be realised that the word 'corruption' is also used in the holy scriptures as a synonym for death, namely the separation of the soul from the body, as for example in the verse: 'You have not feared to corrupt the Christ of the Lord.' So for this reason we say that the body of Christ was corruptible, i.e. mortal, before the Resurrection, but not through any kind of decay or putrefaction of the members, as the Armenians falsely say we believe. What an idea! This depraved notion is immediately refuted by the verse: 'Thou didst not suffer thy holy one to see corruption.'

Mar Giwargis, the bishop of the Arab Tribes, died in the first year after the consecration of Mar Athanasius. In the year 1051 [AD 740] the patriarch Mar Athanasius [305] also died, after fulfilling his office for 17 years. In the same year the maphrian Denha of Tagrit also died.

After Athanasius, IWANIS [Iwanis I, 740–54]. The bishops assembled to appoint a patriarch, but there was a great dissension among them. Finally, they agreed to choose three persons and draw lots (*ʿadbe*) for them. All the bishops agreed to trust Athanasius Sandalaya of Maiperqat to arrange the draw, as he was an old man of good repute. Athanasius wrote down the names of three persons chosen by the bishops, placed them above the altar, and brought in somebody who [307] had no idea of what was going on. This man drew forth one of the lots, and it bore the name of the bishop Iwanis of Harran, from the monastery of Zuqnin.

ܘܗܘ ܒܬܪ ܫܢܘܬܐ ܒܗܝ ܐܪܡܢܝܐ. ܘܟܕ ܐܬܢܐܣܝܘܣ ܐ̱ܝܟ ܐܝܠܝ̈ ܗܘܐ ܡܠܘܟܝܗܘܢ. ܡ̈ܬܟܢܫܢܘܬܐ ܠܡܪ ܦܘܠܘܣ ܕܒܐܬܪܐ ܕܡܫܬܘܕܥܝܢ ܕܡܠܟܝܢ ܒܪ̈ܘܡܝܐ. ܡܬܟܢܫܝܢ ܗܘܘ ܠܐܪܡܢܝܐ ܘܐܡܪܝܢ. ܘܢܦܫ̈ܬܐ ܡܬܟܢܫܢܐ ܗܘܝܢ ܠܦܛܪܝܪܟܐ [301] ܕܡܫܝܚܐ: ܘܡܛܠ ܕܐܪܡܢܝܐ ܠܐ ܩܒܠܘ. ܐܠܐ ܡܢ ܕܝܢ ܕܚܠܬܐ. ܗܘ ܕܒܝܬ ܠܦܛܪܝܪܟܐ ܒܬܪ ܦܘܪܩܢܗ ܕܥܡܐ. ܡܬܟܢܫܝܢ ܗܘܘ. ܗܝܕܝܢ ܗܘ ܦܛܪܝܪ̈ܟܐ ܡܢܐ ܬܐܘܕܘܣܝܘܣ ܒܬܪ ܐܝܠܝܢ ܐܦ̈ܝܣܩܘ̈ܦܐ ܡܕܝܢ̈ܬܐ. ܘܡܛܠ ܐܢܝܢ ܟܠܗ ܡܠܟܘܬܐ ܐܬܢܐܣܝܘܣ. ܘܐܬܟܢܫܘ ܐܦ ܐܦ̈ܣܩܐ ܐܪܡܢܝܐ ܩܕܡܐ. ܘܟܕ ܫܡܥ ܒܥܠܡܐ ܕܗܘܢ ܐܦ̈ܣܩܐ ܒܟܢܘܫܬܐ ܕܡܢ ܟܠܗ ܕܡܕܝܢܬܐ. ܠܐ ܡܬܬܦܝܣܝܢ ܗܘܘ. ܐܠܐ ܡܢ ܟܠܗܘܢ ܕܐܬܬܢܝܘ ܒܟܢܘܫܬܐ ܘܩܝܡܬܐ ܒܬܪ ܗܘܘ ܡܫܘܕܥܬܐ ܕܐܡܪܝܢ ܠܗܘܢ ܚܕܐ ܟܠ ܦܛܪܝܪܟܐ ܕܡܢܐ. ܗܝܕܝܢ ܐܦ̈ܣܩܐ ܕܡܢ ܐܢܝܢ ܡܫܘܕܥܬܐ ܠܗܘܢ ܘܐܡܪ ܦܘܠܘܣ ܒܦܪܘܫܘ ܡܛܠ ܡܫܝܚܐ. ܘܐܡܪܘ ܠܗܘܐ ܡܢ ܟܠ ܡܕܝܢ̈ܬܐ. ܘܟܕ ܐܢܝܢ ܠܟܠܟܠ ܕܦܪܘܫܘ ܕܫܦܝܪܐ ܐܪܡܢܝܐ ܠܗܘܢ ܟܕ ܠܗܘܢ ܠܟܠܟܠܬܐ ܐܡܪܘ. ܘܡܛܠ ܡܬܟܢܫܝܢ ܕܗܘܢ ܕܐܡܪ ܠܗܘܢ ܕܡܢ ܒܗ ܚܕܐ ܐܟ ܗܘܐ ܡܫܘܕܥܐ. ܘܫܡܥ ܚܕ ܗܘ ܡܠܘܟܝܐ ܡܛܠ ܕܐܬ ܒܫܡܛܠ ܗܘܐ ܠܗ ܟܠ ܚܕܘܬܐ. ܘܐܦ ܗܘܝܐ. ܐܠܐ ܠܐ ܐܬܪܡܘ ܐܪܡܢܝܐ ܕܐܬܡܪܘܢ. ܘܐܬܟܠܠܘ ܒܟܪ̈ܘܙܘܬܐ ܡܫܪ̈ܝܬܐ ܕܠܐ ܒܫܢܝ̈ ܒܩ̈ܛܠܝܐ. ܘܡܬܟܪܢܝܐ ܐܬܝܣܘ ܒܗ ܒܫܘܟܪܢܐ ܠܪ̈ܘܗܝ ܒܟܠ. ܘܐܬܝܣܪܘ ܠܚܝܕܐ. ܘܐܦ̈ܣܩܐ ܫܘܪ̈ܝܐ ܫܡܠܝܘ ܕܚܠܬܐ. ܘܐܬܟܠܬܐܦܘ [303] ܠܗܘܢ ܐܪܡܢܝܐ. ܘܒܠܪܘܡ ܐܪܡܢܝܐ ܡܪܟܘ ܫܘܪܝܐ ܘܐܬܟܠܬܐܦܘ ܫܘܪ̈ܝܐ. ܘܗܘܘ ܚܕ ܒܗܘܢ. ܘܒܬܪܗ ܛܘܒܢܐ ܫܘܕܥܘܗܝ. ܘܗܘ ܕܫܘܪܝܬ ܠܟܠ ܐܪܡܢܝܐ ܐܬܐܡܪ. ܘܗܘ ܕܐܪܡܢܝܬ ܠܟܠܝ ܕܡܢ ܫܘܪ̈ܝܐ. ܗܢܘ ܗܟܝܢ ܒܥܕܬ ܟܠܗ ܘܐܬܟܠܝ ܘܡܛܠ ܕܩܝ̈ܡܐ. ܕܗܢܘ ܥܕܬ ܫܬܐ ܘܐܬܟܠܝ ܘܡܛܠ ܕܐܪܡܢܝܐ. ܘܙܪܘ ܠܒܬܪܗ. ܘܡܛܠ ܕܚܟܠ ܐܦ ܟܠ ܫܢܬܐ ܕܐܝܠܝ̈ ܦܘܪܩܢ ܫܢܐ ܡܢ ܦܛܪܝܪܟܐ ܡܠܟܘܬܢܝ ܒܟܠܟܠ ܩܕ̈ܝܫܐ. ܐܝܟ ܗܢܐ ܕܐܝܬܝܐ. ܠܐ ܕܫܠܡ ܠܒܫܝܚܘ ܒܫܡܫܗ ܕܡܪܝܐ. ܘܒܗܝܐ ܙܝܐ ܐܡܪܝܢ ܕܡܫܝܚܝܐ ܗܘܐ ܐܘܟܠ ܡܫܘܬܐ ܦܛܪܝܪܗ ܕܡܫܝܚܐ ܩܕܡ ܡܫܒܚܬܐ. ܘܟܠܗ ܒܝܬܐ ܕܦܘܪܩ ܗܘܪܡܐ ܘܡܫܬܘܬܐ ܐܝܟ ܕܫܒܪܝܢ ܒܟܠܢ ܐܪܡܢܝܐ. ܫܡܥ. ܡܢ ܗܢܐ ܠܡܪ ܘܠܐ ܗܘܟܠ ܠܫܡܥܝܢ ܕܚܙܐ ܫܟܠܐ. ܘܗܢܐ ܕܠܡܪܐ ܡܢ ܕܡܠܗ ܠܐ ܢܬܠܝܣ. ܗܢܘ. ܡܫܪܝܐ ܫܘܒ̈ܚ ܕܐܝܟ ܗܕܐ ܡܬܟܫܦܐ.

ܘܒܫܢܬ ܡܕܡܠܬܐ ܕܐܬܐܡܪܝܢ ܗܘ ܗܘܐ ܡܢܐ ܐܬܢܐܣܝܘܣ: ܟܕ ܐܬܟܣ ܡܢܐ ܠܬܐܘܕܘܣܝܘܣ ܐܦ̈ܣܩܐ ܘܒܫܢ̈ܬܐ ܛܝ̈ܒܐ. ܘܒܫܢܬ ܠܟܠ ܘܫܡܥܝܢ ܘܚܕܐ ܟܕ ܡܢܐ ܐܬܢܐܣܝܘܣ [305] ܦܛܪܝܪ̈ܟܐ. ܫܢܝܢ ܕܝܢ ܫܢܝܐ ܣܓܝܐ̈ܬܐ ܘܒܗ ܒܫܢܬܐ ܐܦ ܕܚܕܐ ܡܦܪܢܝܐ ܕܐܬܬܪܝܡ ܟܕ.

ܒܬܪ ܬܐܘܕܘܣܝܘܣ: ܐܬܢܐܣܝܘܣ.

ܟܕ ܠܡܪ ܐܬܟܢܫܘ ܐܦ̈ܣܩܐ ܕܫܡܥܘܗܝ ܦܛܪܝܪ̈ܟܐ. ܫܡܥ ܒܫܠܡܘܗܝ ܚܕܝܐ. ܘܫܠܡܘ ܕܝܢܗܘܢ ܠܐܟܠܐ ܡܬܩܒܠܐ. ܘܢܪܥܘܗܝ ܒܟܠܗܘܢ ܟܪ̈ܟܐ ܘܟܠܗ ܦܩ̈ܕܐ. ܘܡܛܠ ܕܐܬܐܣ̈ܩ ܕܡܫܪܝܢ ܕܗܘܐ ܫܒܝܠܐ. ܠܡܪܐ ܗܘܐ ܫܟܐ. ܘܐܝܟ ܗܘܐ ܒܟܠܗܘܢ ܡܫܟܪܢܘܬܐ ܛܟܠܐ. ܟܕ ܗܘܟܠܘ ܐܦ̈ܣܩܐ ܟܠܗܘܢ. ܡܕܟܪܢܘܬܐ ܕܗܘܐ ܙܒܢܐ. ܘܟܕ ܟܠܟ ܗܘ ܐܬܢܐܣܝܘܣ ܫܟܘܐ ܕܐܬܟܠܐ ܦܪ̈ܙܘܦܐ ܘܐܬܟܫܠܘ ܡܢ ܐܦ̈ܣܩܐ: ܫܡܥ ܐܝܟ ܟܠܟ ܡܕܟܪܐ. ܘܐܬܟܠܘ ܡܢ ܕܠܐ ܫܡܥ [307] ܙܟܝܫ ܒܗ ܒܩܪܒܐ. ܘܐܬܪܫܡ ܐܝܕܗ ܘܫܡܥ ܚܕ ܡܢ ܒܬܪ̈ܝܫܐ. ܘܫܡܥ ܫܢܝܐ ܕܐܬܢܐܣܝܘܣ ܐܦܣܩ ܕܚܙܪ ܕܗܘ ܡܢ ܕܪܐ ܕܪܘܡܝܝܢ.

Sandalaya then said: 'I do not agree. It may have happened by chance.' So he replaced the lots above the altar and another man drew them, and the same name was drawn. This happened three times, and everybody said that the finger of God was there. But it later emerged that the election had been rigged by Sandalaya, who had written the same name on all three lots, and so was able to ensure the same outcome three times running.

The patriarch Dionysius of Tel Mahre, who wrote an account of this election, said that the Lord had refused to abet Sandalaya's trick, and that this righteous man had been elected by divine Providence, which will not allow even a sparrow to be caught in a net unless it suits its purposes. On this occasion, Dionysius said, although all three lots were marked with the same name, the same lot was drawn three times in a row.

Immediately after the consecration of Mar Iwanis as patriarch, the king Marwan came to Harran. Then the patriarch prepared magnificent gifts, adding fifty camels for good measure, and went to see the caliph. [309] Marwan gave him a friendly welcome, and wrote him a splendid diploma. Then the joy of the bishops gave way to envy, and they began to find pretexts for devising plots, courting the rich and powerful and ruling tyrannically over their flocks. For the patriarch had divided the diocese of Amid into two parts, giving five tracts to Ishaʿya of Aspharin, the disciple of Sandalaya, and the city itself and the rest of the villages to Severus. The people of Amid protested vigorously, saying: 'We will not allow our region to be divided.' The patriarch was unable to force them to agree, and Sandalaya and other bishops were offended with him. The patriarch was unable to decide who to listen to, or whether to bribe the caliph, the bishops or the people. Then Sandalaya, who had won a reputation in the Church as a champion of piety, fell into a greater depth of misery than all the others, as he insulted the patriarch, acccusing him to Marwan, the king of the Arabs, of amassing [311] 100,000 gold pieces in Tagrit and the rest of the East, and of taking bribes to consecrate bishops. He also accused him of other shameful practices, such as adultery and vices that were even more abominable, whose names are only mimed and are never spoken aloud. The patriarch in turn accused him of marrying a woman who wore the robes of a nun, and of fornicating with her and other women.

The king of the Arabs eagerly entertained the accusations against the patriarch, confident that he could extort a greater sum of money from him. He therefore detained him in Harran, and refused to let him go until he had laid out 14,000 darics. Meanwhile Marwan set out for the east to go to war, and Sandalaya went with him, with the aim of inciting him even further against the patriarch. But Marwan was defeated, and fled in confusion. Sandalaya was despoiled, and fled naked. And so there was fulfilled in his case what had been spoken by Micheas to Ahab: 'If you return in peace, the Lord has not spoken to me.' When he heard of this, the patriarch plucked up his courage and went back to his monastery, intending to remain there quietly until his fortunes revived. The bishops who had rebelled against him, seeing themselves condemned by all men, blamed their rebellion on the patriarch, whom they accused of intransigence.

ܗܘ ܕܝܢ ܡܫܝܚܐ ܐܡܪ ܕܐܢܐ ܠܐ ܐܟܠ ܐܢܐ ܕܐܟܠܬ ܦܨܚܐ ܗܘ. ܘܟܕ ܗܟܢ ܐܝܬ ܥܠ ܦܛܪܘܣ ܘܡܛܠ ܐܡܪܢܐ ܠܗ ܡܢ ܠܗ ܠܦܨܚܐ ܐܟܠ. ܗܘܝܐ ܕܐܟܠܗ ܕܦܨܚܐ. ܘܟܠܗܘܢ ܐܡܪܝܢ ܕܐܟܠܗ ܗܘ ܕܐܟܠܗ. ܐܠܐ ܠܒܪܝܐ ܐܬܦܪܫܬ ܗܘ ܒܦܨܚܐ. ܘܕܐܟܠܗ ܗܘܐ ܕܦܨܚܐ. ܘܟܠܟܠܬܐ ܒܦܛܝܪ̈ܐ ܠܗ ܡܢ ܠܗ ܠܦܨܚܐ ܥܒܕ ܗܘܐ. ܘܒܬܪܗܘܢ ܐܚܠܦܗ ܐܢܐ ܗܘܐ ܘܐܟܠܬܗ.

ܘܐܡܪ ܕܡܣܬܡܣܟܢ ܦܛܝܪ̈ܐ ܠܚܡܫܐ ܕܗܘ ܐܟܠ ܥܠ ܗܠܝܢ ܐܡܪ. ܕܠܐ ܠܐܡܬܝ ܕܒܥܬܐ ܡܢܝܢ ܡܢܝܐ. ܘܟܕ ܦܛܝܪ̈ܐ ܐܬܝܢ ܗܘ ܢܝܣܢ ܩܕܡܝܐ. ܡܛܠ ܕܐܦܠܐ ܪܦܩܐ ܫܠܐ ܠܚܡܐ ܠܟܠܝܢ ܙܡܪܐ ܕܡܠܗ. ܗܘܘ ܥܠܡܗܘܢ ܦܛܝܪ̈ܐ ܫܒܥ ܐܟܠܝܢ ܕܝܢܝ. ܘܐܦ ܒܝܘܡܝ ܐܪܒܥܐ ܐܝܡܡܐ ܠܐܒ ܗܘ ܡܢ ܗܘ ܦܨܚܐ ܥܒܕ ܗܘܐ.

ܘܡܫܝܚܐ ܕܐܬܐܡܪ ܗܘ ܡܢܐ ܐܬܐܡܪ ܦܛܝܪ̈ܐ. ܐܠܐ ܡܟܝܠ ܡܢܘ ܒܝܫ. ܘܛܒ ܦܛܝܪ̈ܐ ܐܡܝ̈ܪܐ ܙܘܓܐ. ܘܐܝܟ ܥܠ ܡܫܡܫ ܒܟܠܠ ܘܐܢܐ ܒܗܘܢ. [309] ܘܐܬܡܢܥ ܛܥܡܗ. ܘܡܠܟ ܠܗ ܡܢܟܘܢ ܠܐܡܘܪ. ܗܘܝܬ ܐܦܢܩ ܚܠܦ ܚܕܘܬܐ ܒܟܠܗ ܒܫܡܫܐ. ܘܡܢܗ ܙܒܢ ܦܬܐ ܘܡܫܝܚܐ ܒܟܠܬܐ. ܘܡܢܗܝܢ ܗܘܘ ܠܟܠ ܐܚܪܢܐ ܘܡܫܠܡܝܢ ܥܠ ܡܫܝܚܐ ܛܥܘܢܬܐ. ܐܦ ܟܢ ܘܡܬܡܫܡܫܢܐ ܕܐܡܝܢ ܦܫܦܫ ܗܘܐ ܦܛܝܪ̈ܐ ܠܠܘܝܢ. ܘܗܘܐ ܫܡܫܐ ܡܫܡܫܢܐ ܠܠܡܝܐ ܘܐܡܝܢ ܕܐܬܠܘ̄ ܗܘܐ ܠܡܫܝܚܐ ܕܡܫܝܚܐ. ܘܡܫܝܚܐ ܘܫܘܪܐ ܕܦܨܚܐ ܒܫܘܠܐ. ܘܐܬܝܢܘ ܐܡܝܢܐ ܡܢ ܐܡܪܝܢ. ܘܠܐ ܗܘܝܢ ܕܢܦܠܚܘܢ ܐܠܐ. ܘܟܕ ܠܐ ܐܬܡܪܝ ܠܡܟܠ ܐܝܟ ܦܛܝܪ̈ܐ. ܐܬܡܟܠ ܡܫܝܚܐ ܠܡܟܠ ܐܝܟ ܦܛܝܪ̈ܐ. ܐܬܡܟܠ ܡܫܝܚܐ ܘܐܦܢܩ ܐܚܪܢܐ ܒܗܘ. ܘܐܬܪܘܡ ܦܛܝܪ̈ܐ. ܘܠܐ ܚܙܐ ܗܘܐ ܠܡܢܗ ܢܦܫܗ. ܠܡܟܠܐ ܕܡܫܠܡܝܢ ܐܘ ܠܐܦܢܩ. ܐܘ ܠܡܫܐ. ܘܡܫܝܚܐ ܡܫܠܡܢ ܗܘܐ ܦܨܚܐ ܕܕܚܠܬ ܠܠܗܐ ܒܝܕܐ. ܐܬܟܦܪ ܒܝܘܡܐ ܬܠܬܐ ܡܢ ܒܠܗܘܢ. ܘܡܢܚܐ ܗܘܐ ܠܦܛܝܪ̈ܐ. ܘܡܛܪܝܢܗ ܒܟܠ ܡܢܗܘܢ ܡܟܠܐ ܕܛܝܒܐ. ܕܟܡ [311] ܡܛܠ ܠܠܦܬܐ ܕܡܫܡܫ ܒܗ ܡܢ ܐܬܟܢܫܬ ܘܡܫܝܚܐ ܘܢܦܫܗ ܡܫܝܚܐ ܘܡܢ ܐܦܢܩ. ܟܡ ܦܨܚܐ ܕܙܩܝܦܬܐ ܕܟܘܪܐ ܒܗ ܘܡܢܝܢܐ ܐܡܝܢ ܕܝܪ̈ܝ ܕܠܡܫܠܡ ܐܦ ܡܢ ܡܢܝܢܐ. ܡܢܗ ܕܠܩܘܡ. ܘܦܛܝܪ̈ܐ ܐܡܪ ܗܘܐ ܒܠܗܘܢ: ܕܐܬܠܬܐ ܠܟܢܝ ܒܐܡܫܐ ܕܕܡܝܐ ܘܡܫܝܐ ܒܗ ܘܒܐܢܝܫܘܬܐ. ܐܠܐ ܡܟܠܐ ܕܛܝܒܐ ܒܝܕܗ ܗܘ ܕܡܢ ܦܛܝܪ̈ܐ ܡܟܠܗܐ ܠܡܪ ܡܫܐ ܠܡܫܝܚܐ. ܡܛܟܠܬܗ ܡܡܟܠ ܗܘܐ ܦܛܝܪ̈ܐ ܕܟܠܗܘܢ. ܘܡܫܚܘ ܒܢܝܢ. ܘܦܫܡ ܕܠܐ ܢܦܫܗ ܡܢ ܠܡܢ. ܒܝܡܐ ܕܐܬܛܘܒܠܡܫ ܠܠܦܬܐ ܕܩܕܡܝܐ. ܘܗܘ ܡܢܝܢ ܒܟܠ ܘܐܬܠ ܠܡܫܝܚܐ ܠܦܨܚܐ. ܘܡܫܚܘ ܡܫܝܚܐ. ܕܢܦܫ ܢܬܦܢܩܘܢ ܥܠ ܦܛܝܪ̈ܐ. ܗܘܝܢ ܐܬܪܡ ܡܢܝܢ ܘܡܢܗ ܒܗܘܠܬܐ. ܘܐܦ ܡܫܝܚܐ ܐܬܡܫܡܫ ܘܗܘܦ ܡܢ ܡܫܡܫ. ܘܡܫܡܫܠܗ ܒܠܗܘܢ ܗܘ ܕܐܡܪ ܡܫܡܫܐ ܒܠܗ ܐܡܝ. ܐܦ ܡܗܘܦ ܠܐܦܣܝ ܒܡܫܡܫܐ. ܘܐܦܠܐ ܡܫܠܠ ܒܗ ܡܢܝܐ. ܦܛܝܪ̈ܐ ܕܝܢ ܒܗ ܡܫܡܫ ܗܘܠܡ. ܐܡܫܪ ܘܐܬܠ ܠܒܢܝܗ ܘܡܠܟ ܒܡܟܠܐ ܒܗ ܠܐܦܢܝ ܡܫܡܫܢܐ. ܘܐܦܢܩ ܢܦܫܗ. ܘܡܫܡܫܝܢ ܗܘܘ ܒܠܗܘܢ. ܒܗ ܡܬܡܫܡܫܝܢ ܗܘܘ ܡܢ ܟܠܗ. ܒܠܗܘܢ ܘܦܛܝܪ̈ܐ ܡܫܡܫܝܢ ܗܘܘ ܒܟܠܬܐ. ܘܠܐ ܒܟܢ ܙܒܢܐ ܒܡܫܝܐ.

Then a synod of bishops assembled in Tarmana in the territory [313] of Cyrrhus, which restored peace between the patriarch Iwanis and Athanasius Sandalaya. The latter threw himself at the feet of the patriarch, weeping and imploring his pardon. But after they were reconciled he resumed his former impiety. He assembled some bishops at Tella, who proclaimed him their head and grand metropolitan. Then the faithful withdrew their support from the bishops who did his bidding. David of Dara had to give in to all these things, and was only accepted by the people of his dioceses after he signed a letter anathamatising Sandalaya. When the bishops realised that their flocks were in schism, they met together and wrote to the patriarch to deliver their submissions. This blessed man, conscious that he was already oppressed by old age and that it would be indecent to leave the Church racked by schism, pardoned and forgave them. But Sandalaya persisted in his impiety, and consecrated a certain Isaac bishop in Harran, without the consent of the patriarch. He also deposed Eliya of Shigar, a wise and very learned man, who had marvellously interpreted and illustrated the first book of Gregory Theologus, even though he was from the province of the maphrian; and consecrated in his place a quarrelsome man by the name of Ishoʿ Bakr. The patriarch Iwanis died in October 1066 [AD 754], after fulfilling his office for 16 years. [315] His body was buried in the village of Badaya by the river Euphrates.

After Iwanis, ISAAC the illegitimate [Isaac, 755–56]. After the death of Mar Iwanis, in this same year of 1066 [AD 755], the king Abu Jaʿfar of the Arabs ordered the bishops to consecrate as patriarch Isaac of Harran, a monk of the monastery of Qartmin. This Isaac used to live in the monastery of Purqase on the Mountain of Edessa. A foreign monk came to him, who had been honourably received by Isaac a few days earlier, and wished to repay him. He asked Isaac to bring him a lump of lead, and after this was melted down he brought a small pouch out of his cloak. He then sprinkled something from it over the lead, which appeared to turn it into gold. When he saw this, Isaac was anxious to know the secret, and asked the monk who had taught him to do this. The monk said that the secret had been entrusted to him by another man. He did not believe him, and threw the monk into a cistern, and killed him, hoping that he would find [317] in his cloak a letter explaining the art. But he found neither letter nor secret, but only a little left in his pouch. As a result, he became an intimate of Abu Jaʿfar.

After the death of Mar Iwanis, the bishops were forced by the king to assemble at Rishʿaina, and there they illegitimately consecrated him patriarch. The blind bishop Yaʿqob of Rish Kipa laid his hands upon him. He obtained a diploma from the king so that he might be accepted everywhere and could travel freely throughout the realm to collect medicinal samples. After he had visited many places, the king summoned him before the end of the year. After examining him and discovering that he was completely without learning, he ordered him to be strangled and his body thrown into the river Euphrates. So he was served in the same way in which he had served the foreign monk.

ܗܝܕܝܢ ܐܬܟܢܫ ܣܘܢܗܕܘܣ ܕܐܦܝ̈ܣܩ ܠܛܘܪܣܐ ܡܕܝܢܬܐ ܒܡܘܟܠܝܐ [313] ܕܡܘܪܘܣ ܘܡܚܒܐ ܚܣܝܐ
ܒܗܠ ܦܛܪܝܪ̈ ܐܬܐܢܣܝܘܣ ܠܐܠܟܣܢܕܪ̈ ܡܕܝܢܬܐ. ܘܡܛܠ ܗܘ ܗܘܐ ܟܠ ܩ̈ܘܠܣܗܘܢ ܕܦܛܪܝܪ̈: ܡܢ ܟܠܐ
ܘܡܛܠ ܡܘܟܟܐ. ܘܟܠܙ ܠܐܘܪܚܐ ܠܐܘܒ ܗܘܦ ܠܢܘܡܘܗ. ܘܟܕ ܐܦܝ̈ܣܩ ܟܠܗܘܢ ܘܐܟܪܙܘܗܝ ܙܢܝܐ
ܘܡܫܛܪ̈ ܙܟܐ. ܗܝܕܝܢ ܡܩ̈ܡܝܢ ܐܫܟܪܘܗ ܡܢ ܐܦܝ̈ܣܩ ܕܢܟܘܘܢ ܠܗ. ܘܟܠܗ ܗܘܐ ܐܪܙܘܒ ܕܘܝܢ ܝܕܐ
ܡܢ ܒܬܪ ܡܪܢܡܠܘ ܒܝܫܐ ܕܒܪܢܐ ܐܢܬܘܢ ܐܣܝܪܘܗ ܠܫܘܒܚܐ ܘܡܢ ܐܬܟܠܠ ܘܟܕ ܚܙܘ ܐܦܝ̈ܣܩ
ܘܐܩܠܝܘܗ ܡܪܢܝ̈ܠܘܗܝ. ܘܐܬܐܡܪ ܘܟܠܗܘ ܠܓܙ̈ܪܬܐ ܠܦܛܪܝܪ̈ ܘܫܘܡ ܡܘܟܟܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ.
ܟܕ ܚܙܐ ܕܐܬܡܚܠ ܠܗ ܡܢ ܗܫܘܬܐ ܒܫܡܠܬܐ. ܘܠܐ ܦܐܫ ܕܢܬܘܒ ܠܒܝܬܐ ܕܒܠܚܘܕܝܬܐ ܐܙܠ
ܘܫܐܠ ܐܢܘܢ. ܐܠܐ ܗܝܕܝܢ ܠܐ ܐܬܐ ܡܢ ܪܘܡܝܘ. ܘܟܕ ܐܫܬܩ ܒܢܪܝ ܘܠܐ ܡܠܟܘܬܐ ܕܦܛܪܝܪ̈ ܠܐܝܬ
ܕܡܫܘ ܐܬܐܢܣ. ܘܠܐܠܐ ܕܢܗܪ ܓܒܪܐ ܢܝܫܐ ܘܡܚܫܒܐ. ܗܘ ܕܒܫܒܝܚܘܬܐ ܡܕܝܢܬܐ
ܕܐܬܘܟܝܠܘܗ ܠܐܬܐܢܣܝܘܣ ܦܬܫ ܘܢܘܪ ܡܠܟܘܬ. ܘܐܦ ܡܢ ܗܘܦܢܝܐ ܕܡܦܪܢܐ ܐܠܗ̈ܐ ܗܘܐ.
ܘܐܬܪܢܝ ܢܦܫܘܗܝ ܓܒܪܐ ܐܝܬ ܒܝܬܐ ܕܫܡܗ ܫܡܥܘܢ ܒܟܪ. ܘܟܕ ܒܟܝܐ ܟܕ ܐܬܐܢܣܝܘܣ ܦܛܪ̈
ܠܡܩܪܝ ܩܕܝܫ. ܕܢܬܠ ܠܟܦ ܘܐܬܠܝܡ ܘܢܬܠ. ܟܕ ܫܡܥ ܚܝܠܐ ܡܠܟܘܬܐ. [315] ܘܐܬܐܫܝܡ
ܦܪܣܘ ܒܒܝܬܐ ܡܕܝܢܬܐ ܕܟܠ ܦܢܐ ܝܘܡܐ.
ܟܠܙ ܐܬܐܢܣܝܘܣ: ܐܫܟܚ ܠܐ ܢܫܬܘܫܛܐ.
ܟܕ ܚܙܐ ܗܢܐ ܐܬܐܢܣܝܘܣ. ܩܡ ܐܙܠ ܠܘܬ ܡܠܟܐ ܕܢܛܪܐ ܠܐܦܝ̈ܣܩ. ܘܠܐܫܟܚ ܕܚܙܝ ܕܐܬܠܩ ܗܘܐ
ܡܢ ܟܘܪܣܐ ܕܡܪܐܡܢ. ܢܬܟܢܫ ܦܛܪ̈. ܟܕ ܟܫܠ ܐܦܩ. ܗܝܐ ܓܒܪ ܐܫܟܚ. ܟܡܪ ܗܘܐ ܒܪܟ
ܒܝܬܐ ܕܫܘܪܦܐ ܕܟܬܘܪܐ ܘܐܘܪܘܢ. ܘܐܬܐ ܠܟܠܗ ܕܢܬܠ ܐܝܬ ܐܚܫܒܐ. ܘܟܕ ܐܬܡܪ ܡܢܗ ܩ̈ܫܝܬܐ
ܡܕܡ. ܙܟܐ ܕܢܦܪܫܘܢ. ܘܡܛܠ ܘܐܬܠܝ ܐܫܟܚ ܡܠܬܐ ܡܢ ܐܒܪܐ. ܗܘ ܕܟܕ ܦܬܪܘ: ܐܦܩ ܙܪܘܝܐ
ܡܢ ܡܘܪܒܗ. ܘܢܫܒ ܡܢܗ ܘܐܪܡܝ ܠܐܠܦܪܐ. ܘܐܙܠܓܒ ܗܘܐ ܕܗܒܐ. ܘܟܕ ܚܙܐ ܐܫܟܚ: ܟܠܒ
ܒܪܟܬܗ ܘܐܘܫܛܐ. ܘܐܟܒ ܡܢ ܕܢܬܠ ܗܘ ܕܢܫܬܘܝ. ܘܟܕ ܗܘ ܐܡܪ ܕܡܢ ܐܝܡܢ ܐܬܠܫܡ ܠܗ
ܒܫܪܝܪ: ܠܐ ܗܫܒܘ. ܘܢܫܒ ܠܟܠܙܗ ܕܢܬܠ ܘܟܬܒܐ ܫܘܚܘ ܘܡܛܠܗ. ܟܕ ܐܫܟܪ ܕܡܫܟܚ
[317] ܗܐ ܠܟܠܙܡܟܗ ܟܠܟܐ ܕܡܠܟ ܕܐܝܟܢܐ ܡܬܐܡܢܐ. ܘܠܐ ܐܫܟܚ ܠܐ ܟܠܟܐ ܐܦܠܐ ܒܫܪܝܪ. ܐܠܐ
ܡܕܡ ܒܪܢܐ ܕܦܫ ܗܘܐ ܒܗܘ ܙܘܪܐ. ܘܒܟܠܠܗ ܐܬܐܡܠܝ ܒܟܠܐ ܐܟܘܟܒܐ.
ܘܟܕ ܚܙܐ ܗܢܐ ܐܬܐܢܣܝܘܣ ܠܟܝ ܗܘܐ ܡܠܟܐ ܠܐܦܝ̈ܣܩ ܡܛܪܦܠ ܘܐܬܐܫܝܡ ܒܢܝܫܝܐ. ܘܐܫܬܘܝܘ
ܦܛܪ̈ ܠܐ ܫܘܝܐ ܒܢܝܫܝܐ. ܘܫܡܥ ܟܠܗܘܢ ܐܝܟ ܡܫܘܒ ܐܦܩ ܕܪܫܡ ܬܐܦܐ ܗܘ ܕܡܫܬܡܥ ܗܘܐ.
ܘܫܡܥ ܡܢ ܡܠܟܐ ܫܘܒܚܗܝ ܕܢܬܡܚܠ ܡܢ ܟܠܝܫ. ܘܢܬܒܪܝ ܠܐܬܪܘܬܐ ܘܢܟܝܫ ܒܝܬܐ ܕܫܡܫܝ.
ܘܟܕ ܐܬܒܪܝ ܠܐܬܪܘܬܐ ܫܟܝܢܬܐ ܚܕܪ ܡܠܟܐ ܘܦܪܩܘܗܝ ܠܟܠܗ ܦܝܡ ܗܘܡܟܒ ܫܠܡܐ. ܘܟܕ ܐܬܚܡܒ
ܘܐܬܠܒܫ ܕܠܐ ܚܝܠ ܡܕܡ. ܦܩܕ ܘܫܡܥܘܗܝ ܘܡܕܗ ܦܫܪܘ ܒܗܘܪܐ ܦܢܐ. ܘܐܡܪ ܕܟܕ ܠܒܝܬܐ
ܐܫܟܚܐ ܐܬܟܒ ܠܗ.

[319] After Isaac the illegitimate, SANDALAYA the illegitimate [Athanasius Sandalaya, 756–58]. After the death of Isaac, the king Abu Jaʿfar ordered the bishops in his usual tyrannical way to consecrate as patriarch Athanasius Sandalaya, the bishop of Maiperqat. This man was also from the monastery of Qartmin, and had been the author of all the unrest in Yohannan's time. After receiving a diploma from the king, Sandalaya went to Harran. He wanted to consecrate a disciple of Isaac from Tur ʿAbdin for this city, but the people of Harran objected, and wickedly attacked Sandalaya by night and strangled him. It was rumoured that the emir had encompassed his death. The monks of the monastery of Qartmin came and recovered his body, which they placed in a niche in their monastery and venerate to this day. Sandalaya and his predecessor are not reckoned in the legitimate line of patriarchs, but I have included them so that those who read and hear my words might tremble when they consider the frightful fate that awaits those who transgress the divine law.

After Sandalaya, the blessed GIWARGIS [Giwargis I, 758–90]. He was a native of the village of Baʿaltan in the country of Emesa, and was educated in the [321] monastery of Qenneshrin and wrote books of commentaries on the scriptures in both Greek and Syriac. He became the syncellus of Mar Theodore, the bishop of Samosata, who prophesied of him: 'God will allot you a lofty position in his Church; so keep a close eye on the monastery in which you gained your learning, since it has sadly declined.' After the death of Sandalaya, a synod was held at Mabbugh in December 1070 [AD 758] at which the name of Giwargis was mentioned. Then they sent men to lead him out, although he was still wearing the habit of a deacon. When they saw him and approved of his teaching, all the bishops leaped forward to greet him except for David of Dara and Yohannan of Callinicus, who both coveted the honour for themselves. They began to say: 'We will not promote one of those who wear white robes to the throne.' But the faithful of Mabbugh, seeing their passions, made them hear such things that their hearts were wrung, and raised the spirits of the other bishops. They, despite the opposition from these two men, consecrated Giwargis. But after the synod was dissolved and the bishops of Mesopotamia had crossed the Euphrates, Satan impelled them [323] to consecrate as patriarch Yohannan of Callinicus, who subverted the East.

Yohannan died four years later, and was succeeded by David of Dara, who gave much trouble to Giwargis. David went to Abu Jaʿfar, the caliph of the Arabs, and denounced Giwargis, saying: 'He has been made patriarch without your sanction and is oppressing us with exactions; and when we asked him why he does not carry the caliph's diploma, he replied that he did not think it right that the name of the Prophet should be displayed on his robe.' Then the caliph grew angry, and ordered that Giwargis should be arrested. So they stripped him of his clothes and stretched out his arms. The blessed Giwargis began to cry in Greek: '*Theotokos boethei!*' 'Help me, Mother of God!'

[319] ܒܬܪ ܐܢܫܝܣ ܘܠܐ ܢܦܘܩܘܬܐ: ܫܝܕܥܬܐ ܠܐ ܢܦܘܩܘܬܐ.
ܒܬܪ ܕܐܦ ܐܢܫܝܣ ܫܡ ܡܟܠܢܐ ܐܝܟ ܓܒܪ ܠܐܦ̈ܝܗ. ܘܗܘܐ ܠܡܘܬܢܐ. ܘܐܦ ܠܐܬܢܣܝܘܣ ܕܡܦܪܫܢ ܕܗܘܐ ܫܝܕܥܬܐ. ܕܐܦ ܗܘ ܡܢ ܒܘܟܪܐ ܕܦܪܐܫܢ ܐܠܗܘܗܝ. ܘܟܠܗ ܗܘ ܡܓܘܫܐ ܟܒܝܪ ܗܘܐ ܒܢ̈ܝܫܐ ܐܝܟܢܐ ܕܒܗܘܘ ܦܛܪ̈. ܘܢܦܩ ܫܝܕܥܬܗ ܡܢ ܡܟܠܢܐ. ܘܟܕ ܡܛܐ ܠܚܣܝܢ. ܘܓܒܐ ܕܟܒܕܝܢ ܠܐܒܫܕܗ ܘܐܢܫܝܣ ܢܦܪܘܣ ܠܗ. ܠܐ ܐܝܬܝܗ ܒܬܝܢ ܚܪܝܢ. ܘܐܬܐܪܟܗ ܠܐ ܦܐܬܐܬܗ ܘܟܠܗ ܒܟܠܟܐ ܘܢܦܩܘܗܝ ܠܟܫܪܟܐ. ܘܐܫܬܒܪܐ ܕܒܐܬܪܗ ܐܫܪܐ ܗܘܐ ܗܘܐ. ܘܒܢ̈ܝ ܕܪܘܗ ܐܬܐ ܢܫܟܘ ܥܒܕܗ ܘܓܝܘܪܐ ܫܦܘܪܐ ܒܗ ܒܕܪܘܗ ܘܥܠܡܪ ܡܢܗܘܢ. ܗܢܐ ܓܒܪ ܘܗܘ ܕܡܕܟܪܗܘܢ. ܠܐ ܙܘܩ ܗܘܐ ܕܬܒܫܠܐ ܕܦܛܪ̈ܝܢܗ ܢܫܬܪܘܢ. ܐܠܐ ܡܬܬܟܠܢ ܕܢܬܠܪܘܢ ܗܘܢ ܕܪܚܡ ܘܡܫܟܚܝܢ. ܟܕ ܚܙܐ ܕܐܦ ܐܒܐ ܚܪܢܐ ܡܕܒܪܢܘܬܐ ܗܘܬ ܠܟܒܝܪ̈ܐ ܟܠ ܢܦܘܫܐ ܠܐܠܗܐ ܛܒܝܒ ܐܝܟ.
ܒܬܪ ܫܝܕܥܬܐ. ܡܢ ܓܐܘܪܓܝܣ.
ܗܢܐ ܡܢ ܒܟܠܗܝܢ ܪܢ̈ܝܬܐ ܕܒܐܬܪܐ ܕܫܥܝܢ ܐܠܗܘܗܝ ܗܘܐ. ܘܐܬܪܘܕ ܒܪܢܐ [321] ܕܡܫܪܐ. ܘܐܬܒܥܘ ܠܡܠܟܐ ܒܡܫܪ̈ܐ ܢܘܚܐ ܘܫܘܪܚܐ. ܘܗܘܐ ܫܘܬܠܐ ܠܟܪܝ ܠܐܬܘܪܐ ܐܦܝ̈ܩ ܕܡܫܡܫܝܢ. ܗܘ ܕܐܦ ܐܬܒܥ ܒܟܠܗܘܢ ܘܐܡܪ. ܕܪܘܓܙܐ ܪܒܐ ܡܫܡܫ ܠܗ ܠܐܠܗܐ ܒܕܒܪܗ. ܐܢܐ ܠܐܗܘܐ ܒܚܝܪ ܒܠܠ ܒܡܫܪܐ ܘܐܬܪܘܟܬ ܒܗ. ܡܬܛܠܠ ܘܐܫܬܠܠ. ܘܟܕ ܚܙܐ ܫܝܕܥܬܐ. ܘܗܘܐ ܫܘܚܕ ܒܡܫܟܢ̈ܐ ܒܟܢܘܢ ܕܡܢܟ ܠܠܦ ܘܡܫܟܚܝܢ. ܘܐܬܐܡܪ ܡܛܠܠ ܓܐܘܪܓܝܣ ܘܫܕܪܗ ܐܠܗܘܗܝ. ܟܕ ܒܕܟܠܠ ܒܐܫܟܚܐ ܕܡܫܩ̈ܐ ܐܠܗ̈ܐ ܗܘܐ. ܘܟܕ ܐܬܚܙܝ ܘܐܬܛܟܣ ܡܠܟܢܘܗܝ. ܒܠܗܘܢ ܐܦܝ̈ܩ ܐܬܢܘܚܘ ܠܡܫܟܢܗ. ܫܛܪ ܡܢ ܕܡܕ ܕܪܘܐ. ܘܡܘܚܝ ܕܐܬܟܢܫܘܗܘ. ܕܟܢܒ ܠܡܢܘܫܗ ܢܨܒ ܗܘܐ ܠܐܡܪܐ. ܘܡܪܢܗ ܐܡܪܝܢ ܘܠܐ ܡܫܡܫܢܝܢ ܡܢ ܢܘܪܐ ܠܟܠܐܡܐ. ܡܕ̈ܝܢܬܐ ܕܝܢ ܕܟܡܟܘܢ. ܟܕ ܚܙܘ ܚܝ̈ܠܘܗܝ. ܐܡܟܢܐ ܐܢܘܢ ܡܕܝܢ ܕܡܪ̈ܕܘܬܐ. ܘܟܠܟܘ ܠܡܪܒܐ ܘܐܦ̈ܝܩܘ. ܘܐܫܪܝܘܗܝ ܠܓܐܘܪܓܝܣ ܘܠܐ ܙܟܝܐ ܕܢܟܠܡ ܠܐܪܝܢ. ܘܟܕ ܐܬܠܘܪܟ ܫܘܚܕܘܗ. ܘܐܦ̈ܝܩܘ ܕܟܠܟ ܢܦܘܩ ܒܟܪܗ ܦܪܐ. ܐܟܒ ܒܗܘܢ [323] ܫܛܝܐ. ܘܐܫܪܝܘܗܝ ܠܟܘܚܝ ܘܐܬܟܢܫܘܗ ܦܛܪ̈. ܘܗܘܐ ܡܫܟܠܠ ܠܫܢܝܬܐ ܕܡܕܝܢܐ.
ܘܒܬܪ ܙܒܢܐ ܫܢ̈ܝܢ ܫܢܟܠ ܢܘܚܝ. ܘܫܡ ܒܬܪܗ ܕܡܕ ܕܪܘܐ. ܘܗܘܐ ܫܝܢܐ ܠܓܐܘܪܓܝܣ. ܘܐܙܠ ܠܘܬ ܐܝܟ ܓܒܪ ܡܟܠܬܗ ܕܛܝܒܐ. ܘܫܛܪܝ ܠܓܐܘܪܓܝܣ ܟܕ ܐܡܪ ܕܕܠܐ ܫܘܡܕܪ ܗܘܐ ܦܛܪ̈ܝܢܐ. ܘܐܡܪ ܠܝ ܒܡܩܠܠ. ܘܟܕ ܡܫܐܠܝܢ ܠܗ. ܕܟܠܠ ܗܘܢ ܠܐ ܫܡܥܠܠ ܠܟܝ ܫܝܓܠܬܗ ܕܟܠܟܘ: ܡܫܝܐ ܘܠܐ ܡܕܪܘܫ ܐܢܐ ܕܢܗܘܠ ܫܡܥܐ ܕܒܥܘܗܝ ܠܡܕܝܢܐ ܕܟܠ. ܘܡܫܝܐ ܟܠܟܘ ܐܬܟܢ ܘܐܬܠܗ ܠܓܐܘܪܓܝܣ. ܘܐܫܟܚܘܗ ܢܬܠܘܗܝ ܘܫܟܠܢܘܗܝ ܒܬܪܝܢ ܕܟܠܘܗܝ. ܗܘ ܕܝܢ ܫܘܒܠܐ ܡܪܐ ܒܟܫܝܐ ܢܘܚܐ ܠܐܬܬܫܘܡܫܠܗ. ܘܡܬܦܫܩ ܡܒܢܐ ܠܐܠܗܐ ܒܪܘܚܝ.

When the caliph asked [325] what he was saying, one of his enemies replied: 'He is uttering blasphemy.' They beat him three times with a whip, so that his blood flowed on the ground. The caliph asked him: 'Why do you not carry the diploma?' and the patriarch replied: 'Because I was determined not to cause any trouble.' 'And why do you refuse to carry the name of our Prophet on your robe?' When he heard this, the patriarch was amazed, and replied: 'Look, we display the name of your Prophet both on our robes and in our purses, stamped on the *zuzae* and dinars we carry.'

The caliph, seeing the fortitude and wisdom of Giwargis, and realising that he had been betrayed out of envy, ordered his secretary to take him back to his house and ask him whether he understood the art of alchemy. The secretary began to smooth him down and flatter him, but the patriarch replied: 'I do not understand it.' (Some people think that it had not yet been invented.) He remained for three days in the secretary's house, eating no bread and drinking no water. He was then imprisoned in chains in Baghdad.

The caliph then compelled the bishops to name as patriarch David of Dara, who obtained a diploma. Persian soldiers used to accompany him on his rounds and forced the faithful to accept him; but he was spat at by everybody and did not even blush. But the Persians, drawing their swords, stood around the altar [327] whenever the mysteries were celebrated, and forced both men and women to take communion. The bishops who adhered to Mar Giwargis were in desperate straits, but they dressed themselves in white like laymen, and wandered from village to village. Meanwhile Mar Giwargis remained in prison for nine years, and wrote there some elegant poems and hymns.

Abu Jaʿfar was succeeded on his death by his son al-Mahdi. The blessed patriarch Giwargis was unchained and left his prison, but al-Mahdi forbade him to flout his father's orders and call himself patriarch. So the blessed man left and went to Tagrit, where he was welcomed like an angel of God. He was given a similar welcome in Mosul and Mesopotamia. Then he went to Antioch, where he consecrated ten bishops and deposed David's bishops. After visiting and stabilising the churches there, he went on to the region of Qlaudia, where he was struck down by an illness. As it grew worse, he went up to the monastery of Mar Barsawma, where he ended his course. He fell asleep in the year 1100 of the Greeks [AD 790].

[329] After Giwargis, JOSEPH [Joseph, 790–92]. In June of the year in which Mar Giwargis died, the bishops gathered together in Badaya Zaʿurta in the valley of Harran and elected Joseph of Gubba Barraya. When he arrived and they saw his tall and graceful figure, they rejoiced. But as soon as they heard him speak, they were shocked by his rusticity, and wanted to send him back to the monastery. But from fear of the monks of that monastery, who were his friends, they consecrated him patriarch. He went down to Baghdad, obtained a diploma, and made a visitation of the churches of the East. Soon afterwards he died in the monastery of Mar Atonos above Tel Beshme, in January in the year 1103 [AD 792], after consecrating only one bishop: Anthimus for Baʿalbek.

ܘܟܕ ܫܐܠ ܡܟܦܗ [325] ܕܡܢܐ ܐܡܪ. ܦܫ ܚܕ ܡܢ ܗܐܬܐ. ܕܒܢ ܦܘܩܕܢܐ ܡܡܠܠ. ܘܡܫܬܘܕܐ ܐܠܗܐ ܡܫܝܚܐ. ܘܪܒܐ ܕܡܢܗ ܒܠܐܪܒܐ. ܘܐܡܪ ܠܗ ܗܘ ܡܟܦܗ. ܕܟܠ ܡܢܐ ܠܐ ܢܫܟܚ ܫܝܟܠܬܗܝ. ܘܦܫ ܡܛܠ ܕܠܐ ܫܡܥܐ ܠܗ ܕܐܠܗܐ ܠܐܝܫ. ܘܐܡܪ ܠܗܘ ܡܟܦܗ. ܘܟܠ ܡܢܐ ܠܐ ܡܫܬܐܠܝܢ ܕܢܗܘܠ ܫܡܥܐ ܕܢܚܐ ܕܡܢ ܠܡܕܝܢܬܐ ܕܡܢ. ܘܟܕ ܫܡܥܢ ܗܘ ܦܛܪ̈ܝ̄ ܠܗܘ ܘܦܫ ܕܗܐ ܫܡܥܐ ܕܢܚܐ ܕܡܢܗܘܢ ܒܝܘܡ ܡܕܝܢܬܐ ܕܡܢ ܘܒܟܬܒܐ ܒܝܢ ܙܒܢܐ ܘܕܝܢܬܐ.

ܘܟܕ ܚܙܐ ܡܟܦܗ ܠܒܢܝܐܗ ܘܡܫܬܘܕܝܢ: ܚܕ ܕܒܫܡܥܐ ܐܠܗܝܢ. ܘܦܫܛ ܠܒܠܗܘܢ ܕܢܬܒܠܗܘܢ ܠܒܢܝܐܗ. ܘܢܒܥܐ ܠܝ ܚܕ ܠܐܬܡܢܘܬܐ ܕܒܢܝܢ. ܘܟܕ ܫܡܥ ܡܫܬܪ ܠܗ ܘܡܫܒܠ. ܦܫ ܦܛܪ̈ܝ̄ ܕܠܐ ܚܕ ܐܢܐ. ܘܡܫܬܠܒܪܐ ܕܐܦܠܐ ܫܡܥ ܫܡܝܢܐ ܒܪܒܐ ܗܘܐ. ܘܗܘܐ ܐܠܗܐ ܫܩܝܠ ܒܒܢܠܗ ܘܒܠܘܒܐ. ܠܐ ܠܫܡܥܐ ܐܦܠ. ܐܦܠܐ ܡܢܐ ܐܠܗܝ. ܒܠܬܪ ܐܬܡܠܟ ܒܗܢ ܐܫܡܥܐ ܒܗ ܒܫܝܚܐܘ.

ܘܡܟܦܗ ܠܟܝ ܠܐܦܢ̈ܐ ܘܡܫܬܘܘܗܝ ܠܝܘܡ ܕܙܪܐ ܦܛܪ̈ܝ̄. ܘܢܫܟ ܫܝܟܠܬܗܝ. ܘܦܬ̈ܫܡܐ ܕܡܠܟܪܘܡ ܒܫܘܗ ܘܐܠܟܝܢ ܠܡܫܘܩܝܐ ܕܢܡܠܟܘܚܘܗܝ. ܘܗܘܘ ܡܠܟܘܢܫ ܗܘܐ ܡܢ ܒܠܝܫ. ܟܕ ܠܐ ܒܗܘܐ. ܐܦ ܟܝܢ ܫܡܥܝܢ ܗܘܘ ܫܢ̈ܝܐ ܘܚܙܘܡ ܠܡܕܝܢܬܐ [327] ܟܕ ܐܬܪܐ ܗܘܢ ܦܬ̈ܫܡܐ. ܘܒܦܛܪܐ ܡܫܠܡ ܗܘܘ ܠܫܒܬ̈ܐ ܘܢܩܐ ܕܢܬܠܘܐܦܘ. ܘܐܦܢ̈ܐ ܕܢܫܡܥܢ ܗܘܘ ܠܡܫܪ ܛܘܒܢܐ. ܐܦ ܗܘܢ ܒܐܘܟܠܝܐ ܗܘܘ. ܘܟܕ ܠܫܡܥܢ ܐܢܐ ܐܡܠܝ ܚܘܪܐ ܐܡܝ ܒܟܡܫܬ̈ܐ. ܡܠܟܪܘܡ ܡܢ ܡܪܐ ܠܡܪܐ. ܘܦܫ ܒܫܡܥܝܐ ܗܘ ܡܪܝ ܛܘܒܢܐ. ܫܡܬ̈ܐ ܐܬܐܝ. ܘܐܡܢ ܐܬܠܟ ܡܠܐܡܬ̈ܐ ܫܡܬ̈ܐ ܘܡܕܝܢ̈ܬܐ.

ܘܟܕ ܫܡܥ ܐܚܘ ܒܫܪ ܘܫܡܥ ܡܫܘܝ ܒܢܗ. ܘܐܬܠܢܘܗ ܐܫܡܬ̈ܐ ܢܫܦ ܦܛܪܝܪܟܐ ܡܢ̄ ܡܢ ܚܫܘܡܐ. ܘܦܫܝܗ ܡܫܘܝ ܘܠܐ ܢܗܪܐ ܦܘܩܕܢܐ ܕܐܒܘܗܝ. ܐܦܠܐ ܫܡ ܢܫܡܗ ܢܫܡܗ ܦܛܪܝܪܟܐ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܐܝܠܠ ܒܠܐܛܪܝܪܟ ܘܐܬܡܟܠܐܝ ܡܠܐܟܐ ܕܐܠܗܐ. ܘܗܘܝܐ ܒܫܡܘܬܠ ܘܒܫܡܥܐ ܢܗܪܝܢ. ܘܫܡܥܢ ܠܐܬܘܡܟܐ. ܘܐܫܪܝ ܒܫܪܐ ܐܫܡܫܬ̈ܐ ܘܢܫܦ ܠܟܠܗܘܢ ܕܕܘܟ. ܘܟܕ ܡܠܟܪܝܢ ܘܡܫܡܫ ܒܪ̈ܬܐ ܒܟܠܒܘܢ ܡܫܠܐ ܠܐܬܪܐ ܕܡܠܘܒܐ. ܘܐܪܟܫ ܒܫܪܘܫܐ. ܘܟܕ ܫܡܥܢ ܒܫܪܘܗܝ ܫܠܦ ܠܟܘܡܪܐ ܕܡܪܝ ܒܢܘܫܡܐ. ܘܐܡܝܢ ܫܠܡ ܙܘܛܗ. ܘܐܬܐܝܚ ܒܫܡܠ ܠܟܠ ܘܡܠܐ ܘܚܕܐ ܕܦܬ̈ܝܐ.

[329] ܒܬܪ ܛܘܒܢܐ ܡܘܫܦ.

ܒܫܪܝ ܕܡܠܟ ܕܫܡܠܐ ܕܒܝܢ ܡܪܝ ܛܘܒܢܐ. ܐܬܫܡܗ ܐܦܬ̈ܝܐ ܒܒܝܬܐ ܕܟܘܪܐ ܕܒܫܡܟܠܐ ܕܚܢܝ. ܘܡܒܝܗ ܛܘܒܢܐ ܕܢܫܦ ܡܢ ܛܘܒܐ ܒܪܝܐ. ܘܟܕ ܐܬܐ ܘܚܪܗ ܫܘܦܪܐ ܕܪܘܚܐ ܘܫܡܠܐܘ: ܚܕܗ ܒܗ. ܟܕ ܕܝܢ ܛܘܒܢܘܗܝ ܒܫܟܠܐ: ܐܬܠܒܫ ܒܪܢܝܐ. ܘܪܟܗ ܕܢܫܦܘܫܘܗܝ ܠܒܕܢܗ. ܐܠܐ ܕܫܠܗ ܡܢ ܒܢܝ ܕܢܪܗ ܕܐܬܠܗܘܢ ܬܫܡܥ. ܘܐܫܢܝܘܗܝ ܦܛܪ̈ܝ̄. ܘܟܕ ܢܚܠ ܠܒܫܝܚܐܘ ܕܢܫܟ ܫܝܟܠܬܗܝ. ܘܡܟܪ ܒܬ̈ܐ ܕܡܒܝܚܐ: ܟܕ ܒܒܢܝܐ ܕܡܪܝ ܐܬܠܘܫ ܕܟܠܠ ܡܢ ܐܬܟܡܫܝ ܒܟܘܢ ܐܢܫܝ. ܗܢܠ ܠܟܠ ܘܡܠܐ ܘܐܬܟܠ. ܟܕ ܚܕ ܐܦܫܩ ܐܫܪܝ ܕܐܬܠܘ ܐܬܠܡܐ ܠܟܠܟܘܢ.

After Joseph, QURIAQOS [Quriaqos of Tagrit, 793–817]. In the year 1104 of the Greeks [AD 793] the bishops met at Harran on the eighth day (or, according to other manuscripts, on the day of the full moon) of August, and consecrated patriarch Quriaqos, from the monastery of the Column (*bizana* or, in other manuscripts, *estuna*) of Callinicus, [331] an eloquent and pious man. Theodosius of Ba'albek laid his hands upon him. When he saw that his affairs were prospering and that no evil stood in his way, he tried to abolish the words 'We break the heavenly bread' in the Church. He forgot that Mar Giwargis had suffered many trials on this issue and had deliberately left the matter unresolved, neither ordering nor forbidding the use of these words, in order to prevent a schism in the Church. He was asked for his views by the deacon Gurya from Beth N'ar near Edessa, and replied: 'I do not know when these words were first introduced in the Church, but I know when they were rejected: from eternity to eternity. For James, the first bishop, and Mark, the son and disciple of Peter, have handed down to us the mystical consecration of the body and blood of the Word of God. The phrase "We break the heavenly bread, in the name of the Father, the Son and the Holy Spirit" nowhere occurs in their anaphoras.' A little later he said: 'Woe to us if we say in our confession that bread descends from heaven, and not the very Son and Word of God.'

Quriaqos therefore convened a synod in Beth Botin in the territory of Harran. He was unable [333] to abolish these words, but agreed that everyone should be free to use them or not. He also established forty canons of reformation. Severus of Samosata, who had disliked the patriarch ever since his election, began to stir up trouble. The patriarch, who was also tortured by his anger against him, went to his diocese to correct his errors. But when he arrived in Samosata, Severus refused to open the doors of the church to him, until the sultan, seeing the king's diploma, ordered him to open the church. Then the patriarch climbed up onto the bema, and excommunicated Severus. Later, when he asked for pardon, he forgave him.

Immediately after his consecration, the patriarch Mar Quriaqos consecrated as bishop of Marde and Kfartutha a certain Hnanya from the monastery of Mar Mattai on Mount Alpap. The Nestorian Dnah-isho' gives the following account: 'Hnanya, the Jacobite bishop of the Severans, found near Mardin a citadel built with stones that had been cut during the time of the Greeks. He bought it and converted it into a monastery, and planted vines and olives in it. He gave large sums of gold to the governors, cleverly placating the jealousy of his enemies, [335] and built a church and an altar there. He assembled many monks, whom he governed with great wisdom. All this he did not for the vain show of glory, but on account of divine retribution.'

In the year 1109 [AD 798] the patriarch Gabriel of the Julianists went to see our patriarch Quriaqos and proposed a union on the condition that they should not proclaim the name of Severus or anathematise Julian, and that whoever outlived the other should rule over both flocks, so that instead of two there should be one flock and one shepherd. The patriarch was delighted with this idea, and communicated with Gabriel, and Gabriel with him.

ܒܬܪ ܝܘܣܦ ܩܘܪܝܩܘܣ.

ܒܫܢܬ ܐܠܦ ܘܡܐܐ ܘܐܪܒܥ ܕܝܘܢܝܐ ܐܬܟܢܫܘ ܐܦܝ̈ܣܩܦܐ ܠܚܪܢ. ܒܐܝܡܝܐ ܒܐܒ. ܘܓ̈ܒܘ ܒܟܢܫܗ. ܘܐܩܪܝܘ ܠܩܘܪܝܩܘܣ ܦܛܪܝܪܟܐ. ܡܢ ܕܝܪܐ ܕܒܙܘܥܐ. ܘܒܪ ܡܢ ܕܝܪܐ ܕܐܣܛܘܢܐ ܕܒܩܠܝܢܝܩܘܣ. ܒܥܕܢܐ [331] ܕܡܠܟܐ ܗܪܘܢ. ܘܫܡܥ ܒܟܠܗܘܢ ܐܝܟ ܠܐܘܪܬܘܕܘܟܣܘܣ ܕܒܟܠܟܢ. ܗܘܐ ܕܝܢ ܚܕܐ ܕܡܬܒܥܝܢ ܗܘܝ̈ܢܘܗܝ. ܘܟܠܗ ܦܢܝܬܐ ܒܥܡܐ. ܒܗܝ ܕܒܟܪܝܐ ܗܠܐ ܕܠܡܥܠ ܡܚܣܢܐ ܩܪܝܒ ܢܬܦܠܓ ܡܢ ܒܝܬܐ. ܘܠܐ ܐܝܬܝ ܥܠ ܒܠܒܗ ܕܐܦ ܡܢܝ ܓܠܘܙܝܢ ܫܡܝܢ ܡܬܥܡܠ ܗܘܐ ܒܗ. ܒܪܡ ܕܠܐ ܢܬܥܠܒܘܢ ܒܝܬܐ ܠܐ ܦܫܛܘ. ܐܦܠܐ ܫܡܥ ܢܡܘܣܐ ܠܐܝܬ ܡܬܦܠܓܘ. ܠܐ ܕܢܐܡܪ ܐܦܠܐ ܕܠܐ ܢܐܡܪ. ܘܟܕ ܫܠܡܘ ܓܘܢܐ ܡܫܩܠ ܕܡܢ ܒܝܬ ܢܒܪ ܕܐܘܪܘܗܝ ܐܡܪ. ܕܐܝܬܝ ܡܢ ܒܟܠܠ ܠܗ ܠܒܪܐ: ܠܐ ܚܕܐ ܐܝܐ. ܡܢ ܐܝܬܝ ܕܝܢ ܐܬܐܡܠܟ ܚܕܐ ܐܝܐ. ܡܢ ܒܟܠܗܝ ܕܝܢ ܘܡܪܝܡܐ ܠܟܠܟܝ. ܡܛܘܠ ܓܢܪ ܐܦܝ̈ܩܐ ܩܪܝܒܐ. ܘܡܪܡܘܣ ܒܪܐ ܘܐܬܒܥܝܐ ܕܦܛܪܘܣ ܐܬܒܥܝܘ ܠܝ ܡܬܐܘܪܝܘܬܐ ܕܦܓܪܐ ܘܪܡܐ ܕܐܬܒܥܐ ܡܟܠܬܐ. ܘܠܐ ܐܬܝܗ ܗܘܐ ܒܪܐ ܗܠܐ ܕܒܫܡܐ ܡܚܣܢܐ ܩܪܝܒ. ܒܫܡܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ: ܒܐܘܡܘܪܐ ܕܩܕܝܫ ܡܢܗܘܢ. ܘܒܬܪ ܡܬܠܐܡܪ. ܗܝ ܒܢ ܐܢ ܐܝܬ ܒܠܘܕܝܬܝ ܒܫܡܐ ܕܝܠܗ ܡܢ ܡܥܡܐ. ܕܠܗ ܗܘ ܒܪܐ ܘܡܠܟܬܐ ܕܐܒܘܗܝ ܐܝܬܘ.

ܗܘ ܕܝܢ ܩܘܪܝܩܘܣ ܒܢܝ ܡܘܫܚܘܣ ܠܟܢܫ ܒܠܬܐ ܕܒܡܘܠܕܬܐ ܕܝܠܝ. ܘܠܐ [333] ܐܬܡܨܝ ܠܡܬܒܠܥܘ. ܘܐܡܪ ܕܒܠܒܗ ܐܝܟ ܕܟܝܢܗ ܠܡܫܝܚܐ ܒܗ. ܘܫܡܥ ܐܘܪܚܝܢ ܡܩܒܠܐ ܥܠ ܠܐܘܪܚܐ. ܘܗܠܘܢܐ ܕܡܥܝܡܢ ܗܘ ܘܐܦܠܐ ܡܢ ܚܘܪܐ ܕܡܢܝܬܗ ܪܒܐ ܗܘܐ ܒܗ ܒܦܛܪܝܪܟܐ. ܒܥܠܐ ܒܥܝܢ ܗܘܐ ܒܠܒܗ. ܘܐܦ ܦܛܪܝܪܟ ܐܡܪ ܗܘܐ ܚܝܠܐ ܠܡܘܒܠܗ. ܘܐܡܥܠ ܠܐܦ̈ܝ ܡܢܝܬܗ ܠܡܬܪܘܝܘ ܦܘܪܐ ܕܒܗ. ܘܟܕ ܐܪܐܠ ܠܡܥܡܝܢ. ܠܐ ܦܠܛ ܠܗ ܗܠܘܢܐ ܬܪܥܐ ܕܒܝܬܐ. ܒܪܥܐ ܕܡܠܟܬܐ ܟܕ ܚܙܐ ܠܡܫܝܚܢܘܗܝ. ܕܡܠܟܐ ܚܕܪ ܦܠܛܗ ܘܡܟܠ ܦܛܪܝܪܟܐ ܠܟܠܐܡܐ ܘܐܚܪܢ ܠܗܠܘܢܐ. ܘܒܬܪ ܟܕ ܥܠܠ ܗܘܟܡܐ ܚܫܒ ܒܗ. ܘܒܡܘܪܝ ܡܬܠܐܡܪܝܚܘܬܐ ܐܡܪܝܢ ܗܘ ܦܛܪܝܪܟ ܡܪܝ ܩܘܪܝܩܘܣ ܠܐܝܬ ܕܡܡܪܗ ܚܝܠܐ ܡܢ ܒܘܡܪܐ ܕܡܪܝ ܡܠܟܐ ܕܒܛܘܪܐ ܘܐܠܦܦ ܐܦܝ̈ܩ ܠܡܪܐ ܘܡܩܪܐܘܬܐ. ܒܠܠ ܗܘܐ ܥܠܝܗ ܕܝܢ ܡܫܡܠ ܢܬܛܘܪܝܐ. ܕܚܝܠܐ ܒܟܡ ܐܦܝ̈ܩ ܡܫܘܒܚܬܐ ܕܗܠܘܪܝܗ ܐܡܥܝܢ ܒܡܪܝܡܘܬܐ ܕܡܪܐ ܡܫܝܚܐ ܕܒܝܬܐ ܗܘܐ ܒܡܫܬܒܠܢܘܬܐ ܡܢ ܙܒܢܐ ܕܪܘܡܝܐ. ܘܐܒܘܗ ܘܡܒܝܪܗ ܕܡܪܐ. ܘܢܦܩ ܒܗ ܒܪ̈ܢܫܐ ܘܪܒܬܐ. ܟܕ ܕܗܘܐ ܗܫܠܡܐ ܗܘܒ ܠܡܠܟܘܬܗ. ܘܡܠܟ ܒܡܫܡܠܗ ܠܡܫܡܠܐ ܕܡܫܘܪܗܝ. [335] ܘܐܬܪܝ ܐܠܗܐ ܒܝܬܐ ܕܡܒܝܬܐ ܘܕܪ̈ܝܐ ܗܘܒܠܐ ܒܫܡ. ܘܡܪܟ ܕܥܠܘܗܝ ܡܫܪܐ. ܘܠܗ ܡܬܦܠܓ ܐܠܗ̈ܐ ܡܒܥܠܐ ܒܥܒ ܗܘܐ. ܐܠܐ ܡܬܦܠܓ ܦܘܪܫܢܐ ܕܡܢ ܠܒܠܠ.

ܘܒܫܢܬ ܐܠܦ. ܐܬܐ ܠܓܒܪܐܝܠ ܦܛܪܝܪܟ ܕܡܬܒܥܝܢܘܬܐ ܠܘܬܗ ܕܩܘܪܝܩܘܣ ܦܛܪܝܪܟܐ ܕܝܠܢ. ܘܒܥܐ ܕܢܗܘܐ ܚܕܝܘܬܐ. ܒܠܠ ܕܐܝܬ ܕܠܐ ܠܡܒܪܟܐ ܗܠܘܢܐ ܢܥܪܘܗܝ: ܐܦܠܐ ܠܡܥܠܡܐ ܚܪܡܘܗܝ. ܘܐܝܟܐ ܡܢܗܘܢ ܕܒܢܝ ܡܪܝܡ ܚܙܝܘ. ܗܘ ܕܦܠܛ: ܗܘ ܢܒܪ ܠܡܠܟܘܬܗܘܢ ܡܚܝܒܠܬܐ. ܟܕ ܠܐ ܐܬܪܝܡ ܦܫܩܝ ܡܫܒܪܐ ܐܠܐ ܚܕܐ ܡܚܝܒܠܬܐ ܘܡܢ ܙܒܢܐ. ܘܟܕ ܫܘܝܢ ܚܕܐ ܒܥܡ ܦܛܪܝܪܟܐ. ܘܡܬܐܦ ܠܓܒܪܐܝܠ ܘܐܬܟܠܡ ܐܬ ܡܢܗ.

But those bishops who did not get on well with the patriarch murmured and protested, saying: 'We will not receive Gabriel unless he anathematises Julian.' But Gabriel replied: 'Think, my brothers! If you only want to enlighten me, I am perfectly ready to anathematise Julian. But you will find it difficult to enlighten my people. They will not anathematise Julian, either out of ignorance or from force of habit. That will have to come later.' He said other things too, but they refused to listen. Then he got up and tore his garments in front of them, and said: 'It is obvious to me that you are picking a quarrel, not because of your reverence for God but because of your dislike for your patriarch, whom you would hate to see achieve anything worthwhile'. Then he left them and went away.

At the same time there died Bacchus, the bishop [337] of the people of Cyrrhus who lived in the Aleppo region, who later all abandoned their faith and became Muslims. On his deathbed he instructed the monks of his monastery only to accept a bishop from his monastery. They used to say: 'Nothing upsets us except the behaviour of that Garamaean (by which they meant the patriarch Quriaqos), who while he was in power stopped the people of this district from pronouncing the phrase "heavenly bread", which was passed down to us by our fathers.' After the death of Bacchus, the monks of his monastery chose his disciple Xenaias, and went to see the patriarch accompanied by others from Gubba Barraya. They presented him with an ass, a cloak and a staff, according to the custom then current in the Church, and asked him to consecrate Xenaias as their bishop. The patriarch replied that it was unlawful for dioceses to be passed on like an inheritance, but they rudely replied: 'You had better consecrate this man, as we will not accept anybody else.' Then they left the patriarch and went away. The patriarch was a hot-tempered man, and was determined that his own will should prevail. He therefore immediately consecrated Shlemun, a monk of the monastery of Mar Yaʿqob of Cyrrhus, for them instead. This was an unfortunate decision.

The dispute then went [339] from bad to worse, as they not only refused to accept this bishop but also ceased to proclaim the patriarch's name. They also went to the caliph Harun al-Rashid in the Meadow of Dabiq, and denounced the patriarch, saying: 'He is spying for the Greeks in our region and despatching letters and messengers.' The caliph, furious, ordered all the new churches to be destroyed. Then the Arabs threw off all restraint and inflicted calamities not only in Tagra but also in the territory of Antioch and in Jerusalem, and knocked down old churches. And so a great disaster befell the Christians. The caliph also sent soldiers, with orders to drive the patriarch ignominiously from Callinicus. When he heard of this, the patriarch left hurriedly and went to see the caliph, whom he met on the road near Gubrin. He poured out prayers for his long life and threw himself at his feet. Then the caliph, mollified, remitted his case to his notary Ismaʿil bar Saleh. He happened to be a friend of the patriarch, so he dismissed his accusers and sent the patriarch back to his monastery in Callinicus.

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ܘܡܢܟܢܐ ܗܟܢܐ. ܠܗ ܒܟܡܘ ܒܠܡܪܐ. ܐܠܐ ܘܦܬܐܪܐ ܕܐܢܘܣܐ. ܘܦܬܪܡܟܡ. ܘܡܬܐ ܒܡܟܐܬܐ
ܒܡܢܗ. ܘܗܘܐ ܐܦܠܐ ܪܘܚܐ ܠܒܢ̈ܝܫܬܐ. ܘܡܟܙ ܗܘ ܡܟܠܡܗ ܦܠܢ̈ܐ ܕܢܠܗܘܢ ܠܩܠܝܪ̈ܝܩܐ ܒܪܒܪܐ
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ܐܘܪܚܐ ܠܟܠ ܪܘܚ ܪܘܚܢܝ. ܘܐܝܟ ܠܟܠܗܘܢ ܘܐܬܪܟܝܢ ܡܕܡܘܗܝ. ܗܘܝܘ ܣܢܗ. ܘܐܬܟܡ ܕܢܗ
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ܘܠܩܠܝܪ̈ܝܩܐ ܡܟܙ ܠܒܢܝܗ ܗܢ ܕܡܐܠܗܘܬܗܘܢ.

Then the monks of Gubba Barraya, along with a number of bishops who opposed the patriarch, assembled in the village of Kalaz [341] and consecrated two bishops. The patriarch gathered his bishops together in Gubrin, in the fortress of the people of Cyrrhus, and anathematised the Gubbaye and all the bishops and monks. But they summoned the monk Abraham of Qartmin and consecrated him as their patriarch. That accursed man began to appoint archbishops without provinces, who travelled through the country, announcing that they would fight for the words 'We break the heavenly bread', and calling the patriarch a heretic for entering into a union with the Julianists.

While he was distracted by this struggle, another rebellion was raised against him by the people of Tagrit, because they had several times denounced the maphrian Shemʿon and he had taken no notice of their complaints. They therefore accused him of supporting Shemʿon, because he had formerly been his disciple. Finally, when he could no longer resist the pressure, he expelled Shemʿon. Some of the Tagritians, because they had chosen Shemʿon, were offended and began to abuse the patriarch for expelling him. Meanwhile, the enemies of Shemʿon also began to abuse him, and by the same token denounced the patriarch, his master. As a result, the patriarch found himself [343] being attacked by both sides. He therefore decided to go to Tagrit.

Shemʿon then died, and Basil was consecrated in his place. He quarrelled with the monks of Mar Mattai. The patriarch anathematised the monks, and the bishops and monks of Mar Mattai boldly excommunicated the patriarch and Basil. The patriarch was forced to confer the metropolitan dignity upon Daniel of Mosul, but only on the condition that he should be subject to the metropolitan of Tagrit. The patriarch died in the middle of these calamities. He died in Mosul on 16 August 1128 [AD 817]. They brought his holy body by water to Tagrit, his uncle's city. He fulfilled the patriarchal office for 24 years and consecrated 86 bishops. Throughout his patriarchate he never touched gold or silver; but because he pursued wrongdoers zealously and severely, he had a sad time of it.

After Quriaqos, DIONYSIUS OF TEL MAHRE [Dionysius I of Tel Mahre, 818–45]. Then the monks of Gubba Barraya and the people of Cyrrhus met together, and said to Abraham, whom they had earlier consecrated [345] as their patriarch: 'How long shall we remain under an anathema, separated from the Church? The patriarch Quriaqos, who kicked up such a fuss over the removal of these words, which was why we broke away, has been dead for some time. We therefore wish to be reconciled with the Church.' Abraham cunningly said to them: 'I too have suffered because of my zeal towards you, and have been disgraced. We should expect nothing until a patriarch is appointed over the bishops. If they appoint someone who has usurped these voices, I am anathema unless I relinquish this dignity and keep my mouth shut.' He was hoping that the bishops, fearing the violent faction of his supporters, would appoint him. In this hope he remained quiet for the whole of this year, posing as a humble and pious man. The bishops summoned one another, and 45 bishops gathered together at Callinicus in June 1129 [AD 818].

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[343] ܩܣܛܢܛ ܡܬܚܒܪ ܗܘܐ. ܘܡܫܝܚܐ ܐܬܪܡܝ ܩܣܛܢܛ ܕܐܬܐ ܠܐܠܟܣܢܕܪܝܐ.
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ܒܬܪ ܩܘܣܛܢܛܝܢܘܣ: ܩܘܣܛܢܛܝܘܣ ܠܡܠܟܘܬܐ.
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ܩܣܛܢܛ ܘܐܦܪܘ ܒܪܝܫܐ ܠܐܦܠܝ ܡܬܟܬܪܝܢ ܒܫܢ̈ܝܐ. ܘܡܬܚܫܒܝܢ ܡܢ ܒܝܬܐ. ܗܐ ܩܣܛܢܛ ܩܘܣܛܢܛ
ܘܡܫܝܚ ܗܘܐ ܕܢܚܫܘܒ ܠܟܪܝܐ ܗܠܐ ܕܡܬܠܟܠܟ ܐܬܠܟܠܟ ܡܢ ܒܪܗ ܡܫܝܚ. ܘܪܒܝܢ ܕܢܬܚܝܒ
ܠܒܝܬܐ. ܐܒܪܗܡ ܕܝܢ ܟܕ ܡܬܚܒܪ ܦܢܐ ܠܗܘܢ ܕܐܦ ܐܢܐ ܒܛܝܠܐ ܕܡܬܠܟܠܟܝܢ ܒܟܠܗ ܘܐܬܚܒܪܐ.
ܒܪܡ ܡܬܠܟܪܝܢ ܒܪܝܫܐ ܕܢܦܩܘܢ ܪܫܐ ܠܐܦܝ̈ܣܩܘܦܐ ܘܐܦ ܡܫܡܫܝܢ ܐ̱ܢܫ ܕܐܡܪ ܠܗ ܠܟܪܝܐ ܗܠܐ. ܘܐܦ
ܚܕܐ ܙܒܢ. ܚܪܒܐ ܐܪܥܐ ܠܐ ܡܫܡܫ ܐܢܐ ܠܗܘܐ ܪܡܫܐܬܐ.
ܘܡܠܟ ܐܢܐ ܒܫܒܬܐ ܗܟܢ ܗܘܐ ܣܓܝ ܕܟܕ ܕܚܠܢ ܐܦܝܣܩܘ̈ܦܐ ܡܢ ܩܛܠܐ ܒܪܝܬܐ ܘܡܬܕܪ̈ܢܘܗܝ.
ܠܗ ܡܫܡܫܝܢ ܘܒܗܘܐ ܡܫܪܐ ܒܠܒܗ ܗܘ ܚܝܠܐ ܡܠܟ ܒܪ ܡܫܡܫܠ ܘܡܫܬܠܡܝܢ. ܐܦܝܣܩܘ̈ܦܐ ܕܝܢ
ܡܢܗ ܠܚܕܪܐ ܘܐܬܐܦܝܣ ܡܢܬ ܒܐܬܠܟܘܣܘܣ ܒܚܝܪܬܐ ܕܚܝܠ ܐܦܝ̈ܣ:

Abraham also came with a crowd of monks, who dispersed themselves around the attendees and began to chant: 'Heavenly bread!' The bishops agreed that whoever wished to recite them should not be prohibited, and whoever did not should not be compelled. They also arranged a reconciliation between the maphrian Basil and the monks of Mar Mattai.

Then one of the older men rose to his feet and said: 'Now that these things have been settled, we should resolve the issue from which all good things spring. We should institute a fast for three days, praying that God might prepare for his Church the man whom he knows will rule it in piety and [347] sanctity.' The old man's proposal was approved, and they fasted and prayed for three days; and then they sat according to their ranks and exhorted one another to speak their minds. When many replied that nobody suitable could be found in their monasteries, while others brought to mind famous men, such as Mar Atonos, the doctor and expounder. At length Theodore stood up, a bishop from the monastery of Mar Yaʿqob of Kaishum, and said: 'With your permission, fathers, I will speak. The monk Brother Dionysius has come to us, from the monastery of Mar Yohannan of Bar Aptonia, which is the monastery of Qenneshrin. He has stayed with us for two years, and we have approved him as a suitable man.' After he spoke, the other bishops endorsed his proposal, and they wrote a paper of consensus, which was signed first by the maphrian Basil of Tagrit and then by Barhadbshabba of Marga, Yohannan of Germanicia, Anastasius of Damascus and the others in order. This same Dionysius himself says: 'I have written the history of this man [349] from my heart, as I have never praised or insulted anyone out of respect of persons. I have tried to find another writer, who might expose my errors, and hand down to posterity my good deeds, if any are worthy of praise. Because nobody knows my affairs as well as I myself do, I have refrained from praising myself, and I shall confess where I mishandled my affairs through my own weakness and incapacity. I was the least and most contemptible of men. I do not know how the most pious Fathers could be so predisposed, not to say deceived, in my favour; but with simple trust, led astray by outside rumours, they sent two corded monks to the monastery of Mar Yaʿqob, where I was dwelling, because the inmates of Qenneshrin had been dispersed. They came in and arrested me, and guarded me like a criminal until the bishops came. They seemed to me to be even harsher and quite without mercy. While I was still struggling with them, I was brought into the midst of the synod. I protested my weakness and unsuitability with tears and grovelling, but they rushed violently upon me, and were unable to restrain themselves from leaping up from their thrones and falling upon my pitiful self. I protested [351] that it would be difficult for me to accept the priesthood, not only on account of my own unfitness and unworthiness, but also on account of those who had reached the summit of virtue. But I saw that it was dangerous for me to persist in my objections, and so they ordained me a deacon in the monastery of the Column on Friday, and a priest in the monastery of Mar Zakkai on Sunday, and on 1 August 1129 [AD 818] they promoted me to the perfect order of the high priest in the patriarchal church of the city of Callinicus; and they made me, who am not worthy to tie up the laces of their shoes, the heir and possessor of thrones, as they said.'

ܘܐܠܐ ܐܦ ܐܒܪܗܡ ܘܫܡܫܘܢ ܘܕܘܝܕ. ܘܡܪܢ ܒܛܘܦܣܐ. ܘܡܪܢ ܡܫܝܚܐ ܡܛܠ ܒܪܐ ܗܘܐ ܕܟܝܢܐ ܡܫܝܚܐ ܘܐܦܝ̈ܣܩܦ ܡܠܟܘܬܗ ܕܗܘ ܓܒܪܐ ܕܐܬܒܪܝܬ ܒܗܝܢ ܒܡܠܟܐ ܗܘܐ ܘܠܐ ܓܒܪܐ ܒܗܝܢ ܒܪܐ ܠܗ ܘܡܒܪܗ ܐܦ ܠܐܪܥܐ ܒܫܡܗ ܒܐܝܕܝ ܡܦܪܫܐ ܠܡܠܟܐ: ܡܫܚܐ ܗܘ ܚܕ ܡܢ ܗܠܝܢ ܒܡܠܟܘܬܐ ܘܐܡܪ: ܕܗܘܐ ܕܗܠܝܢ ܡܫܡܫܝܢ ܙܕܩ ܠܝ ܕܐܡܪ ܒܡܘܕܝܢܐ ܕܐܠܗܘܬܗ ܡܠܘܗܝ: ܕܠܗܘܢ ܠܡܠܟܐ: ܘܡܥܒܪ ܒܟܠܢ ܙܘܥܐ ܠܐܠܗܐ ܢܩܒܝܢ: ܟܕ ܡܨܠܝܢ ܕܢܛܪ ܐܠܗܐ ܠܡܠܟܐ ܡܢ ܕܚܠܬ ܕܒܥܠܕܒܒܘܗܝ ܒܫܝܢܘܬܐ: [347] ܘܡܢܝܚܘܬܐ. ܘܟܕ ܫܦܪ ܡܠܟܘܬܗ ܕܫܠܡܐ: ܙܕܩ ܘܦܠܚܘ ܠܐܠܗܐ ܩܘܫܬܐ: ܘܟܠܙܘܢ ܡܠܟܘ ܥܠ ܕܩܪ̈ܝܗܘܢ: ܘܐܦܩܘ ܠܫܒܪܐ ܕܢܐܡܪ ܟܠܝܢ ܡܢܐ ܐܢܐܡܪܝ. ܘܟܕ ܡܣܬܬܐ ܐܡܪܗ ܕܟܠܟ ܕܒܝܬܗܘܢ ܡܢ ܕܟܠܢ. ܘܐܝܬܝܐ ܐܘܕܝܗ ܐ̱ܢܫܐ ܠܡܠܟܐ. ܕܡܢܗܘܢ ܡܢܝ ܐܬܐܘܗܝ ܡܠܟܝܐ ܘܡܗܘܪܬܐ. ܠܒܪܢܫܐ ܗܘܢ ܠܐܘܪܘܪܐ ܐܦ̈ܝܗ ܕܡܢ ܕܢܐ ܕܡܪܝ ܡܠܘܟ ܕܒܡܘܢ ܘܐܡܪ. ܠܝ ܡܫܡܫܢܝܗܘܢ ܐܘ ܐܚ̈ܝܐܬܐ ܡܫܡܠܝܐܬܐ. ܘܐܡܪ ܐܬܐ ܠܟܐܢ ܕܗܘܝܘܡܗܘܢ ܕܢܫܐ ܐܢܫܐ ܕܗܘܐ ܕܢܐ ܕܡܫܝܢ. ܘܐܪܐܝܢ ܡܢ̈ܝ ܗܘܐ ܠܟܐܢ. ܘܟܡܢܝܗܘܢ ܘܢܚܝܢ. ܘܟܕ ܗܘܐ ܐܡܪ. ܐܬܦܠܚ ܐܪܟܐ ܠܐܦ̈ܝܗ ܐ̱ܢܫܐ ܘܪܘܡܗ ܡܠܟܘܬܗ. ܘܡܒܪܗ ܦܠܚܐ ܕܡܠܟܘܬܐ. ܘܐܪܡܝܗ ܒܗ ܐܢܫܐ. ܒܪܢܫܐ ܡܢ ܒܡܫܠܡܘܬ ܡܦܪܫܐ ܕܐܬܓܪܫܠ. ܡܢ ܒܪ ܢܒܥܛܐ ܕܡܪܓܠܐ. ܡܢ ܢܘܚ ܕܓܪܡܫܘܢ. ܡܢ ܐܢܛܝܟ ܕܕܪܡܫܘܣ ܘܡܪܒܐ ܒܐܒܐ ܒܐܒܐ. ܗܪܟܐ ܐܡܪ ܗܘ ܕܢܘܣܚܘܣ. ܕܒܡܟܐ ܠܗܪܟܐ ܠܒܟܠܐܠܗ [349] ܡܢܝܚ ܗܘܝܠܗ ܠܟܠܡܫܝܚܝܐ. ܘܠܐ ܡܠܟܘܬܐ ܐܘ ܫܠܝܛܐ ܠܐ̱ܢܫ ܒܡܫܡܫܢ ܒܐܦ̈ܐ. ܗܟܐ ܕܝܢ ܐ̱ܢܫܐ ܡܫܠܡܢܐ ܒܟܠ ܫܘܠܛ ܕܩܘܪܐ ܕܡܠܟ ܢܦܪܫܐ. ܘܟܠܗܘܢ ܠܝ ܐܪܐ ܘܚܘܡ ܠܚܘܠܫܐ: ܗܘ ܢܟܣܘ ܘܠܗ ܐܢܐ. ܘܡܛܠ ܕܠܟܠ ܡܢ ܕܡܬܚܫ ܒܥܠܡ ܕܡܠܟ ܐܦܘܬ. ܡܢ ܡܘܠܟܐ ܡܢ ܡܘܬܐ ܐܢܐ. ܐܝܟܢܐ ܕܠܐ ܐܬܚܒܪ ܕܒܟܝܢܐܝܬ ܡܟܝܟ ܐܢܐ. ܠܥܠܡ ܕܝܢ ܕܡܣܬܟܠܐ ܘܠܐ ܫܡܫܬܐ ܕܡܠܟܐ ܐܝܟܐ ܒܗ ܡܘܬܐ ܐܢܐ. ܕܐܢܐ ܡܢ ܒܪܢܫܐ ܘܫܡܝܐ ܕܐ̱ܢܫܐ ܐܠܗܐ ܗܘܝܬ. ܘܠܐ ܚܕܐ ܐܢܐ ܐܝܟܢܐ ܡܢܗܘ ܐܬܐܚܕܗ ܐܦ̈ܝܐ ܡܫܝܚܐ: ܘܠܐ ܐܡܪ ܐܬܐܬܝܗ ܒܫܡܫܬܐܢܘܬܐ ܕܟܠ. ܐܠܐ ܐܝܟ ܫܡ̈ܝܐ ܠܐܪܥܐ. ܐܬܩܪܘ ܡܢ ܫܡܝܐ ܢܘܚ̈ܐ. ܘܡܢܗܘ ܫܒܪܗ ܠܐܪܥ ܕܢܝ̈ܐ ܠܟܢܫܐ ܠܥܘܡܪܐ ܕܡܕܝܢ ܡܫܡܫ. ܕܒܗ ܡܢܝܢ ܗܘܝܠܗ. ܡܛܠ ܕܫܡܘܬܐ ܕܦܘܩܢ ܡܫܟܪܢ ܗܘܐ. ܘܡܢܗ ܒܟܕ ܘܙܘܚ ܐܦ ܢܛܪܘܢ ܐܝܟ ܟܕܝ ܒܫܡܝܐ ܕܪܘܡܐ ܕܐܬܐܘ ܐܦ̈ܝܗ ܗܘܝ. ܕܫܡܝܐ ܘܟܠܗ ܠܐ ܡܬܢܚܫܢܐ ܐܬܚܝܗ ܟܕ. ܘܡܛܘܠ ܟܕ ܡܠܟܘܗܝ ܐܢܐ ܠܡܪܕܟ ܡܫܚܪܘܬ ܐܬܐܠܟ. ܘܟܕ ܡܟܪܝܟ ܐܢܐ ܡܫܝܟܐܝܬ. ܘܠܐ ܫܡܫܬ ܒܗܘܢ ܒܟܠܐ ܘܕܘܩܝܐ: ܐܬܐܦܫܛܗ ܟܕ ܡܛܪܐܝܬ. ܘܠܒܪܢܫܐ ܐܦܠܐ ܡܢ ܗܘ ܕܢܣܒܘܗܝ ܡܢ ܒܘܫܡܬܗܘܢ ܘܒܪܡܘܗܝ ܡܢܘ ܒܪܢܫܐ ܐܬܦܠܚܗ. ܘܟܕ [351] ܒܫܡܟ ܠܢܫܡܬܐ ܡܪܐ ܫܘܠܛ ܠܫܘܢܐܬܐ. ܠܗ ܒܟܢܫܗ ܟܕ ܠܒܘܫܐ ܘܣܟܠܐ. ܐܠܐ ܘܠܫܘܢܗ ܕܐܬܦܛܢܗ ܠܪܘܚܐ ܕܡܠܟܘܬܐ. ܕܐܦܠܐ ܐܘܟ ܟܠܐ ܡܠܐܦܫܘܬܐ: ܕܡܠܗ ܕܡܫܒܘܚܘܬ ܐܠܗܝܬ ܗܘܐ. ܒܪ̈ܝܓܗ ܒܗܘܢܐ ܕܪܘܒܠܐ ܐܦܪܝܘܣ ܡܫܩܠ ܒܒܪܐ ܕܐܦܛܘܪܐ. ܘܒܗܘܢ ܡܟܠܐ ܡܫܐ ܒܘܡܪܐ ܘܡܕܝ ܙܟܝ. ܘܒܗܘܢ ܢܒܥܛܐ ܙܢܝܗ ܕܐܦ ܕܫܡܠ ܐܡܫܝ ܠܦܫܛܐ ܡܫܡܫܢܐ ܕܙܢܝܐ ܒܗܘܢܐ ܐܠܗܝ̈ܐ ܒܒܪܐ ܡܐܬܐܠܒܫ ܘܡܢܝܚܐ ܡܐܠܒܫܘܗ ܘܢܘܪܐ ܘܡܫܡܫܢܐ ܕܒܢ̈ܝܫܐ ܒܟܢܝܢ ܐܝܟ ܕܗܘܢ ܐܡܪܝܢ. ܠܟ ܕܠܐ ܗܘܐ ܐܢܐ ܠܒܢ̈ܝܐ ܕܫܐܠܬܐ.

Theodosius of Callinicus laid his hands upon him. Abraham was furious when he saw that his hopes had been cheated, and said to the monks of Gubba Barraya, his supporters: 'Look what the bishops have done! They have chosen a patriarch from a monastery and a city which has abolished the words "heavenly bread". Now I charge you by the word of God, that when I am dead you do not allow my body to be buried until you consecrate a chief in my place, and do not be reconciled with them.' Then those who dissented left and went away.

After the synod came to an end, the patriarch Dionysius went to the district of Cyrrhus. [353] The priests, deacons and people assembled in Cyrrhus, and when they learned that he did not prohibit them from pronouncing the phrase 'heavenly bread', went over to him. But Abraham anathematised them, and so they returned to schism.

The patriarch left Cyrrhus and went to Antioch, and then crossed into Mesopotamia and went down to Baghdad and obtained his diploma. He asked the Tagritians whether, as patriarch, he might make a detour to visit them and celebrate the feast with them, but the maphrian Basil wrote to say that it was not a good time for him to come to Tagrit, as the faithful were being oppressed by a harsh edict from their governors. He therefore turned aside from the road which led to Tagrit and Mosul, and instead followed the route along the Euphrates to Circesium, and remained for a while in the villages of Khabora, and in Nisibis, Dara and Kfartutha, the cities of Mesopotamia. He then went to salute the emir ʿOthman, and obtained [355] his permission to rebuild the splendid church in the monastery of Qenneshrin, which had burned down. He subjected to his authority the monks of the monastery of Eusebona in the province of Antioch, who had been adhering to Abraham. Then Abraham went to Callinicus to see ʿAbdallah ibn Tahir, and Mar Dionysius also came there. Many matters were discussed, and the emir ordered his deputy to go outside and ask the Christians who were standing at the entrance who their patriarch was. When the deputy went out and addressed the crowd which had gathered outside the entrance, they shouted: 'Abraham is not our patriarch! He is not even a Christian!' Then the emir glared angrily at Abraham and said: 'I see that you are a liar and an impostor!' He immediately ordered him to be stripped of his robe of office, and reproached him bitterly: [357] 'I never again want to hear you called patriarch! Go away, return to your solitude, and send your monks away.'

Thus Abraham and his supporters were defeated. But Satan did not allow them to go quietly. They sent Shemʿon, Abraham's brother, to Baghdad, and he took with him the diploma which Ali, the son of Alitaleb, the son-in-law of their Prophet, had given to the monastery of Gubba Barraya. When the followers of Ali saw the writing of their seniors, they went to the caliph and obtained a diploma for Shemʿon, who returned and assembled a crowd of monks. The matter was reported to the patriarch, who was then staying in Antioch, and he arose and came to Callinicus; then they all went together to see the emir ʿAbdallah. The emir, after studying Abraham's diploma, did not make an immediate decision, but sent his own envoy to Baghdad, who returned twenty days later with an edict from al-Maʾmun, which voided Abraham's diploma.

ܗܟܢ ܕܝܢ ܚܠܦܘܗܝ ܐܚܪܐ ܠܐܬܘܕܘܣܝܘܣ ܕܡܠܟܘܬܗܘܢ. ܘܐܒܪܗܡ ܟܕ ܚܙܐ ܕܝܢ ܡܢ ܫܒܩܗ ܐܬܒܪܙ. ܘܐܡܪ ܠܟܘ̈ܟܒܐ ܡܚܒ̈ܘܗܝ. ܚܙܘ ܡܢܐ ܥܒܕܘ ܐܦܝ̈ܟ. ܘܡܢ ܕܢܚܐ ܘܡܥܪܒܬܐ ܕܟܠܗ ܠܥܠܡܐ ܟܠܗ ܕܠܥܠܡܐ ܡܫܝܚܐ ܐܫܠܡܘ ܠܗܘܢ ܙܒܢܐ. ܐܠܐ ܗܘܐ ܡܠܝܟ ܐܢܐ ܠܟܘܢ ܒܡܠܟܘܬܐ ܕܐܠܗܐ. ܘܐܝܟܘ ܕܢܐܡܪ ܒܕܡܐ ܕܡܫܡܫܝܢ ܐܢܘܢ ܙܒܢܐ ܒܕܘܟܬܗ. ܘܠܐ ܬܬܟܠܘܢ ܠܗܠܝܢ. ܘܗܘܝܬܐ ܡܢ ܣܒܝܣܝܢ ܡܢܗܘܢ ܘܐܙܠܘ.

ܘܕܘܣܘܩ̈ ܦܛܪ̈ ܡܢ ܐܬܠܝܛܐ ܣܘܢܗܕܘܣ. ܐܡܠܠ ܥܠ ܡܪ̈ܘܫܬܐ [353] ܘܡܬܒܘܪܘܢ ܠܐܡܝܢܘ ܡܫ̈ܟܐ ܘܡܫܬ̈ܩܡ ܘܚܫܐ. ܘܟܕ ܡܠܟܘ ܕܠܐ ܟܠܐ ܕܢܬܡܪܘܚ ܠܥܒܕܐ ܡܠܐ ܠܐܦܝܗ ܠܥܠܡܐ. ܐܠܐ ܐܒܪܗܡ ܚܙܐ ܐܣܝܪ ܐܢܘܢ. ܘܗܟܢܐ ܡܬܪܡܣ ܠܚܫܠܡܘܬܗܘܢ.

ܦܛܪ̈ ܕܝܢ ܡܢ ܡܕܝܢܬܐ ܚܕܐ ܠܐܣܟܝܡܐ. ܘܟܕ ܐܬܐ ܐܢܐ ܠܚܒܠܐ ܢܘܩܝܢ. ܘܢܚܬ ܐܬܐ ܠܥܘܡܪܐ ܘܢܣܒ ܠܗ ܐܣܟܝܡܐ. ܘܟܕ ܐܬܚܫܒ ܠܗ ܕܐܬܐ ܗܘ ܕܐܬܐ ܦܛܪ̈ ܠܥܘܡܪܗܘܢ ܘܡܒܪܟ. ܒܐܡܪܬܐ ܡܣܪܝܐ ܥܠܝܗ ܗܘܐ ܠܗ ܕܠܗ ܘܨܠܐ ܗܘ ܕܐܬܐܘ ܠܟܠܐܬܪܐ ܒܗܢܐ. ܒܗܘ ܕܐܬܟܠܝ ܡܩ̈ܬܝܢ ܡܢ ܡܪܝܐ ܡܪܢܐ ܕܡܫܝ̈ܚܬܐ. ܘܡܠܟܘܬܐ ܥܡܗ ܠܦܘܪܣܐ ܕܟܠܗ ܠܐܬܟܢܫܘ ܘܡܘܪܒ. ܘܗܟܢ ܒܗܘ ܕܟܠ ܦܢܐ ܠܥܡܪܘܗܝ. ܘܢܦܩ ܠܥܘܡܪܐ ܕܐܢܫܘܬܐ ܘܠܚܕܝܕܝܢ ܘܠܒܪܐ ܘܡܦܢ̈ܝܬܐ ܡܕܝ̈ܢܬܐ ܕܥܡܗ ܢܘܩܝܢ. ܘܟܕ ܐܬܐ ܐܝܟ ܠܥܠܡܗ ܘܐܡܪܐ ܒܐܬܪܗ. ܘܢܣܒ [355] ܡܢܗ ܦܘܩܕܢܐ ܠܚܒܪܐ ܘܢܬܠ ܠܐܡܪܐ ܕܙܕܩܐ ܕܢܗܘܐ ܕܡܢ ܗܘܐ. ܘܡܚܕܐ ܐܬܐ ܠܕܝܪ̈ܝܐ ܕܥܘܡܪܐ ܘܐܣܟܝܡܐ ܕܥܘܡܪܐ ܘܐܬܚܙܝܐ ܕܢܦܩ ܗܘܘ ܠܐܒܪܗܡ.

ܗܝܕܝܢ ܐܬܠܐܒܪܗܡ ܥܠܐ ܐܡܪܐ ܚܕܝ ܠܟܠܗ ܒܪ ܛܘܒܐ ܠܥܠܡܬܘܗܘܢ ܘܐܬܐ ܐܦ ܡܪܝ ܘܡܫܝܚܘܬܗܘܢ. ܘܟܕ ܡܫܬܐܠܐ ܐܠܗܘܬܐ ܒܥܒܕܐ ܗܝܟ ܐܡܪܐ ܠܟܘܢ ܕܥܠܡ ܠܟܠܠ ܡܢ ܙܒܢܗ: ܘܗܘܝܘ ܥܠܬܗܘܢ ܠܥܡܝܩܘܬܐ ܕܡܫܝܚܝܢ ܠܟܪ. ܡܢ ܐܬܐ ܙܒܢܐ ܕܡܠܟܘܬܐ. ܘܟܕ ܢܦܩ ܘܐܙܠ ܠܠܟܦܬܐ ܕܡܫܝܚ ܗܘܘ ܠܟܠܠ ܐܘܪܚܐ ܡܢܗ. ܘܐܒܪܗܡ ܠܐ ܐܬܐ ܙܒܢܐ ܕܡܠܟ. ܐܦܠܐ ܒܪܫܝܬܐ ܗܘ. ܗܝܕܝܢ ܐܡܪܐ ܡܢ ܟܐܒܪܗܡ ܕܡܫܠܡܐ ܘܐܡܪ ܠܗ. ܚܙܐ ܐܢܐ ܕܥܒܪܐ ܕܠܐ ܘܡܬܚܫܒܐ ܐܠܗܝܟ. ܘܩܘܡ ܘܐܠܒܫܘܗܝ ܒܪܘܚܗ. ܘܥܕܢ ܠܗ ܘܐܡܪ [357] ܕܐܘܒ ܠܐ ܐܡܣܟ ܕܡܠܐܡܪܐ ܐܝܟ ܦܛܪ̈. ܐܠܐ ܕܠܐ ܐܬܐ ܘܗܘܘ ܠܢܦܩ. ܘܥܒܕ ܠܕܝܪ̈ܝܐ ܕܥܡܗ. ܘܗܘܝܬܐ ܐܬܠܐܒܪ ܐܒܪܗܡ ܘܕܥܡܗ. ܐܠܐ ܠܐ ܡܚܡ ܐܢܝ ܫܛܝܐ ܕܢܦܠܝ. ܗܕܪܘ ܥܡܪ ܠܡܕܝܢܝ ܐܚܘܗܝ ܘܐܒܪܗܡ ܠܥܘܡܪܐ. ܘܡܢܗ ܡܠܟܐ ܕܟܠܟ ܒܪ ܐܣܛܠܛܠ ܒܪ ܙܪܐ ܕܒܗܘܢ. ܕܡܢ ܗܘܐ ܠܕܝܪܐ ܕܥܘܡܪܐ ܒܪܝܐ. ܘܟܕ ܚܙܘ ܕܟܠܗ ܠܟܠ ܡܠܟܬܐ ܕܡܫܡܫܝܢ. ܠܟܘ ܥܠܐ ܡܠܟܘ ܘܐܦܫܘ ܠܗ ܫܚܠܦܗܘܢ. ܘܟܕ ܐܬܐ ܟܕ ܠܡܫܪܐ ܕܕܝܪ̈ܐ. ܘܐܬܐܘܕ ܡܕܒܪܐ ܠܫܘܦܪܐ ܟܕ ܗܘ ܟܕ ܐܬܚܙܝܐ. ܘܟܕ ܐܬܐ ܠܟܐܠܡܫܝܚܘܬܗܘܢ ܘܠܟܠ ܡܠܟܘܢ ܠܟܠܐ ܐܡܪܐ ܠܟܕܐܬܠܟܘ. ܘܐܡܪܐ ܟܕ ܚܙܐ ܠܫܡܫܝܢܘܗܝ ܘܐܒܪܗܡ. ܚܙܘ ܠܡܫܡܫܢܐ. ܘܡܕܪ ܕܡܠܠܐ ܠܥܒܕܐ. ܘܡܫܒܚܐ ܕܫܦܝܪ ܩܕܡܝܢ. ܐܬܐ ܡܠܟܐ ܕܡܠܟܘܗܝ ܕܡܫܠܡ ܠܫܡܝܢܘܗܝ ܘܐܒܪܗܡ.

Then he handed him over to the judgement of the patriarch, to be dealt with by him as he chose. The patriarch stripped him of his cowl and expelled him from the Church. Abraham returned to Cyrrhus, where he again stirred up trouble. When the emir heard of this, he arrested him and had him brought before him, chained like a bandit. He again had him stripped, while he and his courtiers looked on. Abraham blushed at this humiliation, and desisted from his wickedness.

[359] In the year 1136 of the Greeks [AD 825], when the emir ʿAbdallah went down into Egypt, his brother Muhammad destroyed all the new structures he found in the churches of Edessa. He also destroyed the church of the Forty Martyrs, the deacons' quarters and place of sacrifice of the great church, the western cubicles of the baptistery, the basilicas and the monastery of the Chalcedonian women. A mosque was built in a courtyard in front of the old church, in a place that used to be called Beth Shabta, where the elders used to rest after the morning office and discuss theological and philosophical topics. The patriarch therefore decided to go to Egypt. A tempest arose and stirred up the waters of the sea, and it was only with difficulty that he came safely to harbour in Tanis, a city which stands like an island in the lake formed by the shore of the Mediterranean Sea and the banks of the River Nile. The Christians of this city flocked to meet him, to the number of 30,000. He was also greeted by the patriarch Yaʿqob, the pope of Alexandria, whose bishops rejoiced and said that no patriarch of Antioch had been seen in Egypt since the time of Severus the Great. Then Mar Dionysius said: 'Then let us commemorate [361] the words spoken by the patriarch Athanasius the Camel Driver and the union which he established with Anastasius after the schism of Peter and Damian, and let us recognise that the recitations were unsound, because they were both deficient in their knowledge of scripture. Then the patriarch left and went to the camp of the Persians, and went in to see Tahir. Because the emir was very fond of him, he rebuked him for making a sea voyage and said: 'What on earth possessed you to sail to Egypt, when you could have written me a letter telling me what you wanted?' The patriarch prayed for his long life, was welcomed warmly, and told the emir of the ills that had been laid upon Edessa. Then the emir wrote his brother a letter in his own hand, reproaching him and ordering him not to harm or trouble the patriarch and not to destroy the churches. The patriarch also spoke up for the people of Tanis, who were complaining about the burdens they were forced to endure. Five dinars had been demanded from every man, whether he was rich or poor. The emir ordered that the rich should only have to pay 48 *zuze*, the middling sort 24 *zuze*, and the poor only 12 *zuze*.

ܘܐܬܟܬܫܘ ܛܘܒ ܠܐܝ̈ܕܘܗܝ ܕܦܛܪ̈ܝܪܟܐ ܕܢܬܦܣܩ ܒܗ ܒܝܘܡܗ. ܦܛܪܝܪ̄ ܕܝܢ ܡܢ ܢܦܩ ܒܥܘܡܠܗ
ܣܓܝܐܘ. ܗܘ ܕܝܢ ܐܦܠܐ ܠܡܣܪܘܗ ܗܘܐ ܒܗ ܡܝܬܗ. ܘܡܟܝܠ ܐܡܝܪܐ ܘܠܐܒ ܫܕܪ ܐܠܝܗܘ ܒܗ
ܐܡܝܪ ܐܝܟ ܠܡܦܛܪܐ ܘܡܠܟܗ ܠܐܣܘܐ ܡܕܡ ܐܡܝܪܐ ܘܡܫܪܝܐ ܕܢܦܩܘܢ ܗܘܘ ܠܗ ܒܒܪ ܢܫܘܐ
ܘܢܦܠܐ ܡܢ ܒܝܬܗ.
[359] ܘܒܬܪ ܐܠܦܐ ܕܫܢܝܐ ܒܝ ܐܡܝܪܐ ܒܒܝ ܠܠܟܘ ܚܝܠ ܠܡܪܕܝܢ. ܘܡܫܚܢ ܐܚܘܗܝ ܐܡܝܪ̈ܐ
ܟܠ ܚܝܠܐ ܚܕܬܐ ܘܐܟܣܝ ܒܟܪ̈ܝܬܐ ܘܐܘܪܗܝ. ܒܗܪ ܒܒܝܬܐ ܘܐܘܪܒܝܢ ܡܘܙܐ. ܘܥܒܕܬܡܘܫܝܢ. ܘܒܬܪ
ܓܢܐ ܕܒܝܬܐ ܙܒܢܬܐ. ܘܠܐܝܪܘܢܐ ܓܢܒܐ ܕܒܬܪ ܡܫܬܘܕܝܬܐ. ܘܒܬܪܡܫܬܟܢܬܐ. ܘܡܒܝܪܐ ܕܝܢܐ
ܕܡܫܝܪܘܬܐ. ܘܒܗ ܡܫܟܢܐ ܒܓܠܝܢܐܦܘܠܝܣ ܘܡܕܡ ܕܒܝܬܐ ܒܠܡܫܬܐ. ܕܗܠܝܢ ܕܡܬܡܢܝܢ ܗܘܐ
ܒܬܪ ܥܒܬܐ. ܕܒܗ ܡܠܟܝܢ ܗܘܐ ܙܕܩܐ ܒܬܘܠܡܫܬܬܐ ܕܝܘܢܝܐ. ܒܝ ܡܬܟܢܝܢ ܒܦܪ̈ܘܛܐ ܒܕܝܪ̈ܐ
ܘܡܬܟܢ̈ܫܬܐ. ܘܗܘܝܐ ܒܬܪܬܐ ܚܕܘ ܦܛܪ̈ܝܪܟܐ ܠܐܝܓܢܛܝܘܣ ܥܠ ܡܫܐ. ܘܩܡܘ ܒܬܪܗܘܢ ܡܦܩ̈ܘܠܐ
ܘܪܡܘ ܓܒܬܪܗܘܢ ܕܢܫܐ ܘܡܫܡܫܝܢ ܐܬܬܘܒ ܠܫܢܝܐ ܕܐܬܚܫܒ ܡܕܝܢܬܐ. ܗܘ ܕܐܝܟ ܓܪܘܬܐ ܗܘ
ܓܘܡܫܬܐ ܕܡܢ ܡܩ̈ܠܬܗܘܢ ܕܢܦܠܘܢ ܢܘܪܐ. ܘܡܢ ܡܫܐ ܙܒܢܐ ܐܘܪܚܐ ܡܠܘܟܐ. ܘܢܩܡܘ ܠܐܘܪܒܗ
ܒܪ̈ܫܢܝܐ ܕܒܗ. ܗܘܝ ܕܐܬܟܠܐ ܙܒܢܝ ܠܡܘܪܒܐ ܗܘܝܢ ܗܘܘ. ܘܐܬܐ ܠܒܐܬܗ ܐܡܪ: ܡܫܡܫ ܦܛܪܝܪ̄
ܦܩܐ ܘܐܬܟܫܝܪܘܬܐ ܘܐܦܝ̈ܩܘ ܒܗ ܚܝܢ ܘܐܡܪܝܢ ܕܡܢ ܪܫܐ ܕܡܪܝ ܗܘܡܪܐ ܙܒܐ. ܠܐ ܠܐܘܒ ܐܬܚܝܝ
ܦܛܪܝܪ̄ ܘܐܬܩܘܒܠܐ ܒܡܪܕܝܢ. ܐܡܪ ܕܝܢ ܡܪܝ ܕܡܫܝܚܘ̈ܬܐ. ܕܗܢܝܢ ܐܘܕܥ ܠܗܘܢ [361] ܒܟܠ
ܡܠܟܘܬܗ ܘܐܬܐܚܬ ܦܛܪܝܪ̄ ܘܐܬܡܪܝ ܓܒܠܐ. ܘܡܢܗܘܬܐ ܕܒܬܪ ܒܗܡ ܐܚܘܗܝ. ܒܟܪ ܫܢܬܐ ܕܦܠܛܪܐ
ܘܙܘܥܬܐ. ܘܐܬܟܠܘܕܝܢ ܕܡܢ ܗܘ ܕܠܐ ܒܦܛܠܐ ܠܗܘܢ ܟܠ ܢܒܠܬܐ ܕܒܠܟܐ ܠܐܫܝܠܘ ܠܐܘܢܐ
ܠܒܠܐܘܗܝ. ܘܡܢ ܠܐܡ ܐܦܠܐ ܦܛܪܝܪ̄ ܘܡܫܒܚ ܠܡܫܪܝܬܐ ܕܦܪ̈ܫܢܐ ܘܟܠܐ ܠܒܠܐ ܐܡܝܪܐ ܛܝܡܪ.
ܘܡܛܠ ܕܚܫܝܢ ܡܫܪ ܗܘܐ ܒܟܠܗܘܢ ܘܐܡܝܪܐ ܕܒܝܬܗ ܒܠܠ ܪܘܒܐ ܕܒܫܢܐ. ܘܐܡܪ ܡܫܐ ܠܟܠܢܝܢ
ܕܐܬܐ ܠܡܪܕܝܢ. ܒܝ ܡܕܝܢܐ ܗܘܐ ܕܒܝܬ ܠܓܢܒܐ ܠܐܡܘܪܝܢ ܡܕܡ ܕܒܠܐ ܐܝܠ. ܦܛܪܝܪ̄ ܕܝܢ ܙܟܝ
ܒܟܠܗܘܢ ܘܡܒܠܠ ܛܒܘܬܗ. ܘܐܘܕܝܗ ܒܫܡܬܐ ܘܐܬܟܠܝܐ ܒܐܘܪܗܝ. ܘܡܠܟ ܒܒܢܝܐ ܐܝܬܝܗܘܢ ܙܒܢܝܐ
ܠܐܚܘܗܝ. ܘܡܡܢ ܘܠܐ ܢܦܪ ܐܘ ܢܫܘܡ ܠܦܛܪ̄. ܘܢܒܠܐ ܠܐܦܗ ܡܢ ܒܝܬܐ. ܘܐܦ ܡܛܠ ܠܐܝܬܝܗܝ
ܕܓܠܝܗ ܡܢ ܡܘܬܢܐ ܕܓܝܠܬܐ ܐܦܝܣ ܦܛܪܝܪ. ܡܫܡܠ ܓܒܪ ܕܝܬܐ ܢܫܒܢ ܗܘܘ ܡܢ ܟܠ ܙܒܢܐ ܠܝ
ܠܡܪܐ ܘܠܝ ܡܫܟܝܢܐ. ܘܡܡܢ ܐܡܝܪܐ ܕܡܢ ܠܡܪ̈ܝܐ ܐܘܪܒܝܢ ܘܐܡܝܢܐ ܙܘܙܐ ܢܫܒܘܢ. ܘܡܢ ܡܕܝܢ̈ܬܐ
ܒܡܪܢ ܘܐܘܪܒܐ. ܘܡܢ ܡܫܟܢܐ ܠܐܘܪܒܢܪ.

The metropolitan Theodosius of Edessa, the patriarch's brother, went with him to Egypt at this time to air [363] the complaints of his flock. This Theodosius translated a book of the poems of Gregory Theologus from Greek into Syriac. The monk Anton Rhetor mentions him in the fifth and final oration of the *Rhetoric* which he dedicated to John Philoponus, where he praises him for his skill in several languages. Anton, a monk of Tagrit, flourished in the days of Dionysius of Tel Mahre, as the teachers and greybeards of our time have recorded, and I am surprised that so distinguished a man was overlooked by the patriarch and is not mentioned in his work.

After the satisfactory conclusion of his mission, the patriarch returned to Syria for a short rest, but he still had to suffer many troubles for the Church. Philoxenus of Nisibis made a number of disgraceful accusations against the patriarch, which were reported by the distinguished and excellent archdeacon Nonnus, and was deposed by a synod of forty bishops who met in Rishʿaina. He fled to the people of Cyrrhus, and after taking with him Abiram and his associates, who had entrusted [365] the weekly offices to this Philoxenus at Gubrin in the days of Quriaqos, he brought them to the church of Nisibis, which was thereafter split into two parts.

At this time there arose a dissension among the Jews of the so-called 'Dispersion', because the people of Tiberias had appointed a certain David, a Daniel of Babylon from the sect of the Ananites who profane the Sabbath and worship on Wednesdays instead. Their case was referred to the judgement of al-Maʾmun. He ordered that, provided that at least ten men of any religion, whether Jews, Christians or Zoroastrians, decided to appoint a leader, nobody should stop them.

The patriarch had to go down to Baghdad to deal with this case. Before he met the caliph, the people of Baghdad denounced their bishop Laʿzar to him. The patriarch wanted to defer the case until he returned to Tagrit, so that our people should not become a laughing stock in the eyes of outsiders, but the people of Baghdad refused to agree. They assembled their accusations against the bishop and forced the patriarch [367] to depose him. As a result the church of Baghdad was also split down the middle, and the dispute was even referred to the caliph. The supporters of Laʿzar blamed all the fuss on the patriarch, but al-Maʾmun, a wise man, refused to trouble the patriarch, as he had come to salute him from a far-off region, bearing gifts. A little later the patriarch was granted a personal audience with the caliph, without his attendant bishops. The caliph allowed him to approach him while he was riding his horse and walking in his garden. He took the patriarch by the right hand and said: 'How are you, then? How are things with you?' The patriarch prayed for his long life, then started to talk about the Laʿzar business. Although Laʿzar had been legally judged, condemned and deposed, he had dared to say: 'We have been given an edict that says that any ten of us can get together and appoint a leader.' The caliph replied: 'We issued that decree primarily about the Jews. We certainly did not intend to force a leader upon you.' The patriarch said: 'Your Sapience knows well that when our fathers handed over many of their cities to you, a pact and covenant was made between us that our laws would not be changed to our disadvantage. It is obvious that a law cannot be preserved without a lawgiver.

ܐܦ ܠܐܬܘܕܘܣܝܘܣ ܡܝܛܪ̄ܦ ܕܐܘܪܗܝ. ܘܐܬܠܘܗܝ ܐܝܟ ܦܓܪܐ ܕܝܠܗ ܕܦܛܪ̄ܝ ܚܕܘܗ ܟܠܠ ܠܡܪܘܡ
ܒܗܕܐ ܙܒܢܬܐ ܕܒܟܝܢ [363] ܡܛܠ ܡܪܥܝܬܗ. ܘܗܘ ܗܘܐ ܠܐܬܘܕܘܣܝ̄ ܐܒܪ ܠܟܠܗܠܐ ܕܡܣܩܦܠܬܐ
ܘܐܬܟܠܒܘܣ ܡܢ ܚܝܠܐ ܠܫܘܪܝܐ. ܘܟܠܗ ܠܘܬ ܡܕܡ ܐܝܟܢ ܕܚܢܐ ܪܝܫ ܒܡܐܡܪܐ ܐ̱ܚܪܢܐ
ܐܘܟܝܠ ܡܫܡܫܐ ܕܟܠܒܗ ܪܘܡܝܢܐ ܘܦܠܘܦܘܢܘܣ ܕܒܦܠܡܘܬܐ ܕܟܡܢܐ ܡܫܝܚ ܗܘܐ ܕܢܬܠܒܘ
ܡܪܐ ܠܗ. ܘܡܢ ܗܘܝܐ ܚܕܒܐ ܕܒܢܩܒܠܗ ܕܡܪܝ ܕܝܘܢܘܣܝܘܣ ܦܛܪ̄ܝ ܠܐܢܛܝܘܟܝܐ. ܐܠܐ̄ ܗܘܐ ܗܘ
ܐܝܟܢ ܕܢܐ ܠܐܓܪܢܛܝܐ. ܐܝܟ ܕܐܡܠܟܘ ܠܝ ܡܠܦܢܐ ܘܫܦܝܐ ܕܪܒܢ. ܐܠܐ ܡܠܘܡܪܐ ܡܢܗ ܗܘ
ܙܒܢܐ. ܕܐܡܢܐ ܐܬܐܬܘܝ ܡܢܗ ܕܦܛܪ̄ܝ. ܓܒܪܐ ܕܐܝܟ ܗܘܐ ܡܡܠܪܐ ܘܠܐ ܒܗܘܕ ܒܡܟܠܒܘܬܗ.
ܦܛܪ̄ܝ ܕܝܢ ܟܕ ܐܬܡܫܟܢ ܡܣܒܪܢܗ ܐܝܟ ܪܓܠܗ ܘܗܘܦ ܐܬܐ ܠܡܣܘܪܐ ܐܘܡܢ ܕܢܬܐܚܕ
ܡܟܠܠ. ܠܐ ܐܡܪ ܡܢ ܗܪ ܕܢܬܐܡܪܒ ܒܫܩܐ ܕܢܣܒ ܒܝܬܐ. ܦܢܬܘܡܣܝܘܣ ܕܪܚܝܡ ܒܪ ܡܛܠ
ܡܘܬܒܐ ܕܚܬܐ ܘܐܬܐܡܪܘ ܠܗ ܒܠܘܗܝ ܡܢ ܢܝܐ ܐܘܡܢܝܡܘܢ ܓܒܪܐ ܡܡܠܪܐ ܘܛܟܣܐ.
ܘܒܡܘܣܝܐܘܣ ܕܐܘܒܕܢ ܐܦܝ̈ܩ ܕܐܬܦܢܝܘ ܒܪܡܫܝܐ ܐܬܡܠܪܘܣ. ܐܪܠ ܒܘܐ ܡܬܘܡܛܝܐ. ܘܟܠܢ
ܠܐܦܪܝܡ ܘܡܟܪܘܗܝ. ܗܢܘܢ ܕܠܗ ܠܦܢܬܘܡܣܝܐ ܡܡܝ̈ܬܐ ܗܘ̈ܝ [365] ܡܟܪ̈ܘܗܝ ܟܠܘܒܪܝܡ
ܒܢܘ̈ܡܘ ܡܘܪܡܘܣ ܘܐܬܠܝ ܐܢܘܢ ܠܒܝܬܐ ܕܪܚܝܡ. ܘܡܢ ܗܘܝܐ ܡܬܦܠܓܐ ܠܬܪܬܝܢ ܦ̈ܠܓܘܢ.
ܘܒܗ ܒܪܒܐ ܢܦܠܬ ܦܠܓܘܬܐ ܒܝܢܬ ܡܬܪܐ ܡܛܠ ܪܡܣ ܓܒܘܬܐ. ܒܪ ܛܒܥܬܐ ܐܡܝܢܘ ܠܐܝܬ
ܕܡܢܗ ܘܡܢ: ܘܒܒܠܒܠܬܐ ܕܢܬܐܠܠ ܡܢ ܗܘܪܡܣ ܕܚܝܬܐ ܗܢܘܢ ܕܟܡܟܠܐ ܡܣܟܡ. ܘܟܠܗܘܡ
ܐܪܒܥܐ ܒܡܒܥܐ ܢܛܪܝܢ. ܘܡܢ ܡܛܠ ܕܚܙܘܢ ܠܟܪܡ ܡܐܡܘܢ. ܦܡܢ ܕܐܦ ܡܬܐܡܝܢ ܒܫܪܐ ܓܒܪ̈ܐ. ܡܢ
ܠܐܘܪܚܐ ܐܚܪܐ ܕܗܘ. ܘܟܒܢ ܕܢܡܡܘܢ ܠܗܘܢ ܢܦܩܐ ܡܩܘܪܐ. ܢܗܘܘܢ ܐܘ ܒܪܢܫܘܬܐ ܐܘ ܡܓܪ̈ܡܐ ܠܒܠܠ
ܘܡܟܘܡ ܠܗܘܢ.
ܘܒܗܘܐ ܒܟܠܗ ܚܠܦ ܗܘ ܦܛܪܝܪܟܐ ܠܟܢܫܐ. ܘܡܢܡ ܕܢܟܢܫ ܒܟܠܗܘܢ. ܘܡܠܟ ܓܪܝܪܐ ܥܠ
ܠܡܪܘ ܐܦܝ̈ܩ ܕܠܗܘܢ. ܘܡܢ ܡܠܬܐ ܗܘܐ ܦܛܪ̄ܝ ܠܡܪܒܐ. ܒܪܡܐ ܕܐܬܐܠ ܠܐܬܓܪܫܬ. ܘܠܐ
ܢܠܟܘܢ ܗܘܐ ܒܡܢ ܚܝܠ ܒܡܫܩܐ ܢܘܒܪܐ ܠܐ ܡܫܪܒܘ ܓܪܝܪܐ. ܐܠܐ ܡܪܘ ܒܠܗܘܢ ܘܐܦܝ̈ܩ
ܘܐܝܬܝܗܘܢ. ܘܐܬܪܘܗܝ ܠܦܛܪ̄ ܠ[367] ܘܡܠܘܡܘܗ. ܗܡܝܢ ܠܐܬܦܠܓ ܒܝܬܐ ܕܓܒܪܐ ܗܘܝܐ
ܠܡܬܪܐܡ ܦܠܓ̈ܘܬܐ. ܘܡܛܠ ܡܘܡܪܢܐ ܒܪܡܐ ܠܟܠܗܘܢ. ܘܟܠܟܠܗ ܓܒܘܫܝܐ ܟܠܗܘܢ ܕܦܛܪ̄ܝ
ܐܫܟܚܘܗܝ ܒܢܝ ܓܒܗ ܕܟܪܘܪ. ܐܠܐ ܡܠܐܡܘܢ ܡܛܠ ܕܡܫܝܚܐ ܗܘܐ. ܠܐ ܙܒܢܐ ܕܢܒܥܐ ܠܓܒܪܐ ܪܡܐ
ܘܡܢ ܐܬܪܘܬܐ ܪܡܝܢܐ ܐܬܐ ܠܟܢܫܐ ܕܒܝܬܐ. ܘܟܠܪ ܙܒܢܐ ܡܢ ܐܬܟܢܫ ܠܗ ܠܦܛܪ̄ܝ ܕܢܗܘܐ.
ܠܗ ܒܟܠܗܘܢ ܡܛܠ ܡܢ ܐܦܝ̈ܩ ܕܡܢܗ ܐܟܫ ܕܢܫܪܒ ܠܗ. ܒܪ ܪܡܒ ܡܫܝܚܐ ܘܡܬܛܠ
ܒܪܘܡܐ. ܘܡܢ ܐܘܡܢ ܠܗ ܡܫܝܚܐ ܥܠܘܗܝ ܘܡܢܐ ܘܟܢ. ܘܐܡܝܢܐ ܐܢܐ ܠܗܘܢ ܕܟܠܝܢ. ܦܛܪ̄ܝ
ܕܝܢ ܒܬܪ ܙܒ̈ܢܬܐ ܡܢܗ ܘܐܘܦܠܘܣܝܣ ܕܟܪܘܪ ܒܝܢ ܡܘܪܐ ܠܡܒܠܬܗ. ܕܟܡ ܒܪ ܐܬܐܪܡ ܢܡܘܡܠܐ
ܘܐܬܐܡܪ ܘܐܬܠܪܘܗܝ. ܡܟܡܢ ܘܐܡܢ. ܕܟܢ ܦܘܡܢܐ ܢܫܡ ܠܝ. ܘܡܢ ܟܫܪܐ ܡܢ ܢܗܘܐ. ܡܟܠܦ ܠܝ
ܠܡܡܡܘ ܪܡܐ. ܘܡܟܠܗ ܦܢܝ. ܕܗܝܐ ܦܘܡܢܐ ܥܠ ܗܪܡܐ ܠܦܘܡܢ ܢܫܡ ܡܢܝ. ܡܛܠ ܕܠܗ
ܡܬܪܐܠ ܠܗܘܢ ܒܟܢ ܕܢܡܡ ܠܗܘܢ ܪܡܝܘܬܐ. ܦܛܪ̄ܝ ܐܡܪ. ܕܐܦ ܡܡܫܐ ܡܫܡܠܝܢ. ܘܡܩܪܝܐ
ܘܡܫܬܐ ܐܢܐ ܒܢܠ ܠܝ ܘܟܠܗܘܢ. ܒܪ ܐܬܡܟܘ ܠܗܘܢ ܐܒܘܗܝ ܡܠܓܐ ܕܡܕܝܢܬܐ. ܘܠܐ ܐܬܚܠܦܘܢ
ܒܠܝܢ ܢܡܘܡܝܢ. ܘܓܒܠܐ ܕܢܡܘܡܐ ܒܠܒܢ ܪܡܫ ܢܡܘܡܐ ܠܐ ܡܬܐܡܪ.

[369] So one of our laws is that our Church should have one patriarch.' After a long discussion, the caliph said: 'You Christians really do stir up a lot of trouble for us, especially you Jacobites. I've had enough for today. Off you go, and come back another day.'

Ten days later the patriarch spoke to Laʿzar of Marde, who approached the caliph and reminded him of his promise. Al-Maʾmun said: 'Tell him he can come tomorrow morning.' He also invited his lawyers, so that they were all on hand. The caliph asked them: 'What do you think? Should we strengthen the Christian bishops as much as we can?' They replied: 'No, we should not. We should merely refrain from forcing them to change their religion and their customs, so long as they acknowledge that they are our lawful subjects and appreciate the peace which they enjoy through our rule.' The lawyers were sent away, and the patriarch then said to the caliph: 'Your fathers of pious memory awarded the patriarchate to me, and gave me a diploma, which you too gave me. So a new law should not be enacted against us.' The caliph asked: 'Why do you Christians give us more trouble over this law than the other religions?' [371] The patriarch replied: 'They murmur too. Besides, the power of the Zoroastrians and the Jews is temporal only, and passes by hereditary succession, but ours is a spiritual power, and teaches us to be pious. The reach of their power can be calculated in gold, whereas ours touches our very faith. This is shown by the fact that we do not punish offenders with blows, or with death, or by confiscating their property. If the offender is a bishop or a priest, we remove him from his rank; while if he is a layman, we expel him from the Church.' The caliph replied: 'We do not prohibit you from deposing an offender from his rank and dignity. Nor do we judge whether it is right for you to expel him from the Church and prevent him from praying; though in our view, those who sin have the most reason to pray, and to seek forgiveness from God for their transgressions.' Then the caliph gave the following order to the judge Isaac: 'Look into this, and if Laʿzar belongs to the Christian confession which is subject to this patriarch, deal with him as the patriarch commands.' So the patriarch left al-Maʾmun, praised by the lawyers for his stubbornness of spirit. These things happened in March 1140 [AD 829].

In October or November in the year 1141 [AD 829] he consecrated a bishop for Baghdad in place of Laʿzar. Then he went to Tagrit, and from there to Mosul. In consequence of the death of the maphrian Basil in the monastery of ʿAniqa outside Balad, [373] he consecrated in his place Daniel, from the monastery of Birqum. In December he returned to Syria.

[369] ܘܟܕ ܡܢ ܢܦܘܩܬܐ ܕܝܠܗ ܗܘ ܙܒܢܝܐ ܕܒܐܝܬܐ ܐܬܝܗ. ܘܟܠܗ ܡܫܒܚܬܐ ܐܡܪ ܠܟܠܗܘܢ:
ܕܫܡܥܝܢ ܡܠܬܝ ܐܠܗܝ ܠܝ ܐܘ̄ ܒܢ̈ܝܢܫܐ ܘܡܠܬܐ ܐܠܗܝ ܡܬܩܒܠܐ. ܐܠܐ ܐܬܐܡܪ ܗܘܝܢ
ܘܡܠܘܟܐ ܐ̱ܢܫܐ ܗܘܝܬ. ܘܟܠܗ ܒܟܠܐ ܢܩܦܝܢ ܐܡܪ ܦܛܪܘܣ ܠܟܠܗܘܢ ܡܢܘܝܐ. ܕܡܢܗ ܡܟܠܗܘܢ.
ܘܡܢܗ ܟܠ ܥܘܕܪܢܗ. ܘܐܡܪ ܡܠܦܢܐ ܕܟܪܘܙܘ ܕܡܘܬܐ ܢܬܬ. ܘܙܕܩ ܠܘܬ ܠܡܠܟܐ ܢܦܫܬܐ
ܕܡܠܝܢ. ܘܐܬܚܙܝ ܟܠܗܘܢ. ܘܡܬܠܐܡܢ ܟܠܗܘܢ ܘܐܡܪ. ܕܗܝܕܝܢ ܠܗܘܢ ܡܠܟܐ ܠܟܘܢ. ܣܓܝܐܐ
ܕܢܦܫ ܡܢ ܒܪ̈ܢܫܐ ܡܠܟܘܬܐ ܫܡܝܐ ܕܗܠܝܢ ܗܘ ܡܬܟܠܬܐ. ܘܗܢܘܢ ܩܢܘ ܕܠܐ ܢܣܒܝܢ ܐܠܐ
ܟܠܗܘܢ ܕܠܐ ܢܐܬܘܢ ܐܢܘܢ ܒܡܬܪܐ ܕܢܦܫܬܗܘܢ ܠܐܘܪܚܬܗܘܢ ܘܟܒܝܪ̈ܬܗܘܢ. ܟܕ ܢܛܪ ܡܩܪܒܐ ܡܘܥܒܪܐ
ܘܡܬܠܐܡܢܐ ܠܝ ܠܟܠܗܘܢ. ܘܡܠܟܝܢ ܒܥܠܡܐ ܟܕ ܡܬܟܫܦܝܢ ܒܥܢܝܐ. ܗܘ ܕܒܢܝܐ ܕܝܠܗ ܒܫܡܢ.
ܦܛܪܘܣ ܕܝܢ ܟܕ ܫܡܥ ܐܢܘܢ: ܠܘܬܗ ܕܟܠܗܘܢ ܒܥܕܬܐ ܠܡܠܟܬܗ ܘܐܡܪ. ܕܐܝܟܢܐ ܫܒܩܬܐ. ܙܕܩ ܠܝ
ܙܡܝܢܬ. ܘܫܒܩܬܗܘܢ ܗܘܝܘ ܠܝ. ܘܐܦ ܐܢܐ ܗܘܝܬ ܗܘܝܘ ܠܟ. ܘܗܘܐ ܠܐ ܢܬܚܙܐ ܒܝ ܢܦܫܬܐ
ܚܕܬܐ. ܘܟܠܗܘܢ ܥܠܝܗ ܕܡܬܠܡܕܐ ܐܠܗܝ ܒܪ̈ܢܫܐ ܢܐܡܪ ܡܢ ܟܠ ܕܒܬܪ ܡܬܟܫܦܝܢ ܐܠܗܝ
ܒܫܘܒܚܐ ܗܘܐ. [371] ܘܦܛܪܘܣ ܩܡ. ܕܐܦ ܗܘܝ ܡܬܟܫܦܝܢ. ܒܗܿ ܗܝ ܕܙܡܝܢܘܬܐ ܕܡܫܝ̈ܚܐ
ܘܕܘܪ̈ܫܐ ܒܡܫܡܫܢܘܬܐ ܗܝ. ܘܒܪܫܝܬܐ ܡܬܐܡܢܐ ܠܗܘܢ. ܘܕܟܠ ܙܘܥܝܬܐ ܕܟܠ ܕܝܠܗ ܠܟܠܗܘܢ
ܡܫܝܚܐ. ܘܫܘܡܠܝܐ ܒܗ ܒܕܘܟܬܐ ܩܠܝܠ. ܐܠܐ ܕܒܗ ܒܗܘܢܝܢܐ ܒܫܘܩ. ܘܟܕܢܐ ܗܘܐ ܡܢ ܗܝ ܕܡܫܝܚ
ܒܪܝܬܐ ܟܠ ܡܩܪܒܬܐ. ܠܗ ܡܫܘܬܐ ܘܡܛܠܐ ܘܫܘܪܝ ܢܦܫܐ ܒܙܘܥ. ܐܠܐ ܐܢ ܐܦܫܪ ܐܘ ܡܟܝ
ܐܠܗܐ ܡܢ ܕܙܒܢܗ ܚܕܝܢ. ܘܐܢ ܒܟܝܢܐ ܗܘ ܡܢ ܒܪܬܐ ܛܘܒܝܢ. ܘܟܠܗܘܢ ܦܩܕ. ܕܗܘ ܡܢ ܕܙܒܢܐ
ܘܐܡܪܐ ܚܙܝ ܐܠܗܝ ܘܕܫܡܥ ܠܗܘ ܕܢܗܘܐ ܠܐ ܟܠܡ ܠܟܘܢ. ܐܢ ܕܐܬܛܪܕ ܡܢ ܒܪܬܐ ܘܐܦܠܬܝ ܡܢ
ܙܟܘܬܐ ܠܐ ܡܬܦܪܕܝܢ ܠܟܘܢ. ܠܒܢܝܐ ܓܒܪ ܡܠܟܘܬܐ ܘܠܐ ܠܗ ܠܡܬܒܥܗ. ܘܠܡܥܕܒܐ ܡܢ ܟܠܗܘܢ
ܡܥܒܕܝܢ ܡܦܠܬܗ. ܘܦܩܕ ܟܠܗܘܢ ܠܐܡܣܘܗ ܐ̱ܢܫ ܕܝܠܐ. ܕܚܙܐ ܐܢ ܠܟܘܪ ܡܩܒܠܐ ܗܘ ܕܦܛܪܘܣ
ܒܠܘܕܝܬܗ ܓܡܝܪ ܒܗ ܦܘܩܕܢܗ. ܘܗܟܢܐ ܢܦܩ ܦܛܪܘܣ ܡܢ ܟܢܫܐ ܡܐܡܢ ܟܕ ܡܬܐܡܢ ܡܢ
ܦܩܘܕܐ ܟܠ ܠܟܝܢܬܗ. ܗܠܝܢ ܗܟܝܠ ܒܐܪܙ ܕܝܠܗ ܐܡܪ̄.
ܘܟܬܒܝܢ ܕܝܠܗ ܐܡܪ̈ܐ ܐܚܪܢ ܐܦܝ̈ܩ ܠܟܦܪܐ ܒܪܘܚܗ ܠܟܘܪ. ܘܐܬܡܠܟ ܠܐܬܪܥܝܗ. ܘܡܢ
ܠܐܡ ܠܗܘܦܠ. ܘܡܢܗ ܒܐܡܝܢ ܡܦܪܝܫܐ ܒܪܝܐ ܕܒܢܬܐ ܕܟܢ ܡܢ ܟܠܒ. [373] ܘܐܫܪܝ
ܒܪܘܚܗ ܠܒܝܬܗ ܡܢ ܕܝܪܐ ܕܒܢܝܗܘܢ. ܘܗܘ ܐܫܟܚ ܠܫܘܪܐ ܒܥܘܗܝ ܩܕܝܫ.

In the same year the caliph al-Maʾmun came to Kaishum. The patriarch went out to greet him, but missed him because the caliph suddenly went to Damascus. The patriarch therefore went after him. There they were received in state by Laʿzar of Marde, who gave him robes of honour. The caliph ordered the patriarch to accompany him on a journey to Egypt, to send him as an envoy to the Byamite Christians who lived in upper Egypt, to recall them from their rebellion. Although our patriarch set out with the patriarch Joseph of Egypt to reconcile them, the military prefect Afshin did not want peace, but burned their houses, vines and gardens, killed many of them, and brought the rest in chains by ship to Antioch and from there to Baghdad. Many of them died during the journey. The patriarch returned to al-Maʾmun and denounced the attack on the Byamites. The caliph allowed him to speak his mind, and then set off for Damascus.

[375] The patriarch made the following observations on Pope Joseph and the Egyptian bishops: 'I found a people that was chaste, sincere, humble and rich in the love of God, and was treated with such honour that during my stay among them they accorded to me every mark of respect that they give their own pope in his own dominions. But I also noticed some customs that were unworthy of their virtue. The study of the Holy Scriptures is at a low ebb among them. The monks in particular lack this knowledge, and those who aspire to holy orders care nothing for acquiring knowledge and wisdom, but only for amassing money; for nobody can attain the highest ecclesiastical office without laying out 200 or 300 darics. When I rebuked them for this, the pope replied by way of explanation that this violation of the law had acquired the force of habit. I also rebuked them for not baptizing male children before the fortieth day and female children before the thirtieth. As a result many children die before being baptized.'

[377] Mar Dionysius added: 'We saw there the obelisks of Heliopolis, a city of the realm of Egypt whose priest was Potiphar, Joseph's father-in-law. Each obelisk is made of a single block of stone, sixty cubits high and six cubits wide and deep, and they are made not of soft stone but of a kind of hard marble. By comparison, the columns of Heliopolis and Baʿalbek are only forty cubits high. They have topped them off with capstones of white bronze like soldiers' helmets, each of which weighs more than a thousand *litrae*. None of the avaricious Arabs has been able to climb them and strip off the bronze, as they bore off the bronze from the Colossus on the island of Rhodes, which these same Arabs overturned and smashed, and carried off three [379] thousand loads. The prophet Jeremiah prophesied of Christ that he would smash the columns of the house of the sun, and perhaps he used the word "smash" to refer to the destruction of their religion, since they will not be broken in any other way.'

The patriarch added: 'We also saw the Egyptian pyramids, which are mentioned by Gregory Theologus in his poems. They are not the granaries of Joseph, as some people have thought, but marvellous buildings that lie above the tombs of ancient kings. They are heavy and solid, not hollow and light. We saw that an opening had been made in the side of one of them, around 50 cubits deep. We found that they were made from cut stones placed one above another.

ܘܒܗ ܒܫܢܬܐ ܐܬܐ ܡܠܟܗ ܡܐܟܣ ܠܩܣܛܘܢ. ܘܐܙܠ ܩܣܛ̈ ܕܝܣܢܘܗܝ. ܘܠܐ ܐܬܡܨܝ ܡܛܠ
ܕܒܩܘܪܘܒܐ ܐܡܣܠ ܠܓܪܡܢܩܝܐ. ܘܐܙܠ ܥܡܗ ܐܦ ܗܘ ܩܣܛ̈. ܘܐܡܪ ܠܐܒܘܗܝ ܠܡܪܕ ܡܕܝܢܬܐ
ܐܬܡܠܟܘ ܐܚܪ̈ܐ ܐܘܟܝܢ ܥܡܗܝܢ ܕܐܘܒܠ ܠܗ. ܘܩܡ ܡܠܟܐ ܠܩܣܛ̈ ܕܢܐܙܠ ܥܡܗ ܠܡܪܕܝܢ
ܕܢܣܪܘܗܝ ܐܝܟ ܕܐ ܠܒܝܬ ܒܝܬ ܥܒܕܝܗܐ ܕܒܐܬܪܐ ܐܡܟܢܐ ܘܐܣܛܪܛܝܓܘܣ. ܐܡܟܢ ܕܐܦܩܘܗܝ
ܡܢ ܡܪܘܕܘܬܐ. ܘܟܕ ܐܙܠ ܩܣܛ̈ ܕܢܦܩ ܠܗ ܩܣܛ̈ ܢܘܫܩ ܕܡܪܕܝܢ ܕܢܦܩܘܢ ܠܘܬܗ. ܐܡܟܢ ܕܚܝܠܐ
ܠܐ ܪܒܐ ܥܡܗ. ܘܐܪܡܝ ܢܘܪܐ ܒܩܘܪܝܐ ܘܒܪ̈ܬܐ ܘܒܬ̈ܐ ܕܠܗܘܢ. ܘܠܫܒܝܬܐ ܫܩܠܘܢ ܡܛܠ
ܘܐܬܡܢܥܘ ܐܦܪ. ܘܡܛܘ ܐܝܟ ܒܠܝܬܐ ܠܐܬܠܝܢ. ܘܟܕ ܐܡܪ ܠܓܒܪܐ. ܘܫܬܠܘܗܝ ܒܐܘܪܚܐ
ܥܡܠܗ. ܘܗܘܐ ܦܛܪܘܢܐ ܠܘܬ ܡܠܟܐ. ܘܐܘܕܥ ܕܢܬܟܢܫ ܒܐܬܪܐ. ܘܫܩܠ ܦܘܩܕܢܐ ܘܢܦܩ
ܠܓܪܡܢܩܝܐ.

[375] ܒܗ ܕܝܢ ܢܘܫܩ ܘܐܦܢܝ ܡܪܕܝܐ ܡܠܬܐ ܩܣܛ̈. ܕܟܕ ܢܦܠ ܘܡܫܡܫ ܘܡܠܟܢ̈ܐ ܒܝܘܡܐ
ܠܠܘܬܐ ܐܡܝܢ ܐܝܟ. ܘܗܘܐ ܥܡܗ ܚܪܒ ܒܒܢܝܢܗܘܢ. ܐܡܪܐ ܕܥܠܘܗܝ ܦܪܘܛܘܡܣܝܣ ܘܡܠܐܟܝܢܐ
ܠܟܠܐ ܒܐܬܪܗ ܕܟܕ ܒܒܝܬܗ ܟܠܐ ܕܕܝܢ ܒܡܠܟܘܬܗܘܢ. ܐܠܐ ܒܢܝ̈ܐ ܕܠܐ ܢܦܩ ܠܡܠܟܘܬܗܘܢ ܚܕ
ܒܗܘܢ. ܡܢܗ ܗܘܐ ܓܒܪ ܡܢܗܘܢ ܗܘܝܐ ܕܒܟܠܟܐ ܡܕܝܢܬܐ. ܘܡܠܟܐ ܕܝܢܐ ܡܫܪܝܢ ܗܘܘ ܗܘܐ
ܛܒܘܬܐ. ܘܐܡܪܝܢ ܕܡܫܡܫܝܢ ܠܡܫܡܫܢܘܬܐ ܠܗ ܒܚܠܐ ܘܡܫܡܫܢܐ ܒܛܠ ܗܘܐ ܠܗܘܢ. ܐܠܐ ܒܠ
ܛܘܒܐ ܕܕܝܢܐ. ܒܗܘ ܕܟܠܟܢ ܡܠܟܝܢ ܐܘ ܠܐܠܡܘܬܐ ܕܥܡܘܕܐ ܠܐ ܡܫܐ ܐ̱ܝܟ ܕܢܛܐ ܠܪܢܡܐ ܒܡܘܬܐ.
ܘܟܕ ܪܢܡ ܐܝܟ ܒܠ ܗܘܐ. ܒܟܕ ܡܡܫܒܪܘܢܐ ܠܘܬܝ ܦܩܐ. ܕܠܡ ܡܪܝܡ ܠܒܝܐ ܠܐ ܢܫܬܡܥܘܢ.
ܘܡܕܠܝܢ ܐܘܒ ܠܗܘܢ. ܒܠܒܗ ܕܠܐ ܡܫܡܫܝܢ ܗܘܘ ܕܟܬܐ ܒܪܢܐ ܡܢ ܐܘܪܚܝܢ ܢܩܫܬܐ. ܘܢܦܫܬܐ ܒܪܢܐ
ܡܡܢ ܐܠܗܝܢ. ܘܡܠܟܘ ܥܣܪ̈ܐ ܡܡܠܝܢ ܗܘܘ ܘܠܐ ܡܫܬܡܥ.

[377] ܐܡܪ ܐܘܒ ܡܫܪ ܕܝܘܣܦ ܕܫܡܝܢ ܐܡܢ ܠܩܪܝܬܐ ܕܐܠܡܘܦܘܠܝܣ ܡܢܝܢ ܡܛܠܘܬܐ
ܕܡܪܕܝܐ. ܗܘ ܕܦܘܛܝܩܪܐ ܫܡܗܘܢ ܕܢܘܫܩ ܐܠܗ̄ܐ ܗܘܐ ܒܡܥܪܒ. ܒܠ ܡܝܬܐ ܚܕܐ ܒܐܬܐ
ܘܐܠܡܝܢ ܐܡܪ̈ܐ ܐܘܪܚܢ. ܘܦܠܛܐ ܘܥܘܒܐ ܫܠ ܐܡܪ̈ܐ. ܠܗ ܓܝܪ ܡܢ ܒܐܬܐ ܪܥܝܬܐ. ܐܠܐ ܡܢ
ܓܝܣܐ ܕܟܦܢܐ. ܘܟܠܝܢ ܓܝܪ ܛܪܝܕܗܝ ܕܐܠܡܘܦܘܠܝܣ ܒܪܢܬܐ ܕܗܘ ܒܟܠܟܘܢ. ܐܘܪܚܢ ܐܡܪ̈ܐ
ܒܟܘܠܗ ܐܠܗ̄ܐ ܐܘܪܚܐ ܕܚܕܐ ܡܢܗܝܢ. ܐܝܟ ܗܘܐ ܠܗܝܢ ܕܝܢ ܒܪܫܝܬܗܘܢ ܐܝܟ ܡܐܟܝܢ ܕܦܠܚܢ̈ܐ. ܡܢ
ܚܝܐ ܢܗܪܐ. ܕܡܠܐ ܡܢ ܠܠܦ ܠܟܠܗܬܐ ܐܡܠܐ ܚܕ ܡܢܗܘܢ. ܘܠܐ ܐ̱ܢܫ ܡܢ ܐܪ̈ܐܟܐ ܡܟܝܐ ܐܬܡܨܝܘ
ܕܢܫܡܥ ܘܚܠܦܝ ܠܗܘ ܚܝܐ. ܐܡܪܐ ܕܢܫܟܘ ܠܡܠܦܘܬܗ ܕܪܘܕܘܦܐ ܓܪܐܬܐ. ܕܡܬܐܡܪܝܢ ܛܒ̈ܝܐ
ܘܐܬܪܘܗܝ. ܘܐܬܠܬܐ [379] ܠܠܦܬܐ ܛܒ̈ܝܐ ܢܫܡܘ. ܐܪܡܝܐ ܓܝܪ ܢܦܠܐ ܐܬܐܡܪ ܡܛܠ ܡܫܝܚܐ
ܕܡܠܟ ܡܢܝܘܬܐ ܕܟܠܗ ܫܡܥܐ. ܘܡܢ ܠܟܘܠܗ ܫܦܝܪܐܝܬ ܡܢܐ ܠܐܒܪܘܗܝ. ܘܐܠܐ ܗܘ ܠܐ ܡܠܦܢܝ.
ܐܡܪ ܐܘܒ ܗܘ ܩܣܛ̈ ܕܫܡܝܢ ܒܡܪܕܝܢ ܠܘܬܝܢ ܦܘܪܡܝܐܣ: ܕܡܠܬܐ ܒܗܘܢܝܡ ܐܬܟܠܝܘܣ
ܒܡܐܡܪ̈ܘܗܝ. ܘܠܗ ܐܘܪܐ ܕܢܘܫܩ ܐܠܗܘܗܝ. ܐܝܟ ܕܐܡܪܗ ܐ̱ܢܫܝ. ܐܠܐ ܢܦܫܐ ܠܐܡܪܬܐ ܕܒܠ ܡܪܐ
ܕܡܠܟܐ ܡܕܡܝܐ. ܒܪܡ ܛܝܒܘܬܐ ܘܐܛܝܒܐ ܘܠܗ ܚܝܠܐ ܘܥܡܝܡܐ. ܚܕܝ ܒܦܘܠܚܢܐ ܕܒܡܕܐ ܗܘܐ
ܓܒܪܐ ܕܚܕ ܡܢܗܘܢ. ܘܡܫܝܚܐ ܗܘܐ ܐܝܟ ܢܫܡܝܢ ܐܡܪ̈ܝ. ܘܐܡܫܝܢ ܕܦܢܝܟܝܐ ܐܝܟ ܕܪܒܝܩ.

They are 500 cubits wide and 500 cubits long at the base, but they taper to a single cubit's breadth at their apex. They rise to a height of 250 cubits, and every stone used in their construction is around 5 or 10 cubits thick. Such high mountains can be seen from a great distance.'

He also said: 'I saw a house built above the River Nile in a place where it now flows in one channel but was in the past divided into four channels resembling a rectangular fishpond. A stone column stands in the middle, on which are marked levels [381] and heights. When the river floods in the month of September, the officials come every day to check how high the waters rise up the column. If they stay below the fourteenth level, only a small part of Egypt is flooded, crops are not sown, and no tribute is paid. If they reach the fifteenth level, the crops are halved, and so is the tribute. If they reach the seventeenth or eighteenth levels, all Egypt is flooded, there is a full crop, and the tribute is paid in full. If the waters cover the twentieth level, they devastate the country and the crops fail in that year.'

In the year 1146 [AD 834/5] the patriarch went down to Tagrit and settled a dispute between the monks of Mar Mattai and the Tagritians. He decreed that the metropolitan of the monastery should be proclaimed in the church of the Tagritians only twice a year, namely on Palm Sunday and on the day on which the chrism is consecrated, and that the maphrian should remain, after the patriarch, the primate of the whole East. Because Daniel of Tagrit had died, he chose and consecrated Thomas of Tagrit, then returned to Syria. He again went down to Baghdad to salute the caliph al-Muʿtasim, who had succeeded his father [383] al-Maʾmun. He found there the son of the king of the Nubians, who had also come to pay his respects to the caliph.

In the year 1148 [AD 837] there died Abraham, the author of the schism. The schismatic bishops gathered together and appointed in his place his brother Shemʿon. Philoxenus of Nisibis, who had been deposed, laid his hands upon him. Although the people of Cyrrhus unanimously preferred Mar Dionysius, they were compelled to adhere to Shemʿon. As it is written of the Samaritans, 'they feared the Lord but continued to worship their own gods'.

At the same time the Arabs heaped calamity after calamity upon the Christians everywhere with their intolerable confiscations of property. Dionysius wrote about this to Yohannan of Dara: 'I do not think it necessary to burden your understanding by enumerating all the calamities that afflict me, so that I spend [385] every night without sleeping and every day without rest. I will pass over all those worries and cares that wear me down, which burn my heart and waste my body (for my bones decay in response to the grief in my heart). I therefore weep and lament my life, unlucky man that I am, since because of my sins I am forced to drink this cup, so that I suffer and my heart is choked with grief whenever my eyes see the disasters and sufferings inflicted upon the sons of the Church. From day to day our evils increase, and only one release is left to me from them: that of death, which I thirst for as a good and welcome thing.' In these words that blessed man finished his *Chronicle*.

ܘܟܕ ܣܓܝܐܬܐ ܐܡܝܢ ܦܠܛܝܢ ܡܢ ܒܠܚܘܕ. ܘܣܓܝܐܬܐ ܐܙܟܝܢ ܒܐܘܟܡܐ ܡܪܝܪܐ. ܒܠܐܡܬܐ ܚܕܐ ܡܬܡܟܝܢ ܡܢ ܠܥܠ. ܒܪܘܡܐ ܕܡܠܝܢ ܘܡܫܡܫܝܢ ܐܡܝܢ. ܒܐܦܐ ܕܝܢ ܕܒܢܝܫܗܘܢ. ܡܢ ܣܓܝ ܘܡܢ ܒܬܪ ܐܡܝܢ ܥܠ ܦܫܝܛܘܬܐ. ܘܐܝܟ ܛܘܪܐ ܪܘܪܒܐ ܡܬܬܙܝܥ ܡܢ ܪܘܚܐ.

ܘܐܡܪ ܠܗܘܢ ܕܚܕܐ ܒܥܠܬܐ ܕܒܥܐ ܒܠܠ ܗܕܐ ܣܠܩܘ. ܐܝܟܐ ܕܒܠܗ ܒܝܫ. ܡܛܠ ܕܢܬܦܠܓܘܢ ܠܐܪܒܥܐ ܪ̈ܘܚܐ. ܕܐܝܟܢܐ ܐܝܟ ܦܣܝܩܝܢ ܡܪܒܥܬܐ. ܘܐܣܛܘܟܣܐ ܕܥܠܡܐ ܥܠܝܗ ܒܡܪܒܥܝܬܗ. ܘܪܡܙܝܢ ܒܗ ܕܪ̈ܘܚܐ [381] ܘܡܫܡܫܢܝܬܐ. ܘܟܕ ܥܠܠ ܗܘܐ ܒܐܝܠܘܠ ܚܙܐ ܘܒܐܬܝܢ ܡܩܘܡ ܠܘܬܗ ܕܥܠܝܗ. ܐܬܝܢ ܡܩܝܡܐ ܒܠܒܘܫ ܘܣܝܡ ܒܝܕܐ ܫܒܛܐ ܡܢܐ ܒܗܘ ܐܦܛܘܦܐ. ܘܐܦ ܒܪܝܫ ܡܢ ܐܪܒܥܬܐ ܕܪ̈ܘܚܐ. ܡܛܠܐ ܒܪܝܫܐ ܥܠܝܐ ܡܢ ܐܪܒܐ ܕܡܪܘܡ. ܘܠܐ ܒܠܠܬܐ ܡܪܘܪܒܐ ܘܠܐ ܒܢܝܬܐ ܡܬܚܙܝܐ. ܘܐܝܟ ܕܢܫܬܡܠܠܘܢ ܕܪ̈ܘܚܝܢ ܡܫܡܫܝܢ ܡܠܐ. ܒܠܠܬܐ ܡܬܚܙܝܐ ܗܘܬ. ܗܘܐ ܘܪ̈ܘܚܐ. ܘܐܝܟܢ ܕܠܡܬܚܒܫܢ ܐܘ ܠܡܫܚܢܘܢ ܕܪ̈ܘܚܐ ܡܫܡܫܢ. ܥܠܗ ܡܪܘܡ ܥܠܝܐ. ܘܒܠܠܬܐ ܘܪ̈ܘܚܐ ܕܪ̈ܘܚܐ. ܡܫܠܐ ܠܟܝ. ܘܠܐ ܗܘܬ ܒܠܠܬܐ ܒܗܝ ܥܠܝܐ.

ܘܟܕ ܐܬܦܪܫ ܫܡܗ ܦܛܪ ܠܡܬܕܒܪܢܘܬܗ. ܘܗܕܐ ܠܚܝܘܬܐ ܕܟܠ ܡܠܐ ܠܡܬܕܒܪܢܘܬܐ. ܘܐܡܪ ܘܒܫܢܬܐ ܕܐܝܟ ܕܒܝܬ ܒܥܠܡܗ ܢܗܪ ܡܢܝܪ ܘܒܫܡܝܐ ܒܪܝܐ ܘܠܡܬܕܒܪܢܘܬܐ ܘܒܫܘܡܠܝ ܒܐܦܝܐ ܘܒܫܘܝܘܬ ܡܪܘܡ. ܟܕ ܡܬܩܢܐ ܒܠܒ ܦܛܪܘܬܐ ܘܐܝܣܛܘܪܐ ܠܡܬܦܪܫܐ ܒܥܠܡܐ ܒܡܠܬ ܡܪܝܐ. ܘܡܛܠ ܕܕܚܝܠ ܘܐܬܕܒܪ ܒܝܕ ܗܘܐ. ܒܥܠܐ ܘܐܡܪ ܐܬܐܡܪ ܠܡܬܕܒܪܢܘܬܐ. ܘܗܟܢ ܠܡܫܘܪܝܐ. ܘܐܡܪ ܫܡܗ ܠܡܕܒܪܘ ܠܡܫܒܚܘ ܘܒܫܘܝܘܬ ܡܬܩܢܝܢ ܘܡܛܠ ܗܘܐ ܒܠܒ ܡܠܐܟܐ [383] ܐܒܘܗܝ. ܘܦܩܕ ܒܒܪ ܡܠܟܐ ܕܢܗܘܐ ܕܐܬܐ ܗܘܐ ܠܡܬܕܒܪܘ ܘܒܠܒܗ.

ܘܟܕ ܐܬܚܙܝ ܫܡܗ ܐܒܪܗܡ ܚܕܘܬܐ. ܘܐܬܝܗܒ ܐܦܝ̈ܗ ܚܙܘ ܫܪ̈ܝܐ. ܘܥܒܕܘ ܠܗܘܢ ܫܘܒܚܐ ܒܕܘܟܬܗ. ܟܕ ܦܠܘܫܬܐ ܕܪܚܡܝܢ ܘܡܫܠܡܢ ܗܘܐ ܫܡܥ ܒܠܗܘܢ ܐܝܟ ܟܕ ܒܠܒܐ ܒܠܗ ܘܫܘܦܛܐ ܠܥܒܕ ܕܢܘܚܡ ܒܝܬ ܗܘܘ. ܘܠܫܡܥܘܢ ܢܦܩܝܢ ܟܕ ܕܒܢܝܢ ܡܢ ܛܘܪܐ ܘܐܬܝܗܘܢ. ܐܡܠܐ ܕܥܠܡ ܡܛܠ ܫܡܝܐ. ܕܠܡܪܐ ܠܗ ܕܢܚܝܢ ܗܘܘ ܘܠܐܠܗܘܬܗܘܢ ܦܠܚܝܢ ܗܘܘ.

ܘܗܘ ܒܪܒܐ ܫܠܝܚ ܐܘܠܨܢܐ ܕܢܦܩܐ ܡܢ ܛܝܒܐ ܥܠ ܒܢܝ̈ܫܬܐ ܕܒܥܠܕܒܒ ܒܝܘܡܢܐ ܠܐ ܡܫܬܠܡܢܝܬܐ. ܘܡܛܠ ܗܢܘܢ ܟܠܗ ܗܘ ܡܪܝ ܕܫܘܠܛ ܐܝܟ ܕܒܗܠ ܐܬܐܡܪܬ ܕܕܐ ܕܒܠܐܠܗ ܐܠܗܘܬܗ ܠܡܬܕܒܪܢܘܬܗ ܕܒܠ ܕܒܝܬܐ. ܘܠܐ ܫܡܥ ܐܢܐ ܕܐܡܪ ܠܡܬܕܒܪܢܘܬܟ ܕܒܫܡܐ ܐܘܟܡܐ ܐܠܗܝ. ܘܒܠܗ ܗܢܐ ܐܡܝܢ [385] ܕܟܬܒܬܐ ܘܠܐ ܫܡܝܐ. ܘܐܬܚܙܝܘ ܘܠܐ ܚܕ ܚܝܐ ܢܚܙܝܘܗܝ ܠܗ ܠܟ ܡܩܘܡܐ ܐ̱ܢܫܐ. ܘܒܪܝܐ ܕܡܫܝܚܐ ܘܡܩܘܡܝ ܠܟܠܐ ܘܡܫܬܢܝܢ ܠܟܝܢܐ. ܠܟܠ ܠܟܘܢ ܡܪ̈ܫܝܬܐ ܫܡܝܐ ܗܘ ܕܫ̈ܡܝܐ. ܒܪܟܘ ܒܟܠ ܐܢܐ ܘܐܠܐ ܐܢܐ ܠܒܢ̈ܝܐ. ܘܐܢܐ ܕܗܘܐ ܡܛܠ ܢܗܘ̈ܢ. ܫܪܝܬ ܘܐܬܚܙܝܘܗܝ ܠܫܡܝܐ ܗܘܐ. ܘܐܡܪ ܕܢܥܒܕ ܠܟ ܠܟܝ. ܟܕ ܚܕܐ ܐܢܐ ܒܒܢܝ̈ ܠܡܩ̈ܦܐ ܘܡܪܘܡܬܐ ܕܡܫܒܚܝܢ ܒܢܝ̈ܗ ܕܒܝܬܐ. ܘܟܠܗܘܢ ܒܢ̈ܝܫܬܐ ܡܬܬܩܦܝܢ ܠܟ. ܘܡܫܒܚܝܢ ܚܕ ܗܘ ܠܟ ܡܪܐ ܡܢ ܒܢ̈ܝܫܬܐ ܡܘܬܐ. ܗܘ ܕܠܗ ܐܝܟ ܕܡܫܒܪܢܐ ܛܒܐ ܛܘܒܢܐ ܗܘܐ ܡܫܬܒܚܢܘܬܗ. ܘܟܕ ܒܫܡܪܝܢ ܘܐܙܠ ܒܬܪ ܚܝܐ.

He died on 22 August in the year 1156 [AD 845], and was buried in the monastery of Qenneshrin. He had fulfilled his patriarchal office for 17 years, and consecrated 100 bishops.

After Dionysius of Tel Mahre, Mar YOHANNAN [Yohannan III, 846–73]. He was from the monastery of Mar Zakkai outside Callinicus. After the death of Mar Dionysius, the bishops gathered in the monastery of Mar Shayna [*recte* Mar Shila], and consecrated him in the year 1158 [AD 846], [387] on 21 November. Mar Habib of Tarsus laid his hands upon him.

In July of the year 1159 of the Greeks [AD 848] the great church of Amid was burned down through the fault of a certain janitor, who gathered a group of degenerate youths around him. While they were eating and drinking above the narthex of the church, they set off a fire, which set alight one of the cedar pillars. Then that wretched man turned round in terror, and seeing a jar of oil and taking it for water, poured it on the fire, which then set fire to all the columns, with the result that this splendid church was entirely destroyed. Three years later, the chief men of the city showed their concern by sending three priests to Pancratius bar Ashhut, the lord of Mush, a prominent believer, who undertook the repair work for them. He supplied them with huge logs that had been cut down in the mountains of his region, and made a donation of 3,000 *zuze* from his own pocket. The church was thereupon restored, though not to its former splendour.

The patriarch ruled the Church for 27 years, and consecrated 86 bishops. He died in Rishʿaina on 3 December 1185 [AD 873], and was buried in the blessed monastery of Sapulus. His body was later removed to his own monastery of Mar Zakkai, as he had earlier instructed.

[389] After Mar Yohannan, IGNATIUS [Ignatius II, 878–83]. This man was from the monastery of Herbaz. He was called from the solitary cell where he lived by the river Euphrates in the province of Samosata, and was consecrated in the monastery of Mar Zakkai of Callinicus on 5 June in the year 1189 [AD 878]. Mar Timothy of Samosata laid hands on him. He ruled the church for 4 years and 10 months, and consecrated 26 bishops. He died on 26 March, on the third day of Easter, in the year 1194 [AD 883], in the fortress of Meriba, and was buried in the great church.

After Ignatius, THEODOSIUS [Theodosius Romanus, 887–96], who was called the Roman Doctor. After the death of Ignatius our church remained widowed for four years. This happened because none of his contemporaries was considered suitable, or so recommended by the testimony of the bishops that a consensus emerged. Whenever the name [391] of a possible candidate was put forward, they would say: 'No, this man or that man is a better choice, or at least not a worse one.' As the disagreements became more heated, the mass of the faithful became indignant, and each community egged on its own bishop. Then they met at Amid, and after wrangling among themselves for many days they finally agreed to choose by lot one of the candidates whose names had already been put forward. So they drew lots, and the name of the Roman Doctor was drawn, from the monastery of Qartmin.

ܚܝܠ ܟܠܗ ܘܡܐܐ ܘܫܒܥܝܢ ܘܚܕ. ܘܐܬܩܒܪ ܒܕܝܪܐ ܕܩܢܫܪܝܢ. ܘܫܡܫ ܦܛܪܝܪܟܘܬܐ ܫܢ̈ܝܐ ܥܣܪܝܢ ܘܫܒܥ. ܘܐܩܝܡ ܡܐܐ ܐܦܝ̈ܣܩ.

ܒܬܪ ܕܝܘܢܘܣܝܘܣ ܠܦܛܪܝܪܟܘܬܐ: ܡܪܝ ܝܘܚܢܢ.

ܗܘܐ ܡܢ ܥܘܡܪܐ ܕܡܪܝ ܙܟܝ ܕܠܒܪ ܡܢ ܩܠܝܢܝܩܘܣ ܐܠܬ̄ܐ. ܘܟܕ ܢܚ ܡܪܝ ܕܝܘܢܘܣܝܘܣ. ܐܬܟܢܫܘ ܐܦܝ̈ܣܩ ܒܥܘܡܪܐ ܕܡܪܝ ܚܢܢܝܐ ܘܐܣܩܘܗܝ ܒܫܢܬ ܐܩܢ̄ܙ. ܩ̄ܐ [387] ܒܟܢܘܢ ܐܚܪܝ. ܗܢܘ ܕܝܢ ܒܟܘܪܣܝ ܐܚܕ ܡܪܝ ܣܚܒ ܕܛܪܣܘܣ.

ܘܒܫܢܬ ܐܩܢ̈ܙ ܕܝܘܢܝ̈ܐ. ܣܒܠ ܒܬܪ ܙܒܢܐ ܘܐܩܝܡ ܒܟܘܪܣܝܗ ܝܘܚܢܢ ܟܕ ܡܫܝܚܐ ܐܝܟ ܐܚܘܗ̈ܝ ܕܡܬܩܪܐ ܗܘܐ ܒܟܠܗ ܛܟ̈ܣܐ ܡܣܩܠܐ ܘܚܟܝܡ ܗܘܘ ܒܟܠ ܡܢ ܢܨܝܚܘ ܕܒܬܪ ܘܐܩܝܡ ܗܘܘ ܘܫܠܡ ܘܡܚܝܢ ܢܘܪܐ ܘܐܚܝܕ ܚܕ ܡܢ ܡܠܟܐ ܕܐܪܙܐ. ܘܟܕ ܘܚܠܐ ܗܘ ܕܐܬܐ ܐܦܝܣܩܐ ܘܚܝܐ ܡܩܕܫܐ ܘܣܦܪ ܕܡܕܡ ܐܢܫ. ܘܐܬܚܙܝ ܠܗ ܘܫܦܠ ܒܟܠܗܘܢ ܣܥܪ̈ܐ. ܘܐܬܝܚܟܡ ܒܟܠܗ ܗܘ ܕܒܬܐ ܡܚܣܢܬܐ. ܘܒܬܪ ܐܬܟܠ ܡܢ̈ܝ ܩܕܝܫܐ ܕܐܣܝܪܬܐ ܘܚܒܝܫܐ ܐܢܫܐ ܡܢ̈ܝܐ ܒܝܬ ܦܛܪܝ̈ܐ ܒܪܬܡܘܢ ܡܢܐ ܕܡܘܡܐ ܡܘܡܝܢ ܡܢܝܢܐ. ܘܟܕ ܐܝܟ ܒܡܢ̈ܝܐ ܙܘܪܐ ܕܦܫܛ ܡܢ ܛܝܒܘܬܐ ܕܐܠܗܐ. ܘܫܦܪ ܒܥܝܢܘܗܝ ܡܢ ܕܡܠܟܐ ܡܘܪܟܐ ܕܐܚܝܕ ܗܘܐ ܠܟܠܗܘܢ ܒܫ̈ܢܐ. ܘܒܥܝܢ ܠܒܢ̈ܝܐ ܐܡܝܢ ܟܠ ܒܢܝܐ. ܘܡܫܬܠܡ ܡܢ ܕܝܢܐ ܗܘ ܒܚܝܠܐ ܘܐܦ ܠܗ ܐܝܟ ܕܐܬܠܚܡ ܗܘܐ.

ܗܘ ܕܝܢ ܦܛܪܝܪܟܐ ܕܒܬܪ ܠܟܚܝܠܐ ܥܢܝܐ ܒܫܢܝܢ ܘܡܚܕܐ. ܘܐܬܢܝܚ ܐܦܝ̈ܣܩ ܠܐܚܪ̈ܢܐ ܘܐܬܠܟܐ ܘܡܢ ܠܟܠܟܐ ܒܥܝܬܝ ܡܢܝܢ ܡܢܐ ܐܝܟ ܐܦܝܩܘ ܒܪܡܫܝܐ. ܘܐܬܐܡܪ ܒܥܘܡܪܐ ܡܪ̄ ܕܫܦܝܠܘܬܗ. ܘܒܬܪ ܕܟܠܐ ܐܬܐܘܟܠ ܠܥܘܡܪܐ ܕܝܠܗ ܘܡܢܐ ܕܟܢ ܐܝܟ ܦܘܩܕܢܗ.

[389] ܒܬܪ ܡܪܝ ܝܘܚܢܢ: ܐܝܓܢܐܛܝܘܣ.

ܗܘܐ ܡܢ ܥܘܡܪܐ ܕܚܕܘܬܐ ܐܠܗ̄ܐ. ܐܬܡܪܝ ܕܝܢ ܡܢ ܥܘܪܚܐ ܚܣܝܕܝܢ ܕܡܪܐ ܕܟܠ ܦܪܐ ܢܘܪܐ ܒܐܘܚܕܢܐ ܕܡܫܝܚܘܬܐ. ܘܐܬܐܬܪܚ ܒܥܘܡܪܐ ܕܡܪܝ ܙܟܝ ܕܩܠܝܢܝܩܘܣ ܒܫܢܬܐ ܒܐܚܪܢܝ. ܥܠ ܐܦܝ̈ܣܩ ܘܫܡܫ ܒܟܠܗܘܢ ܐܝܟ ܡܪܝ ܛܝܡܬܐܘܣ ܕܡܫܝܚܝܐ ܘܒܬܪ ܠܟܚܝܠܐ ܥܢܝܐ ܐܘܪܚܐ ܘܡܢܝܢܐ ܒܫܢܬܐ. ܘܐܬܐܡܪ ܐܦ̈ܝܣܩ ܒܫܢܝܢ ܘܐܬܟܠܐ. ܘܒܬܪ ܒܫܢܝܢ ܘܐܬܟܠܐ ܥܠܘܪ. ܒܫܢܬ ܐܬܟܠܐ ܕܝܠܐ ܒܫܢܝܢܐ ܥܠܘܬܐ. ܥܠܗ ܐܦܪ̄ܝ ܘܐܬܐܡܪ ܒܕܝܪܐ ܪܒܐ ܕܟܠܗ.

ܒܬܪ ܐܝܓܢܐܛܝܘܣ: ܬܐܘܕܘܣܝܘܣ ܕܗܘ ܪܘܡܢܘܣ ܐܣܝܐ.

ܒܬܪ ܒܥܒܕܗ ܕܡܪܝ ܐܝܓܢܐܛܝܘܣ ܥܒܕ ܕܝܪܐ ܕܡܠܟ ܐܪܡܠܬܐ ܚܡܫܐ ܐܘܪܚܐ. ܘܗܘܕܐ ܒܝܕܥܬ ܡܢ ܒܟܠܗ ܗܘ ܕܠܐ ܐܬܟܢܫ ܒܗ ܒܙܪܐ ܒܝܬܐ ܫܦܝܐ ܘܫܘܒ ܒܡܠܟܘܬܐ. ܐܝܟܢܐ ܕܐܝܬܘܗܝ ܗܘܐ ܒܟܠܗܘܢ ܡܬܩܢܬܐ ܡܢ ܟܠܢܫ ܘܡܢ ܗܘܢܐ ܒܝ ܡܬܬܠܐܬܐ ܗܘܐ ܚܫܠܐ [391] ܘܐܝܟ ܐܡܪܝܢ ܗܘܘ. ܡܕܝܢ ܘܦܠܓ ܘܦܠܓ ܐܝ̈ ܠܐ ܡܬܠܪܝܢ ܡܢܗ ܠܐ ܒܪܢܝܢ. ܘܟܕ ܡܬܚܫܒ ܠܐ ܚܘܫܒܐ ܕܪܚܡܐ. ܠܗ ܒܥܠܐ ܡܢܘܣܝܐ ܘܟܠ ܡܪܚܡܬܐ ܠܐܦܝ̈ܣܩ ܕܝܠܗ ܡܟܪܐ ܗܘܐ. ܗܘܝܢ ܐܬܝܩܘ ܠܐܡܝܢ. ܒܡ ܚܕ̈ܪܐ. ܡܚܝܐ ܥܪܒܗ ܕܐܬܘܒ ܢܦܫܗ ܦܩܕܐ. ܒܟܠ ܥܡ̈ܪܐ ܕܡܠܐܟܝܢ ܗܘܘ ܠܒܘܢܝܐ. ܘܒܟܠܗ ܥܡ̈ܪܐ ܕܐܬܒܥܪ ܡܢ̈ܝܩܘܐ. ܘܫܡܗ ܒܟܠ ܦܠܘܬܐ ܡܢ ܕܐܬܪܐ ܠܟܢ̈ܝܫܐ. ܘܢܦܩ ܒܦܩܐ ܥܡܐ ܕܪܘܡܢܘܣ ܐܣܝܐ. ܘܐܬܐܬܪܚ ܒܗ ܒܐܡܝܢ. ܘܐܬܐܡܪ ܠܐܘܕܘܣܝܘܣ ܕܡܢ ܥܘܡܪܐ ܕܩܪܬܡܝܢ.

He was consecrated at Amid and given the name Theodosius on 5 February in the year 1198 [AD 887]. Mar Timothy of Samosata laid his hands upon him. He died after fulfilling the office of patriarch for 8 years and 4 months, and his body was buried in that same monastery of Qartmin, on 1 June 1207 [AD 896]. He consecrated 33 bishops. He wrote an admirable digest of medicine, which is known as the Digest of the Patriarch Theodosius.

After Theodosius, DIONYSIUS [Dionysius II, 897–909]. In the same year in which Mar Theodosius died, the bishops held a synod at Beth Botin, in the city of Harran, and held an election by lot, and in April in the year 1209 [AD 898] they consecrated as patriarch Mar [393] Dionysius, from this same monastery of Beth Botin, in Ashit, a village of Sarugh. Mar Yaʿqob of Emesa laid hands upon him.

There flourished at that time Severus, bishop of Beth Ramman, who was also called Mushe bar [395] Kepha, who wrote a commentary on the Holy Scriptures. This bishop died on 12 February in the year 1224 of the Greeks [AD 913], in the monastery of Mar Sargis on the Dry Mountain.

The patriarch, after he had ruled the church for 13 years and consecrated 51 bishops, died on 18 April, on the third day of Holy Week, in the year 1220 [AD 909], in that monastery, where his holy body was laid to rest.

After Dionysius, YOHANNAN [Yohannan IV, 910–22]. He was from the column of the monastery of Qurzahiel in the territory of Antioch. He was consecrated in the monastery of Tel Sapra outside Harran on 21 April 1221 [AD 910]. Mar Yohannan [397] of Marʿash laid his hands upon him. He ruled the church for 12 years and 7 months, and consecrated 41 bishops. He died in Rishʿaina on the last Sunday of November in the monastery of Sapulus.

After Yohannan, BASIL [Basil I, 923–35]. He was from the monastery of Sapulus near Rishʿaina, and was consecrated in the fortress of Meriba in Rish Kipa on 15 August 1234 [AD 923]. Mar Habib of Anazarbus laid his hands upon him. He ruled the church for 21 years and 7 months, and consecrated 32 bishops. He died on the fourth day of Easter, on 25 March, and his body was buried in the monastery of the Easterners.

After Basil, YOHANNAN [Yohannan V, 936–53]. He was one of the solitaries on the Black Mountain. He was consecrated on 28 August in the fortress of Tel ʿAde in the province [399] of Antioch. Mar Athanasius of Tarsus laid his hands upon him. He ruled the church for 19 years and 10 months, and in this period he consecrated 48 bishops. He fell asleep on Sunday 3 July, and was buried in the great monastery of Tel ʿAde, in the ark of the holy Mar Yaʿqob of Edessa.

After Yohannan, IWANIS [Iwanis II, 954–57]. He was called from the column of Qurzahiel by the ʿUfrin river. He was consecrated on 16 July in the year 1265 [AD 954] in the fortress of Tel ʿAde. Yaʿqob of Callinicus laid his hands upon him. He ruled the church for 2 years and 6 months, and consecrated 10 bishops. He died at the end of December or January, and his holy body was buried in the monastery of Mar Shlemun of Dolikh.

ܒܫܡܫܐ ܒܫܒܥ ܥܠܗ ܐܡܪ̈ܝܢ. ܘܗܟܢ ܟܠܗܘܢ ܐܝܟ ܗܢܐ ܕܡܬܒܥܝܢ ܘܡܥܡܪܝܢ. ܘܡܥܡܕ ܦܛܪܘܢܘܬܐ ܚܝ̈ܐ ܐܚܝ̈ܐ ܘܗܢܘܢ ܐܘܟܠܐ ܘܟܕ ܘܐܬܚܫܒ ܦܓܪܗ ܒܗ ܒܟܘܟܒܐ ܕܠܗ ܕܡܬܐܡܪ.
ܒܝܬ ܒܝܬܗܘܢ ܒܥܠܬ ܐܝܪ. ܘܐܡܪܝܢ ܐܦ̈ܩܐ ܠܟܠܗܝܢ ܘܠܟܠܐ. ܐܝܟ ܟܕ ܒܝܬܐ ܠܐܡܘܐ ܒܐܬܪܘܬܐ.
ܗܘ ܕܐܦ ܒܫܡܫܗ ܒܝܬܐ ܕܐܘܪܘܣܩܘܦ̈ܐ ܦܛܪܘܢܐ ܡܠܦܢܐ.
ܟܠܪ ܠܐܘܪܘܣܩܘܦܘܣ ܕܗܘܪܘܣܩܘܦ̈ܐ.
ܒܗ ܒܫܥܬܐ ܕܟܕ ܗܢܘܢ ܠܐܘܪܘܣܩܘܦܘܣ. ܐܬܚܙܝ ܐܦ̈ܩܐ ܠܟܠܗ ܟܠܗ̈ ܕܚܝ̈ܐ ܡܬܚܫܠܐ. ܘܟܠܒܘ ܟܠܒܐ ܒܫܦ̈ܐ. ܘܒܚܝܢ ܚܝܠܐ ܕܟܠܗ ܐܘܪ̈ܐ ܐܦܢܘܗ ܠܦܢܝ [393] ܕܗܪܡܝܣ ܦܛܪܘܢܐ ܡܢܗ ܕܗܢܐ ܕܟܠܗ ܟܠܗ̈ ܒܐܝܟܠ ܡܢܝܐ ܕܦܪܘܩܝ. ܘܗܟܢ ܟܠܗܘܢ ܐܝܟ ܗܢܐ ܡܬܩܪܐ ܕܫܡܫ.
ܒܗ ܒܪܟܝܐ ܡܟܠܝܢ ܗܘܐ ܦܘܠܦܪܐ ܐܦ̈ܩܐ ܕܟܠܗ ܪܘܡܐ. ܕܗܘ ܡܫܡܫܐ ܒܪ [395] ܒܐܦܐ ܡܫܡܫܢܐ ܕܟܠܟܐ ܡܝܬܐ. ܒܝܢ ܕܝܢ ܗܘ ܡܫܡܫܐ ܠܐܘܪܚܐ ܒܫܡܫܐ ܥܠܗ ܐܘܪ̈ܚܐ ܕܦܬܝܐ. ܘܐܬܐܡܪ ܒܟܘܟܒܐ ܕܗܢܐ ܦܪܨܘܦܐ ܕܠܗܘܪܐ ܙܗܝܐ.
ܗܘ ܕܝܢ ܦܛܪܘܢ̈ ܒܝ ܕܟܪ ܠܒܝܬܐ ܚܝ̈ܐ ܠܐܟܠܟܠܬܐ ܘܐܡܪܝܢ ܐܦ̈ܩܐ ܡܫܡܫܝܢ ܘܡܢ. ܒܝܢ ܒܫܡܫ ܡܢܝܐ. ܟܠܡܫܟܠܟܠܢ ܒܗ. ܒܗܘܢ ܠܟܠܐ ܕܟܠܐ ܕܢܝܚܐ ܥܠܗ ܐܘܪ̈ ܒܗ ܒܝܬܐ ܐܡܪܐ ܕܐܬܐܡܪܝܢ ܦܓܪܗ ܡܝܬܐ.
ܟܠܪ ܕܗܪܡܝܣ: ܒܩܪܘܢܘܣ.
ܗܘܐ ܡܢ ܐܦܛܘܪܐ ܕܝܢܐ ܕܡܫܪܝܢܘܬܐ ܒܐܘܪܚܐ ܘܐܦܪܘܕܝܛܝ. ܐܬܐܡܪܝܢ ܕܝܢ ܒܝܬܐ ܕܟܠܗ ܠܟܠܒ̈ܬܐ ܕܠܒܪ ܡܢ ܡܢܝ. ܒܟܠܗܘܢ ܘܡܢ ܒܫܡܫ ܥܠܗ ܐܘܪ̈ܚܐ. ܘܗܟܢ ܟܠܗܘܢ ܐܝܟ ܗܢܐ ܒܩܪܘܢܘܣ [397] ܘܗܪܡܝܣ. ܘܒܪ ܠܒܝܬܐ ܚܝ̈ܐ ܠܐܘܪܚܬܐ ܘܡܢܝܐ ܚܒܠܐ. ܘܐܡܪܝܢ ܐܦ̈ܩܐ ܐܘܪܚܝܢ ܘܡܢ. ܘܒܝܢ ܒܗܘܢ ܚܒܠܐ ܡܢܬܗ ܕܐܡܪܝܢ ܐܚܪܢ. ܒܪܡܫܟܠܐ ܒܟܘܟܒܐ ܕܡܫܡܠܝܢ.
ܟܠܪ ܒܩܪܘܢܘܣ ܒܫܡܠܝܢ.
ܗܘܐ ܡܢܗ ܕܒܟܘܟܒܐ ܕܡܫܡܠܝܢ ܕܪܡܫܝܐ ܐܠܗ̈. ܘܐܬܐܡܪܝܢ ܒܡܪܒܥܐ ܡܦܛܪܐ ܕܪܡܫ ܒܐܦܐ. ܡܫܡܠܟܠܢ ܒܐܦ. ܒܫܡܠ ܐܘܪ̈ܚܐ. ܘܗܟܢ ܟܠܗ̈ ܐܝܟ ܗܢܐ ܡܫܡܫ ܕܐܬܪܘܬܐ. ܘܒܪ ܠܒܝܬܐ ܚܝ̈ܐ ܡܢܝ̈ܐ ܚܒܠܐ ܚܒܠܐ. ܘܐܡܪܝܢ ܐܦ̈ܩܐ ܠܐܟܠܝܢ ܘܐܘܪܝܢ. ܘܒܝܢ ܒܗܘܢ ܐܘܪܚܐ ܕܡܢܐ ܒܗ̈ ܒܐܘܪ. ܘܐܬܚܫܒ ܦܓܪܗ ܒܝܬܐ ܡܢܝܚܘܬܐ.
ܟܠܪ ܒܫܡܠܟܘܢ ܗܪܡܝܣ.
ܗܘܐ ܡܢ ܒܟܠ ܡܫܡܫܢܐ ܕܦܘܪܐ ܐܘܚܕܢܐ ܐܠܗ̈. ܐܬܐܡܪܝܢ ܒܡ̈ ܒܐܒ. ܥܠܗ ܐܘܪ̈ ܒܟܠܟܒܐ ܡܫܦܪܐ ܘܒܡܘܟܠܦܬܐ [399] ܘܐܦܪܘܕܝܛܝ. ܘܗܟܢ ܟܠܗܘܢ ܐܝܟ ܗܢܐ ܐܬܐܝܢܝ̈ ܕܦܪܘܣܘܣ. ܘܒܪ ܠܒܝܬܐ ܚܝ̈ܐ ܠܐܡܫܝ̈ܐ ܘܡܢܝܐ ܒܫܪܐ. ܘܐܡܪܝܢ ܐܦ̈ܩܐ ܐܘܪܚܝܢ ܘܐܡܝܢܐ. ܘܡܒܒ ܒܗܘܢ ܡܢ ܒܡܒܠܐ. ܠܟܠܐ ܟܠܡܫܘܢ. ܘܐܬܐܡܪܝܢ ܒܝܬܐ ܙܟܠܐ ܕܐܟܠܒܐ ܒܦܘܪܢܐ ܕܡܫܡܠ ܗܢܐ ܡܫܡܫ ܕܐܘܪܗܘܢ.
ܟܠܪ ܗܪܡܝܣ: ܐܦܪܘܕܝܛܝ.
ܗܘܐ ܐܬܐܡܪ ܡܢ ܐܦܛܘܪܐ ܕܡܫܪܝܢܘܬܐ ܕܟܠܐ ܒܡܦܪܢ ܢܘܪܐ. ܘܐܬܐܡܪܝܢ ܒܐܡܠܟܠܟܠܢ ܟܠܡܫܘܢ ܥܠܗ ܐܘܪ̈ܚܐ ܒܟܠܟܒܐ ܡܫܦܪܐ. ܘܗܟܢ ܟܠܗܘܢ ܐܝܟ ܡܫܡܫ ܕܡܠܟܘܬܗܘܢ. ܘܒܪ ܠܒܝܬܐ ܚܝ̈ܐ ܠܐܘܪܡ ܘܡܢܝܐ ܟܠܐ. ܘܐܡܪܝܢ ܐܦ̈ܩܐ ܒܫܪܐ. ܘܒܝܢ ܒܚܝܪܘܗ ܕܒܗܘܢ. ܘܐܬܚܫܒ ܦܓܪܗ ܡܢ̈ ܒܟܘܟܒܐ ܕܗܢܐ ܡܫܡܫܢ ܕܝܠܗܘܢ.

After Iwanis, DIONYSIUS [Dionysius III, 957–61]. He was from the monastery of Qartmin, and was consecrated on 28 November in the year 1269 [AD 957] in the fortress of Tel ʿAde. Yaʿqob of Callinicus laid his hands upon him. He ruled [401] the church for 2 years and 6 months, and consecrated 8 bishops. He died on 2 June 1272 [AD 961], and his holy body was buried in the monastery of Qartmin, in the ark of the patriarch Theodosius, from the same monastery.

During the time of this patriarch, and of Mar Eliya, metropolitan of Melitene, from the monastery of Zuqnin, the monastery of Sergisyeh was built in the confines of the territory of Gubos. A believing man, a Persian by race, from Ushnuh, a city of Adarbaigan, desired to live in a Christian district. He set out from his own country and came to the region of Semha, and established his throne in a monastery near the village of Turshna. Then he crossed the Euphrates and built a monastery in the region of Qlaudia, near the village of Gregorina. While he was dwelling in this village, three monks came to him from the monastery of Mar Hnanya near Mardin: Nuh, Severus, and Emmanuel. They decided not to remain there, but added Rabban Gayasa to their party, and came to the confines of Gubos. There they saw a place suitable for a monastery. The inhabitants rejoiced at their coming and led them to the official Mar Joseph Gumaya, the *protospatharius*, [403] and he persuaded him to build a monastery in that place, and helped him both in word and deed. They and the monks who accompanied them set about the task together, and built a church with stones and beams. They placed in it the relics of the saints Sergius and Bacchus, which they had with them, and they also built cells for themselves in the year 1269 [AD 958]. The monastery's fame increased, and Mar Yohannan of Maron came there. This man had been splendidly instructed both in the profane sciences and in the knowledge of Holy Scripture under the discipline of Mar [405] Amakim, that mighty flame of the Mountain of Edessa, and he now began to pass on his learning to its monks.

After he had governed the monastery for the space of 12 years, Mar Gayasa fell peacefully asleep, and was succeeded as archimandrite by his disciple Eliya, who filled the church with parchments, writing material, manuscripts and gold and silver chalices. Later, under the presidency of the teacher Yohannan of Maron, the monastery became famous for its teaching, its reading of the Scriptures, and its seminars, and many copyists came to reside there. The patriarch Mar Yohannan Sarigta also entered this monastery, and would have lived there in peace, had he not been forced by the jealousy of the heretics to take flight.

ܥܠܬ ܐܝܬܝܩܣ: ܕܦܘܣܝܩܘܣ.

ܗܝ ܡܢ ܒܘܣܡܪܐ ܕܡܢܐܫܡ ܐܠܗ̄. ܘܐܬܬܦܪܣ ܡ̈ܢ ܒܠܥܕܝܢ ܐܣܝܐ. ܗܟܢܐ ܐܘܪ̄ܫ ܒܡܠܟܬܐ ܡܫܝܚܐ. ܘܗܟܢ ܒܠܘܗܝ ܐܝܟ ܡܫܘܚ ܘܡܠܟܘܬܗܘܢ. ܘܐܝܟ [401] ܠܟܝܢܐ ܗܢܝܐ ܠܐܘܪܚ ܘܣܝܡܐ ܐܫܠܐ. ܘܐܬܦܪܫ ܐܦܝܣܩܘ̈ ܠܡܫܝܚܐ. ܘܟܕ ܠܐܘܪ ܒܣܝܪܝ ܘܗܟܢܐ ܐܘܚܕ̈. ܘܐܬܝܚܒ ܦܪܨܘܦܗ ܡܢ̈ ܒܘܣܡܪܐ ܘܡܢܐܫܝܡ. ܘܟܣܘܪܐ ܕܐܬܦܪܣܘܣ ܦܠܛ̈ ܕܡܢܗ ܕܒܘܣܡܪܐ.

ܒܦܩܘܕܬܗ ܕܗܘܐ ܦܠܛ̈ ܘܐܡܪ ܠܟܠܐ ܡܣܛܪܐ̈ ܕܡܫܠܛܢ ܕܡܢ ܒܘܣܡܪܐ ܕܐܘܡܝܢ. ܐܬܝܚܒ ܕܐܪܐ ܕܡܫܝܚܗ ܕܟܦܝܠܐ ܕܐܬܪܐ ܕܣܘܟܘܣ. ܐ̱ܝܟ ܡܘܬܒܢ ܡܢ ܐܬܪܐ ܕܦܪܣ. ܡܢ ܐܘܫܝܐ ܡܟܝܠܬܐ ܘܐܘܪܫܠܡ. ܗܘܐ ܠܗ ܙܟܝܐ ܕܢܡܪ ܠܐܬܘܪܝܐ ܕܟܬܝܒܬܐ. ܘܢܦܩ ܡܢ ܐܬܪܗ ܘܐܬܐ ܠܐܬܪܐ ܕܙܒܝܢܐ ܘܡܠܟ ܒܝܬܐ ܕܡܝܬܐ ܠܡܘܪܡܢܐ ܡܝܠܬܐ. ܘ ܟܕ ܦܪܐ ܘܟܝܠܐ ܕܝܬܐ ܠܐܬܪܐ ܕܡܠܘܟܐ. ܟܠܠ ܒܝܬ ܣܘܣܘܪܐ ܡܝܠܬܐ. ܘܟܕ ܥܠܪ ܒܗ ܒܡܢܝܠܬܐ. ܡܝܬܗ ܠܗܠܝܢ ܠܐܠܟܐ ܕܝܬܝܐ ܡܢ ܕܝܪܐ ܕܡܢܢ ܡܣܝܐ ܕܡܢܐ. ܢܦܫ ܘܫܐܘܡܪܐ ܘܡܫܝܚܘܬܐ. ܘܟܕ ܠܐ ܙܟܗ ܕܢܠܟܝܗ ܠܡܢ. ܢܟܬܒܘܢ ܠܢܘܢ ܣܝܡܐ ܘܐܬܐܘ ܠܟܘܟܒ ܒܝܬܗܘܢ. ܘܣܝܡ ܠܒܘܟܠܬܐ ܗܘܐ ܕܒܗܝܠ ܠܒܝܪܐ. ܘܟܬܒ ܐܬܪܐ ܣܝܡܘ ܒܗܘܢ. ܘܐܘܟܠܗ ܐܝܟ ܠܗܠܐ ܐܣܝܪܐ ܡܢܝ ܢܦܫܟ ܦܘܬܓܘܪܣܛܐ ܕܡܠܝܟ ܒܝܬܗܘܢ. [403] ܘܐܦܫ ܠܗ ܕܒܣܝܡܗ ܠܒܘܟܠܬܐ ܕܝܪܐ. ܐܦ ܒܕܘܪܗ ܒܡܠܟܬܐ ܘܡܟܒܪܐ. ܗܝܕܝܢ ܫܢܝ ܗܘ ܘܕܝܪܝܐ ܕܒܝܬܗ. ܘܟܝܗ ܒܝܬܐ ܒܠܟܢܫܐ ܘܡܫܝܚܐ. ܘܐܡܠ ܗܘܐ ܒܥܕܢܝ ܡܢܘܬܐ ܡܢ ܕܡܝܘܬܐ ܦܘܪܣܘܣ ܘܟܠܗܘܢ ܘܫܡܥܗ ܐܝܟ ܒܗ. ܘܟܝܗ ܐܦ ܡܠܟܘܬܐ. ܗܟܢ ܒܥܝܢ ܐܘܪ̄ܫ. ܘܟܕ ܢܦܩ ܠܗ ܡܫܬܐ ܠܒܝܪܐ. ܐܬܐ ܠܗ ܡܢܝ ܢܘܚ ܕܡܢܝ. ܗܘ ܘܐܬܪܗ ܗܘܐ ܡܡܠܟܘܬܐ ܒܡܟܝܢܬܐ ܕܟܝܢܐ ܘܟܡܠܟܘܬܐ ܡܘܪܐ. ܠܡܠܟܘܬܐ ܕܡܢܝ [405] ܐܡܝܢ ܒܥܠܠ ܙܟܐ ܕܛܘܪܐ ܕܐܘܪܗܝ. ܘܡܢܝ ܡܠܟ ܠܒܝܬܝܐ.

ܘܟܕ ܙܟܝܐ ܕܐܬܪܬܝܐ ܥܡܝ ܕܟܪ ܗܘ ܡܢܝ ܒܝܬܐ: ܡܟܢ ܒܡܠܟܬܐ. ܘܗܟܢ ܒܠܘܗܝ ܙܡܝܪܐ ܠܟܠܐ ܠܡܫܝܚܗ. ܘܙܟܝܗ ܠܗܘܝܐ ܒܠܟܠܟܬܐ ܘܦܪܣܐ ܘܡܠܟܐ ܘܡܠܟܝ ܕܗܘܐ ܘܫܐܠܬܐ. ܘܐܬܝܪܝܚ ܒܣܘܡܪܐ ܒܡܠܟܬܐ: ܘܡܢܝܐ ܕܡܠܟܐ ܘܒܟܝܢܐ ܕܡܟܝܢ ܙܟܝ ܢܘܚ ܕܡܢܝ. ܘܡܠܟܘܬܐ ܡܟܝܢܬܐ ܗܘܘ ܒܗ. ܘܐܦ ܡܢܝ ܢܘܚ ܦܠܛ̈ ܕܡܢܝܚܘܬܗ. ܐܬܐ ܠܗܘܐ ܒܣܘܡܪܐ. ܘܟܗ ܡܢܝ ܗܘܐ ܕܢܡܪ. ܠܟܘܠܐ ܡܢ ܡܫܝܚܐ ܕܗܘ̈ܦܟܘ ܐܬܐܟܝ ܘܡܢܝ.

The archimandrite Mar Eliya appointed as his successor the steward Yohannan, and withdrew to a solitude. But after two years he returned to the monastery, and died there. When the archimandrite Yohannan desired to build a splendid temple, God prepared for him Emmanuel, a monk of Harran, the disciple of the maphrian Quriaqos, who gave him 300 dinars. They built a temple with three altars, of stone and marble, and carved their names on the pillars. They also built a dormitory to the south with two wooden pillars, for the teachers and disciples and copyists, and they furnished [407] the interior of this building with cells, a refectory and a guestroom for travellers.

Later there came Marutha, son of Elishoʿ, a merchant of Tagrit, who led waters through canals to the great atrium in front of the temple, and also built a fishpond or cistern to the east of the temple, to irrigate the brothers' lettuce patches. These things were done in the year 1312 [AD 1001].

At the same time, a certain monk of Tagrit named Eliya bar Gaghi set out to the region of Melitene, where he bought a plot of land and founded a monastery. He died before his work was finished, and Eutychius, the *patricius* of the region once known as Kulaib, brought in Mar Yohannan of Maron at his bidding. He completed the temple, which was named for the Forty Martyrs, and also built cells. A great number of monks, anxious to learn more, flocked to him, and he trained them thoroughly in the sacred disciplines. He lived there for 22 years, by which time the number of priests had risen to 120. Seeking peace and quiet, he left the monastery one night, crossed the river Euphrates, and went up to the monastery of Mar Ahron on the Blessed Mountain, where he died at a ripe old age.

[409] After Dionysius, ABRAHAM [Abraham I, 962–63]. This man was from the monastery of Tarʿil in the province of Aleppo. He was consecrated on 25 May 1273 [AD 962] in the fortress of Tel ʿAde. The bishop Mar Job of Zeugma laid hands upon him. This Mar Abraham lived a life of great humility, and even after his consecration did not change his name, or his dress or his eating habits. He never used a horse for long journeys. If the roughness of the road forced him to ride, he would mount a humble donkey.

He was the disciple of Mar Anastasius, the archimandrite of the monastery of Qirqison in the territory of Germanicia, and he consecrated his mentor bishop of Aleppo. When he realised that he was becoming infirm, he went to this mentor and ended his life there, in the presence of three bishops, more than 200 priests, monks and deacons, and vast crowds of the faithful. He fulfilled the patriarchal office for 9 months and 9 days, and consecrated the maphrian Mar Quriaqos and 6 bishops. He fell asleep on Wednesday 4 March. Praise be to the inscrutable judgements of God, who gave him peace at an early age, lest he became lax over a longer space of years and declined from his habitual constancy.

ܕܡܫܝܚܐ ܕܝܢ ܕܪܚܡ ܐܠܗܐ ܐܝܟ ܕܒܨܠܘܬܗ ܠܡܣܒ ܕܪܚܡܬܐ. ܘܗܘ ܚܣ ܠܡܥܒܕܢܐ. ܘܥܠ ܬܪܬܝܢ ܚܢܢ ܗܦܟ ܠܗ ܠܡܘܡܪܐ ܘܠܗ ܥܡܗ. ܘܗܘ ܢܘܚ ܕܡܫܝܚܐ ܐܬܓܠܝ ܕܢܣܒܘܗܝ ܠܗܘܡܝܛܐ ܕܢܛܪܬ ܘܐܦܢܟ ܐܠܗܐ ܠܡܫܬܘܬܦܘܬ ܕܢܦܫܐ ܚܝܬܐ ܠܐܠܡܝܬܗ ܘܡܘܪܝܡܘܢ ܡܩܪܒܐ. ܘܗܘܢ ܠܐܠܗܘܬܐ ܕܚܝܝܢ ܘܒܝܬܘܗܝ ܠܗܘܡܝܛܐ ܒܠܠܐ ܡܬܒܝܢܐ ܐܦܐ ܘܒܠܗܐ. ܘܒܥܡܪܝܢ ܡܬܦܪܘ ܡܥܩܘܗܝ. ܘܒܒܝܬܗ ܕܬܐ ܠܡܬܚܠܨܐ ܒܠܘܬ ܡܝܬܝܢ ܕܡܨܐ ܠܡܫܠܡܐ ܘܡܣܩܦܐ ܘܒܠܘܩܒܐ. ܘܐܦܝܩ [407] ܠܝܘܬ ܒܢܝܐ ܕܓܘܐ ܘܒܝܬ ܦܠܘܓܐ ܘܒܝܬ ܐܦܝܣܩܦܐ.

ܘܐܬܐ ܠܘܬ ܡܪܘܬܐ ܒܪ ܠܫܡܥܘܢ ܐܬܓܪܐ ܠܐܬܓܪܠܝܬܐ. ܘܐܡܠܝ ܡܠܝܐ ܒܠܝܬܓܠ. ܠܝܘܬܐ ܕܒܠܬܐ ܕܡܝܩ ܗܝܡܢܐ. ܘܐܦ ܦܣܩܝܢ ܐܘܣܝܐ ܕܡܘܢܝ ܒܝܬ ܠܡܒܣܝܘ ܕܗܝܡܢܐ. ܘܡܫܡܫܐ ܗܘܐ ܒܡܪܢܐ ܕܐܢܫܐ. ܗܘ̈ܝ ܗܠܝܢ ܒܝܬ ܐܢܫ̈ܝ.

ܘܟܕ ܒܪܒܐ ܠܘܬ ܕܡܢܐ ܐܝܟ ܠܐܬܓܪܠܝܬܐ ܕܥܡܗ ܐܠܗܐ ܒܪ ܓܠܝܢ ܐܬܐ ܠܠܐܬܪܐ ܕܡܠܟܘܬܐ ܘܐܘܪܚ ܕܗܘܠܐ ܘܡܠܟܘܬܗ ܕܡܢܐ. ܘܟܕ ܚܙܐ ܚܙܘ ܗܘܠܠܗ. ܐܬܦܪܣܘ ܦܬܓܡܘܗܝ ܕܐܬܬܪܐ ܗܘ ܕܒܗܠܝܢ ܗܘܐ ܒܪܒ ܥܡܗ. ܒܝܘܡ ܠܥܕܬܐ ܢܘܚ ܕܡܪܢ ܘܐܘܒܠܗ ܠܐܬܪ. ܘܡܫܒܠܗ ܠܗܘܡܝܛܐ ܒܥܡ ܐܘܪܚܐ ܗܘܪܐ. ܘܒܝܬ ܡܠܟܘܬܐ. ܘܐܬܦܢܝ ܗܘܓܠܐ ܕܕܝܢܐ ܪ̈ܝܫܐ ܢܠܒܫܐ ܠܥܡܗ. ܘܐܠܦ ܐܢܘܢ ܡܩܫܝܬܐ ܡܝܬܝܬܐ. ܘܟܕ ܗܠܦ ܡܫܝܚܐ ܕܡܩ̈ܕܐ ܠܗܠܐ ܘܠܫܪܝܢ. ܘܟܠܗ ܕܗܘܐ ܠܐܦܝ ܠܐܬܠܗܬܐ ܚܢܢ. ܠܐܬܓܠܝ ܠܡܠܟܐ. ܘܥܡܝ ܡܥܒ ܒܠܠܐ. ܘܡܒܪ ܦܪܐ ܢܘܪܐ. ܘܗܠܟ ܠܡܪܐ ܕܡܪܝ ܐܘܪܝ ܕܛܘܪܐ ܒܪܝܐ. ܘܗܘܐ ܒܗ ܚܝܬܐ ܐܘܪܚܐ. ܘܡܠܟ ܒܡܥܒܕܘܬܐ ܛܒܠܐ.

[409] ܥܠ ܕܢܣܛܘܪܝܘܣ: ܐܒܪܗܡ.

ܡܢ ܕܝܢܐ ܕܐܬܪܚܩ ܕܒܡܫܠܛܢܐ ܕܢܣܒ. ܐܬܐܦܪܢ ܒܠܒܥܒܕܐ ܡܫܬܐ ܒܗ̄ ܒܐܬܪ ܚܣܝܢ ܐܘܪܝ̈ܬ. ܗܡܢ ܒܠܗܘܢ ܐܢܐ ܡܪܝ ܐܡܪ ܐܦܝ̈ܩ ܕܘܓܡܐ. ܗܘܐ ܓܡܪ ܡܪܝ ܐܒܪܗܡ. ܐܦܝܐ ܕܒܥܠܬܗܘܢ ܚܝ̈ܬܗܘܢ ܒܡܥܡܕܘܬܐ ܐܬܐܒܪ ܗܘܐ. ܗܝܕܐ ܐܦ ܒܗ̄ ܒܠܡܥܡܕܘܬܐ ܠܐ ܚܠܦ ܥܡܗ. ܘܠܐ ܠܥܘܡܗ ܘܠܐ ܡܬܦܥܠܗ. ܘܠܐ ܕܪܒ ܥܠ ܦܪܓܠ. ܐܠܐ ܟܕ ܡܢ ܡܪܕܘܬܐ ܕܐܘܪܚܐ ܡܬܐܬܒ ܗܘܐ. ܥܠ ܕܪܘܫܐ ܚܣܝܢܐ ܕܡܫܪܐ ܡܬܐܬܝܢ ܗܘܐ ܡܛܠ ܒܝܬܐ.

ܐܬܠܘܗܝ ܠܐܚܝܕܐ ܕܡܪܝ ܐܝܣܛܦܐ ܕܡܫܝܚܐ ܕܕܝܢܐܝܬ ܕܡܪܝܡܘܗܝ ܕܒܗܘܪܐ ܕܓܪܝܣܝܣ. ܘܗܘ ܐܦܪܝܡ ܒܪܕܗ ܐܦܝ̈ܩ ܠܥܠܡ. ܘܟܕ ܐܘܓܝ ܒܗܘܪܘܝܐ: ܠܥܠܘ ܕܪܒܗ ܐܬܐ ܘܐܝܟ ܗܠܟ ܚܝ̈ܘܗܝ. ܘܟܕ ܐܬܓܢܒ ܠܐܠܗܐ ܐܦܝ̈ܩ. ܘܡܦ̈ܩܐ ܘܕܝ̈ܢܐ ܘܡܩܦ̈ܡ ܥܠܡܪ ܡܢ ܡܠܟ̈ܐ. ܘܒܝܬܐ ܗܓܝܪܬܐ ܡܗܘܡܢܐ. ܚܡܫ ܦܓܪܢܘܬܐ ܚܝܬܐ ܠܐܦܠ ܘܦܘܩܕܢܐ ܠܐܦܠ ܘܐܦܪܝܡ ܠܡܘܪܝܡܘܢ ܡܩܪܝܐ ܘܐܦܠܓܐ ܐܦܝ̈ܩ. ܘܡܥܒ ܒܗܘܡ ܐܘܪܚܐ ܒܥܒܐ ܐܘܪܚܐ ܒܐܪܙ. ܗܘ̄ܐ ܒܝܬ̈ܐ ܠܐ ܡܬܐܕܪܟܝܢ ܕܡܪܝܐ. ܕܒܪ ܡܬܓܠܝ ܕܠܐ ܢܛܪܦܐ ܒܝܬܓܪܢܐ ܕܒܝܐ. ܘܐܬܐܒܪ ܚܝܪܘܬܐ ܕܐܡܢܗ. ܡܪܘܒ ܚܣܢܗ.

[411] After Mar Abraham, Mar YOHANNAN [Yohannan VI Sarigta, 965–85]. He was from the monastery of Tarʿil, and was nicknamed Sarigta because of his remarkable zeal for poverty. He was consecrated in Kfar Nibo, a village in the district of Sarugh, on 9 July in the year 1276 [AD 965]. Sargis of Sarugh laid his hands upon him.

At that time the Greeks recovered their dominion over Syria, and the emperor Nicephorus, seeing Melitene deserted and devastated, summoned this Mar Yohannan and promised him that the Chalcedonians would not again harm him or his people if he wanted to settle in that region and provide colonists to repopulate Melitene, Hanzit and Qlisura. The patriarch agreed to this proposal. Armed with the requisite decree, authenticated by the emperor's seal, he found a spot known as Barid or 'cold'. There he began to build a church and a monastery, and before long divine service was being celebrated throughout the region by the Syrians. Then the treacherous Greeks, envious of the blessed man's felicity, urged the emperor to go back on his promise; and he ordered the patriarch to be brought to Constantinople with four of his bishops. Then [413], the Chalcedonian patriarch, who was a eunuch, assembled his bishops, and debated with our people for the space of two months. When they saw that they were unable to refute us from Holy Scripture, they stirred up the emperor to anger, and he spoke to the patriarch and his bishops like the despot he really was: 'Adopt our way of thinking, and you will be loaded with honours. Otherwise, you will be driven into exile.' The patriarch and his bishops replied that they would not change their beliefs, and were detained on the emperor's order. But justice was soon meted out to the emperor Nicephorus. Four months after detaining these blessed men, he was killed by Tzimisces. The prisoners were then set free, and the patriarch and his bishops and disciples returned from exile. The patriarch came back to Melitene, to the monastery of Mar Barsawma, and then returned to the monastery of Barid, which he completed in the year 1280 [AD 969]. He remained there until his death in the year 1296 [AD 985].

During his patriarchate he consecrated 48 bishops, including Ignatius of Melitene, who [415] was nicknamed 'Isaac the Sprinter', because he used to make the rounds of all the monasteries on the Mountain of Edessa every day, to grant them his blessing. This Ignatius built the monastery of the Mother of God on the outskirts of Melitene, and also built the great church of the Mother of God in Melitene, which was named after its bishop.

After Mar Yohannan Sarigta, ATHANASIUS OF SALAH [Athanasius IV Laʿzar, 986–1003]. This man, who was also known as Laʿzar, was a monk of the monastery of Mar Ahron of the Conduit. He was consecrated in the village of Qatini in the country of Gihon in the year 1298 [AD 986], on Thursday 21 October. Mar Laʿzar, the metropolitan of Anazarbus, laid his hands upon him. He resided in the monastery of Barid, which he enlarged, improved and adorned. He was widely respected for his piety, rectitude and wisdom, and the Chalcedonian patriarch Agapius of Antioch ended the persecution of the faithful out of reverence for his virtue.

[411] ܒܬܪ ܡܪܝ ܐܒܪܗܡ ܡܪܝ ܝܘܚܢܢ.
ܡܢ ܕܝܪܐ ܕܬܐܪܥܠ. ܘܡܛܠ ܦܫܝܛܘܬܐ ܡܦܪܣܘܬܗ. ܐܬܟܝ ܘܦܪܢܣܘܬܗ. ܐܬܬܦܪܫ ܒܥܒܕܝܢܘܗ ܘܡܪܥܝܬܐ ܕܥܕܬܐ ܘܦܪܘܩܝ. ܒܗܘܢ ܕܝܢ ܒܥܕܢܐ .... ܒܬܪܗܘܢ ܘܥܡܗ ܐܪܥܐ. ܘܗܢܘܢ ܒܬܪܗܘܢ ܐܚܪܢܐ ܦܪܢܣܘ ܕܥܠܘ ܘܦܪܘܩܝ.
ܒܗܝܐ ܕܝܢ ܙܒܢ ܐܬܟܢܫܬ ܟܢܘܫܬܐ ܥܠ ܦܘܪܐ. ܘܡܠܟܐ ܢܣܛܘܪܝܘܣ ܚܙܐ ܠܡܫܡܫܢܘܬܐ ܘܡܬܪܥܝܢܐ ܘܡܢܝܢܐ. ܗܝܕܝܢ ܐܬܐ ܠܡܪܝ ܝܘܚܢܢ ܗܘܐ ܘܐܬܬܘܝ ܠܗ ܕܠܐ ܢܥܒܕ ܒܗܠܝܢ ܐܬܘܬܐ ܘܡܫܡܫ ܒܫܘܪܐ ܠܡܫܡܫܢܘܬܐ ܘܗܘܝܘ ܘܠܡܫܡܫܢܘܬܐ ܕܐܚܪܢ. ܘܠܐ ܐܬܐ ܢܐܬܘܢ ܐܘ ܠܫܘܬܐ ܒܡܫܪܝܢܘܬܐ. ܘܐܬܟܢܫ ܦܛܪܝ̈ ܘܫܡܥ ܒܥܠܬܐ ܕܡܠܟܐ ܥܠ ܗܢ. ܘܐܡܪܝܢ ܕܗܘܐ ܕܡܠܟܘܬܐ ܟܠܗ ܐܬܘܢ ܘܦܪܢܣܘ. ܘܡܢ ܕܝܢ ܕܢܗܘܐ ܐܦܝܣܩܘܦܐ ܡܢ ܐܬܪܐ. ܘܐܬܐܘܢ ܥܠܘܗܝ ܗܘ ܐܬܐ ܒܡܫܪܝܢܐ.
ܗܝܕܝܢ ܡܩܝܡܐ ܢܦܠܐ ܡܫܡܫܐ ܒܗ ܒܫܠܡܘܬܐ. ܘܐܫܬܘܕܝܘ ܠܡܠܟܐ ܘܐܦ ܒܫܘܪܝܗ. ܘܡܛܠ ܐܘܚܕܢܐ ܠܡܫ̈ܒܚ ܘܫܡܥܬ ܐܪܒܥܐ ܐܦܝ̈ܣ ܘܥܡܗ [413] ܦܛܪܝ̈ ܒܡܫܪܝܢܐ ܗܘ ܕܐܬܘܪܥܐ ܗܘܐ ܠܐܦܝ̈ܣ ܘܥܡܗ. ܘܗܘܘ ܕܪܫܝܢ ܒܗܘܢ ܗܠܝܢ ܕܥܠ ܡܬܠܐ ܕܐܬܪ ܕܝܪܐ. ܘܡܢ ܚܕܐ ܕܡܢ ܟܠܗܝܢ ܡܕ̈ܝܢܬܐ ܠܐ ܡܩܝܡ ܕܢܣܒܘܢ ܐܢܘܢ. ܐܝܟܢ ܠܡܠܟܐ ܘܦܛܪܝܪܟܐ ܡܛܠܠ ܒܗܘ ܦܛܪܝ̈ ܘܐܦܝ̈ܣ ܘܐܡܪ. ܕܐܘ ܡܫܡܫܝܢ ܐܢܘܢ ܠܟܠܗܘܢ ܘܐܡܪܐ ܙܘܥܐ ܒܗܘܢ ܐܢܘܢ. ܐܘ ܠܐܦܣܩܘܦܐ ܢܫܒܩܘܢ. ܘܡܢ ܦܛܪܝ̈ ܘܐܦܝ̈ܣ ܦܢܘ ܕܢܫܒܩܘܢ ܠܐ ܡܫܡܫܝܢ. ܦܫܝ ܘܐܬܢܣܚܘ. ܗܝܕܝܢ ܥܠܝܘܗܝ ܐܬܐܟܢܫܘ ܒܬܪܗܘܢ ܘܡܠܟܐ ܢܣܛܘܪܝܘܣ ܘܒܬܪ ܐܪܒܥܐ ܫܢܝܢ ܕܫܡܥ ܠܡܕ̈ܝܢܬܐ ܗܠܝܢ. ܐܬܦܠܓ ܡܢ ܡܢ ܗܘܢܐ ܡܫܡܫܝܢ. ܘܐܬܕܪܫܘ ܐܦܝ̈ܣ. ܘܫܩܠ ܦܛܪܝ̈ ܘܐܦܝ̈ܣ ܘܐܬܟܢܫܪܝܘܗܝ ܡܢ ܐܦܣܩܘܦܐ. ܘܐܬܐ ܐܬܐ ܦܛܪܝ̈ ܠܡܫܡܫܢܘܬܐ. ܘܐܬܩܕܫܐ ܕܡܪܝ ܒܪܘܚܐ. ܘܗܘܝܘ ܠܩܕܫܐ ܕܗܘܐ ܘܦܪܢܣ ܘܡܛܠܬܗ ܒܥܠܬܐ ܟܠܗܘܢ ܘܡܠܟ̈ ܘܐܦܝܣ. ܘܒܗ ܥܠܘ ܕܗܘܐ ܠܥܠܬܐ ܟܠܗܘܢ ܘܡܠܟ̈ ܘܐܦܝܣ ܘܥܠܗ. ܘܒܗ ܒܢܝ.
ܐܬܪܥ ܕܝܢ ܐܦܝ̈ܣ ܡܢ̈ܐ. ܘܒܪ ܡܢܗܘܢ ܐܬܟܢܫܘܗܝ ܕܡܠܟܘܬܐ ܕܗܘܐ [415] ܐܦܣܩܘܦ ܙܒܢܐ. ܗܘ ܕܡܛܠܗܝ ܕܒܫܘܪܐ ܡܬܟܢܫ ܗܘܐ ܥܠ ܕܬܐܬܐ ܕܛܘܪܐ ܘܐܬܪܘܗܝ ܘܡܫܡܫܝܢ ܗܘܐ ܦܘܪܫܢܐ ܐܬܦܪܫ ܒܥܕܢܐ ܗܘܐ. ܘܗܘܐ ܒܗܐ ܠܥܝܪܐ ܕܡܕܝܢܬܐ ܐܠܗܐ ܘܒܥܕܢܐ ܕܡܠܟܘܬܐ. ܘܐܦ ܠܥܝܪܐ ܪܒܐ ܘܡܠܟܐ ܘܡܠܟܘܬܐ ܘܡܫܡܫܢܐ ܘܫܡܫܐ.
ܒܬܪ ܡܪܝ ܝܘܚܢܢ ܘܦܪܢܣܬܗ ܐܬܐܝܬܝ ܙܒܢܐ.
ܗܘܘ ܠܒܪ ܕܝܪܐ ܕܡܢ ܒܘܫܪܐ ܘܡܪܝ ܐܗܪܘܢ ܘܚܘܫܒܐ. ܐܬܬܦܪܫ ܒܥܒܕܐ ܕܡܫܡܫ ܕܐܬܐܘܐ ܕܚܙܐ ܒܥܕܢܐ ܐܪܒܥ. ܒܗܘܢ ܫܢܝܐ ܩ̈ܐ ܒܬܪܡܢ ܩܪܝܢ. ܘܗܢܘܢ ܒܬܪܗܘܢ ܐܝܟ ܡܪܝ ܠܒܪ ܡܫܡܪܐ. ܘܐܬܐܬܩܢܐ. ܘܐܬܐ ܒܗܘܢ ܒܥܠܬܐ ܕܡܠܟܐ. ܘܐܬܟܢܫ ܒܫܘܪܝܗ ܘܦܪܢܣܗ. ܘܡܛܠ ܘܐܬܐ̈ ܗܘܐ ܫܢܝܐ ܒܫܢܬܐ ܡܢ̈ ܘܒܪܘܚܐ. ܗܝ ܡܢ ܡܫܬܪܝܢ ܐܬܦ ܦܛܪܝ̈ ܒܡܫܪܝܢܐ ܘܐܬܬܪܝ. ܘܒܬܪ ܪܘܚܐ ܘܡܫܝ̈ܚܐ.

Mar Athanasius fulfilled the patriarchal office for 26 years, and died in the monastery of Mar Barsawma in the Qlaudia region. His body was buried on the northern side [417] of the church. He consecrated 38 bishops and also the maphrian Ignatius Bar Qiqi, who became a Muslim.

At that time convents and monasteries for divine service multiplied in the region of Melitene, and there flourished venerable men, gifted with wisdom and eloquence. The Greeks of Melitene harassed them enviously, and seven monks were dragged off to Constantinople, where they died in prison. The Greeks also seized for themselves the great church called Rahta, 'the Sprinter'.

In the year 1299 [AD 988] this same Mar Athanasius consecrated as bishop of the monastery of Qartmin the famous Mar Yohannan, who revived the *estrangelo* script in Tur ʿAbdin, which had fallen into disuse a century earlier. After studying it, the bishop learned it himself, and taught it to the sons of his brother; but complete proficiency in this script was granted to Emmanuel and his brother Naha Bsirutha. The bishop sent Peter, their brother, to Melitene, who brought back parchments, and Rabban Emmanuel [419] wrote seventy manuscripts of the Peshitta, the Septuagint and the Harkleian versions, and a book of *memre* distributed into three choirs. He donated these manuscripts, which do not have their equal anywhere in the world, to the monastery of Qartmin.

After Mar Athanasius, YOHANNAN BAR ʿABDON [Yohannan VII bar ʿAbdon, 1004–30). He was a native of Melitene, trained up in chastity, who in the twenty-second year of his life [421] donned the honourable garb of a monk in the monastery of Rahta without the consent of his parents; and when he was troubled by them on this account, he went up to the monastery of Mar Barsawma, and then went down to live in a cave on the banks of the Euphrates. He was gifted by God with the grace of working virtues and miracles; but when he saw his fame growing, he withdrew to the Black Mountain.

After forty years had elapsed, Mar Athanasius of Salah died, and the bishops assembled and agreed unanimously that he should be their shepherd. This blessed man yielded, as he saw in a vision that it had been divinely ordained. Hitherto, in his humility, he had shunned all the gifts of the priesthood, and had not even accepted ordination as a deacon. He was now ordained a deacon on 4 July, and on the following day a priest, and on the day after that he was consecrated patriarch, in the year 1315 [AD 1004], at the age of seventy. Peter of Harran laid his hands upon him.

Although this blessed patriarch set the most perfect example of obedience to the sacred canons, he had no experience of temporal matters, and handed over their administration to his syncellus, a monk named David, who committed many abuses against the churches and the dioceses.

ܫܡܫ ܕܝܢ ܗܘ ܡܪܝ ܐܬܐܢܣܝܘܣ ܗܘܐ ܦܛܪܝܪܟܘܬܐ ܡܢܝܐ ܐܠܟܣܢܕܪܝܐ ܘܥܡ ܟܘܡܪܐ ܕܡܪܝ
ܒܪܘܡܐ ܕܐܝܛܠܝܐ ܕܡܠܘܝܐ. ܘܐܬܛܥܢ ܦܓܪܗ ܒܥܓܠܐ ܪܘܚܢܝܐ [417] ܕܗܡܫܠܠ ܘܐܬܩܪܝ ܠܐܠܟܣ
ܘܐܡܣܐ ܐܦܝܩ. ܘܐܬܦܢܝܘܢ ܡܫܪܝܐ ܒܪܡܫܡܫ ܗܘ ܕܐܘܓܪܝ.
ܒܗܢܐ ܕܝܢܐ ܗܟܢܐ ܘܐܬܦܘܢ ܒܘܡܪܐ ܘܕܝܪܝܐ ܕܐܬܪܐ ܕܡܨܪܝܢ. ܘܐܡܪ ܗܘܘ ܒܢܝܐ ܥܠܡܐ
ܡܢܝܢܐ ܘܡܫܒܚܬܐ. ܘܐܫܬܡܥܘ ܡܢ ܩܢܝܐ ܕܡܨܪܝܢ. ܘܡܫܠܐ ܕܬܪܝܢ ܐܠܟܣܢܕܪܘܣ ܠܩܘܣܛܢܛܝܢܘ
ܦܘܠܝܣ. ܘܒܝܬ ܟܘܡܪܐ ܡܠܟܘܬܗ ܣܡܝܟܘܬܗ. ܘܣܛܪ ܩܢܝܐ ܠܒܝܬܐ ܪܒܐ ܕܡܠܟܘܬܐ ܕܪܘܡܝܐ.
ܗܘܘ ܡܪܝ ܐܬܐܢܣܝܘܣ ܗܘܐ. ܐܬܩܪܝ ܠܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟܐ ܐܦܝܩ ܕܟܘܡܪܐ ܕܡܪܐܡܝܢ ܒܡܨܪ
ܐܘܪܝܓܢܣ ܗܘ ܕܝܠܐ ܠܡܫܡܫܢܘܬܐ ܘܐܦܛܝܟܛܐ ܠܦܘܪ ܒܟܢܝܢ. ܕܟܠܗܝܢ ܗܘܐ ܡܫܡܫܐ ܕܡܠܐ ܡܢܬܐ.
ܘܡܢ ܚܘܪܐ ܕܩܠܝܠܐ ܡܠܟ ܗܘ ܚܣܝܐ ܘܐܠܦ ܠܟܬܒܐ ܐܠܗܝܐ. ܘܐܬܩܪܝ ܦܛܪܝܪܟܘܬܐ ܡܫܡܫܢܘܬܐ
ܠܡܫܝܚܐ ܒܟܠܗܘܢ ܡܠܟܘܬܐ. ܘܠܐܣܘܢ ܢܐܡܐ ܒܪܝܢܘܬܐ. ܘܡܚܪ ܚܣܝܐ ܠܦܛܪܘܣ ܐܣܝܘܗܝ
ܠܡܫܡܫܢܘܬܐ ܘܐܡܪ ܪܒ. ܘܡܠܟ ܪܒ ܒܡܫܡܫ ܡܟܝܢ [419] ܕܩܕܡܐ ܦܬܓܡܐ ܘܡܟܝܢܝܐ
ܘܢܬܥܡܠܐ. ܘܦܝܣܐ ܘܡܠܦܢܐ ܠܐܠܟܣܢܕܪܐ. ܘܡܢ ܟܘܡܪܐ ܕܡܪܐܡܝܢ. ܡܠܟܐ ܕܟܠܗ ܟܠܗܘܢ
ܦܝܫܐ ܒܟܬܒܐ.
ܒܬܪ ܡܪܝ ܐܬܐܢܣܝܘܣ: ܡܪܝ ܦܛܪܘܣ ܒܪ ܚܪܒܘܢ.
ܗܘܐ ܒܡܫܡܫܢ ܐܬܟܢܝ. ܘܐܬܪܕܝ ܒܒܬܘܠܘܬܐ. ܘܒܪ ܠܡܫܝܚܬܐ ܩܢܝ [421] ܠܟܠ ܐܦܣܩܦܐ ܩܢܘܢܐ
ܕܩܕܝܫܐ ܒܝܕܐ ܕܪܘܚܐ ܒܟܠܗ ܡܫܡܫܢܘܬܐ ܘܐܒܘܗܘܢ. ܒܝܘܡܝ ܕܝܢ ܡܠܟܘܬܐ ܡܠܟܘܬܗܘܢ. ܗܟܢ
ܠܟܘܡܪܐ ܕܡܪܝ ܒܪܘܡܐ. ܘܡܢ ܠܐܡܢ ܚܕܐ ܒܟܠ ܟܢܫܬܐ ܡܢ ܟܠ ܫܢܝܢ ܦܢܐ ܘܐܬܟܢܫ
ܠܗ ܡܢ ܟܠܗܘܢ ܦܛܪܝܪܟܐ ܕܡܕܝܢܬܐ ܡܢܝܐ ܘܐܦܝܩܘܬܐ. ܘܒܝܕ ܚܕܐ ܕܡܠܟܘܬܐ ܫܡܗ ܠܐܡܢ. ܐܬܟܠܠ
ܠܦܘܪܐ ܐܘܩܝܐ.
ܘܒܬܪ ܗܘܡܠܝܐ ܕܐܘܪܝܓܢ ܫܢܝܢ. ܕܝܢ ܡܪܝ ܐܬܐܢܣܝܘܣ ܫܒܝܩܐ. ܘܐܬܩܪܝ ܐܦܝܩ ܘܟܠܗܘܢ ܒܝܕܐ
ܗܘܝܐ ܢܡܘܣܐ ܐܪܦܝܘ ܕܗܘ ܢܗܘܐ ܪܒܐ. ܘܡܢ ܐܠܟܣܢܕܪ ܗܘ ܦܛܪܝܪܟܐ ܕܡܢ ܡܢܝܐ ܗܝ
ܡܪܝܡܗ: ܢܩܦ ܢܦܫܗ. ܘܡܦܛܠ ܕܒܪܡܫܠܦܐ ܡܩܕܡ ܡܫܡܫ ܗܘܐ ܒܝܕ ܡܟܢܫܘܬܐ ܠܐܪܥܐ.
ܕܒܗ ܗܘܐ ܡܢ ܟܠܗܝܢ ܠܡܫܡܫܢܘܬܐ ܒܡܠܟܘܬܐ. ܠܐܪܥܐ ܒܠܡܫܘ ܐܦܝܩܘܗܝ ܡܫܡܫܢܐ. ܘܒܬܪ ܢܡܘܣܐ
ܡܫܡܫܐ. ܘܒܟܘܡܪܐ ܐܝܢܐ ܦܛܪܝܪܟܐ ܒܡܠܟ ܐܡܪ ܒܝ ܐܠܗܐ ܒܪ ܡܠܟܝ ܡܢܝܐ. ܘܡܢ ܒܟܠܗܘܢ ܐܝܟܐ
ܦܛܪܘܣ ܕܝܢܝ. ܘܒܝ ܗܘ ܦܛܪܝܪܟܐ ܒܒܪܝܬܐ ܠܐܪܥܐ ܕܩܕܝܫܐ ܡܢܝܐ ܡܠܟܘܬܐ ܗܘܐ. ܠܡܫܡܫܢܐ
ܕܡܫܡܫܢܐ ܒܠܡܫܡܫ ܒܗܢ ܕܠܐ ܡܫܡܫ ܗܘܐ ܒܗܘܢ ܒܐܝܕܝ ܡܫܡܫܠܐ ܐܝܟ ܕܝܢܐ ܕܡܫܡܫ ܕܡܢ ܦܛܪܝܪܟܐ.
ܗܘ ܕܐܦ ܒܝܬܐ ܘܡܫܒܚܬܐ ܡܫܡܫܢܐ ܡܫܡܫܢܐ ܒܗܝ.

After that blessed man had been patriarch for 27 years and had consecrated 47 bishops, [423] a persecution was launched against him by Nicephorus, the Greek metropolitan of Melitene, who was a fellow disciple of the Roman emperor. This man went to Constantinople and calumniated the patriarch, accusing him of provoking defections among the Greeks and attracting all men to him. The emperor therefore despatched a messenger with letters to the judge Chrysoberges, instructing him to arrest the leader of the Jacobites and take him to Constantinople. The judge wanted to force the patriarch to flee to the realm of the Arabs, but he was unable to do so, partly because he was residing in the monastery of Barid but chiefly because of his fear of the emperor. He was therefore forced to leave with the messengers and the emperor's armed servants, while more than a thousand monks gathered there, refusing to let them take him away. They made their way to the monastery of Barid, like two opposing lines of battle. When the patriarch saw the judge, he turned pale, but he said to him gently: 'Do not be afraid, Your Holiness; for our sacred and pacific emperor has instructed [425] that you should be brought to him.' So they arrested him in this way, and entered Melitene, whose inhabitants were blazing with anger. By bribing their leaders they eventually persuaded them to leave him there during the winter. At Easter, when the agreed time came for his departure, the citizens of Melitene insisted that he ordain their small children as deacons, as they did not believe that another patriarch would be appointed.

The patriarch Mar Yohannan left Melitene with six bishops and twenty monks and priests, and they arrived in Constantinople at the time of the full moon in June 1340 [AD 1029]; but that accursed Greek of Melitene sent a crier on in advance, who went round the squares shouting that they did not profess the 'Mother of God' and worshipped a deer. Needless to say, the people spat in their faces and pelted them from the rooftops with mud and stones. When they stood in the presence of the patriarch of the Chalcedonians in their great church, that accursed Greek metropolitan of Melitene urged his patriarch not to question them about their faith, knowing that they were very skilled in disputation; but he could not prevent them from being questioned. When they were asked what their beliefs were, our people took out two volumes, written [427] in Greek and Syriac. But when they opened the books, and began to read from them, they cut them short. 'We have not brought you here,' they said, 'in order to learn our faith from you, but to teach you our own faith. Profess with us the two natures after the union.' But the patriarch replied: 'We will never change the confession held by our fathers.' Then that accursed bishop of Melitene jumped to his feet. 'You despise the emperor's confession of faith,' he cried, and struck the patriarch on the cheek. That blessed man offered him his other cheek. Then many of the Greek nobles were moved, and in their grief burst into tears. They left, and went away murmuring. Then the patriarch and his companions were taken to the monastery of Mar Mennas, and on the following day to the monastery of Gregory.

ܘܟܕ ܙܒܢܐ ܕܫܢܝܢ ܘܫܟܒ ܫܢܝܐ ܣܓܝ ܒܪܢܫܐ ܗܘ ܡܪ̄. ܘܐܙܕܟܝ ܗܘ̄ ܐܦܝܣܩ [423] ܐܦܪܝܡ. ܐܬܐܡܪ ܒܟܠܗ̇ ܕܝܢ ܢܫܘܬܐ ܡܢ ܢܩܘܦܘܢ ܡܛܪ̈ܢ ܚܝܐ ܕܡܚܠܛܝܢ. ܘܐܬܟܢܫܘ ܒܪ ܫܡܘܢ ܕܡܚܠܛܐ ܙܘܡܝܘܣ. ܘܐܙܠ ܠܩܘܣܛܢܛܝ̈ܢ ܘܟܠ ܡܬܕܘܢ ܕܦܛܪܝܪܟܐ ܕܟܡ ܡܛܠܐ ܐܦ ܒܩܝܡܐ: ܘܠܟܠܗܘܢ ܠܘܬܗ ܢܦܩ. ܘܫܕܪ ܡܟܠܠ ܐܝܟܢܐ ܘܐܬܦܪܣ ܒܠܐ ܒܘܪܣܘܒܘܪܢ ܦܪܢܛܝܣ. ܕܐܝܟ ܠܒܢܝܐ ܕܡܩܘܒܠܐ ܘܢܦܪܘܩ ܠܩܘܦܐ̄. ܘܟܕ ܙܒܢܐ ܦܪܢܛܝܣ ܕܒܪܢܫܘܗܝ ܠܦܛܪܝܪܟܐ ܠܐܢܘܫܐ ܕܛܝܒܐ. ܡܛܠ ܕܒܘܫܪܐ ܕܥܒܕܝܢ ܗܘܐ ܠܐ ܐܬܡܨܝ. ܠܐܪܬܐܝܠ ܡܢ ܕܐܠܗܘ ܕܡܟܠܐ. ܘܐܬܐܬܝܢ ܘܐܙܠ ܥܡ ܐܝܣܪ̈ܐ ܘܟܠܢܬܐ ܕܡܟܠܐ ܡܕܝܢ̈ܬܐ. ܒܗܝ ܕܐܡܪܝܢ ܗܘܘ ܕܠܐܪ ܡܢ ܟܠܗܐ ܕܬܪ̈ܬܐ ܐܝܠ ܠܐܡ. ܘܡܫܡܝܢ ܘܠܐ ܡܚܫܒ ܕܢܐܘܕܪ. ܒܪܫܝ ܐܬܟܬܒܘ ܐܝܟ ܕܠܦܛܪܝܪܟܐ. ܘܪܫܡܘ ܒܠܠ ܒܥܡܪܐ ܕܒܐܘܪܚ. ܘܟܕ ܚܙܘ ܦܛܪܝܪܟܐ ܠܦܪܢܛܝܣ ܠܗܘ. ܘܦܪܢܛܝܣ ܐܡܪ ܙܟܝܬܐܝܬ. ܠܐ ܠܐܬܐܣܪܝܢ ܐܘ̄ ܡܪܝܐ. ܡܛܠ ܕܡܟܠܐ ܡܕܝܢܐ ܘܡܟܣܝܐ ܦܩܕ [425] ܘܐܬܐܣܪ ܡܕܟܘܗܝ. ܘܗܘܝܐ ܢܫܟ̈ܐ ܘܡܟܠܗ ܠܡܟܠܛܝܢ. ܘܒܬܪ̈ܗ ܐܝܟ ܕܒܗܘܪܐ ܢܦܩ ܗܘܘ. ܘܡܣܒܝܢ ܠܪܘܡܒܠܐ. ܘܠܡܫܝܚ ܐܬܡܪܝܗ ܕܡܟܘܦܢܘܗܝ ܒܪܟܐ ܕܫܠܘܐ. ܘܟܕ ܡܛܠܐ ܦܪܝܫܐ. ܘܒܪܡܫܐ ܠܗ ܕܢܐܙܠ. ܐܠܕܝܢ ܗܘܘ ܒܢܝ̈ ܡܚܠܛܝܢ. ܕܐܦ ܠܡܠܟܘܬܐ ܕܟܘܪܐ ܢܦܪܘܩ ܡܩܕܡ. ܦܩܕ ܗܘܐ ܠܗܘܢ ܫܒܪܐ ܕܐܘܟ ܠܐ ܢܐܡܪ ܠܗܘܢ ܦܛܪܝܪܟܐ.

ܢܦܩ ܕܝܢ ܗܘ ܦܛܪܝܪܟܐ ܡܕܝܢ ܢܘܚ ܡܢ ܡܚܠܛܝܢ. ܘܫܡܥܘ ܐܝܠܐ ܐܦܝܣܩܘܦܐ. ܘܕܝܪܝܐ ܘܡܫܝܚܐ ܫܕܪܝܢ. ܘܒܫܡܗ ܕܡܪܢ، ܫܠܚ ܐܦܩ̄ ܠܗ ܠܩܘܦܐ̄. ܘܗܘ ܫܪܝ ܢܘܚܐ ܕܡܚܠܛܝܢ. ܐܦܝ ܡܕܝܢܬܐ ܒܙܘܥܐ ܕܡܕܝܢܐ ܒܩܝܡܐ. ܕܗܠܝܢ ܠܐ ܡܫܕܪ ܒܡܕܒܪܐ ܠܟܠܐ. ܘܠܐܢܫܐ ܡܫܝܚܐ ܘܡܪܝܢ ܘܫܡܐ ܙܘܥܐ ܕܐܝܟ ܒܐܦܝܗܘܢ ܒܫܡܝܐ. ܘܫܡܐ ܒܫܪܐ ܘܒܐܬܪܐ ܦܪܘ ܒܠܗܘܢ ܡܢ ܐܪ̈ܥܐ. ܠܐ ܐܟܪܐ ܠܡܐܡܪ. ܘܟܕ ܐܬܦܬܚܘ ܦܪܡ ܦܛܪܝܪܟܐ ܕܠܗܘܢ ܒܒܝܬܐ ܕܟܠܐ ܕܠܗܘܢ. ܐܡܪ ܗܘ ܒܠܫܢܐ ܡܫܪ̈ܘܬܐ ܢܘܚܐ ܕܡܚܠܛܝܢ ܠܦܛܪ̈ܝ ܕܠܗܘܢ. ܘܠܐ ܐܬܟܒܫ ܒܫܘܘܢ ܡܛܠ ܐܘܪܚܐ. ܒܗܝ ܕܫܢܝܢ ܡܫܩܠܝܢ ܒܪܘܚܐ. ܐܠܐ ܠܐ ܡܕܝܢ ܗܘܐ ܘܠܐ ܢܐܠܨܘܢ ܘܟܕ ܫܠܗ ܕܚܝܐ ܡܫܕܪ ܐܠܗܝ. ܐܦܩܘ ܗܠܝܢ ܕܒܝ ܐܘܪܝ ܒܪ̈ܝܐ ܕܠܡܫܡܝܢ [427] ܢܘܚܐ ܘܫܘܪܝܐ. ܘܟܕ ܦܠܚܘ ܠܒܪ̈ܝܐ ܘܩܪܘ ܒܫܘܢ ܡܟܠܠ. ܐܡܪܘ. ܘܠܐ ܐܬܚܫܒܘܢ ܕܠܟܠ ܡܢܗܘܢ ܗܘܝܢܐ. ܐܠܐ ܕܢܬܟܫܦܘܢ ܗܘܢ. ܐܢܘܢ ܒܫܡ ܐܘܪܝ ܒܪ̈ܝܐ ܒܠܥܕ ܢܝܫܐ. ܘܦܛܪ̈ܝ ܦܩܕ. ܕܢܝܚ ܠܐ ܡܫܟܚܝܢ ܠܐܘܪܚܐ ܕܐܒܗ̈ܝܢ. ܗܢܘܢ ܡܢ ܗܘ̄ ܠܡܛܠ ܕܡܚܠܛܝܢ ܘܐܡܪ. ܠܐܘܪܚܗ ܕܡܟܠܐ ܡܫܠܐ ܐܝܟ. ܘܡܫܝܚܘ ܠܦܛܪ̈ܝ ܒܠܠ ܦܪܥܘ. ܗܘ ܕܝܢ ܛܘܒܢܐ ܐܘܦܝ ܠܗ ܗܘ̇ ܐܢܫܐ. ܘܡܫܟܚܐ ܡܢ ܩܘܫܝܐ ܢܘܚܐ ܙܟܘ ܘܦܪܢܫ ܠܗܘܢ ܘܕܫܠܗ. ܘܫܠܡܘ ܘܢܫܡܘ ܒܝ ܙܛܝܢ. ܘܐܦܩܘ ܐܦ ܠܦܛܪ̈ ܘܗܠܝܢ ܕܡܠܗ ܒܥܒܪܐ ܕܡܕܝܢ ܡܫܝܐ. ܘܡܠܘܫܐ ܕܠܐܘܪܗ ܒܥܒܪܐ ܕܒܢܝܢܩܘܪܘܣ.

A little later a second hearing was held. They summoned the patriarch and his bishops, and allowed the patriarch and Eliya of Symnadu to sit down. After much debate, they saw that they completely disagreed with them, and said: 'But you do not even mix the oil with the broken bread, and you do not make the sign of the cross with one finger, but with two.' In this way, they hoped to overcome them gradually with trickery. But when even such tactics failed to turn them, they were imprisoned in pairs in one place [429] until October, in great anguish. Then that accursed Nicephorus tried to tempt them one by one with generous offers. The miserable Ignatius of Melitene, Mushe of Hesna d'Ziyad and Isaac of ʿArqa gave in. They signed a pledge which Nicephorus took to the emperor, saying: 'If you are only patient and keep them here a little longer, they will all agree.' Then the emperor summoned the patriarch, and said to him: 'If you agree, we will grant you the throne of Antioch.' The patriarch replied: 'I already hold an apostolic throne both on earth and in heaven.' Their hopes of persuading him were dashed, and the emperor ordered the patriarch to be banished to the monastery of Ganus in the territory of the Bulgars, where he remained for four years. He died on 2 February in the year 1344 [AD 1033], and was buried by the care of his disciple Yohannan, who left for Syria, bringing a book written by that blessed man before his death about those who had betrayed him, in which he instructed that they should be welcomed back if they repented.

[431] After the patriarch was sent into exile, the bishops were brought to the emperor's palace. Three of them gave their signatures to Nicephorus, and the patriarch of the Greeks absolved them and re-baptized them. They then became the sport of demons. One of them, Ignatius of Melitene, fell gravely ill and died suddenly. The other two fled and made their way back to Syria, where they did penance for the rest of their lives. Mar Eliya of Symnadu, a learned and most holy old man, confuted his adversaries in a debate, so they stoned him to death at the gate of the palace. Yohannan of Hadeth ended his days in prison, while Dionysius of Tel Patriq was freed after the death of the emperor and returned to his throne, having remained firm in the Orthodox faith.

After Mar Yohannan ʿAbdon, DIONYSIUS HAYE [Dionysius IV Haye, 1031–42]. After the blessed Mar Yohannan bar ʿAbdon died in exile, the bishops assembled [433] in Tamenin, a village of Qlaudia, and elected Haye, the archimandrite of the monastery of Laʿzar in the region of Gubos, which is today inhabited by Armenian monks and is called Bazgunik above the village of Tangu. He was consecrated in the monastery of Mar Domitius in this same region of Qlaudia, and called Dionysius. Mar Abraham of Qlisura, who built the old temple of the monastery of Mar Barsawma, laid hands upon him in the year 1345 [AD 1034].

As soon as the Chalcedonians of Melitene saw that a patriarch had been consecrated for the Orthodox, they protested to Constantinople, and an order arrived for him to be arrested and taken there. But the leaders of the faithful of Melitene spirited him away into the realm of the Arabs, and he went to Amid and resided there.

ܗܝܕܝܢ ܒܥܕܗ ܒܝܘܡܐ ܐ̱ܚܪܢܐ. ܘܡܛܘ ܠܦܛܪ̈ ܘܠܐܦܣܩ̈. ܘܐܘܕܥܘ ܠܦܛܪ̈ ܘܠܟܠܗ ܕܫܡܥܝܢܘ. ܘܒܬܪ ܡܫܬܐܠܐ ܡܢܗ ܕܠܐ ܗܘܝܢ ܡܠܟܝܢ. ܘܐܡܪܘ ܕܒܠܚܘܕ ܠܐ ܐܡܪܝܢ ܡܢܐ ܒܥܒܕܐ. ܘܠܐ ܐܬܪܘܪܘ ܙܒܢܐ ܚܕܐ ܙܒܢܐ. ܐܠܐ ܒܬܘܪܐܡ. ܡܢ ܡܬܦܪܫܝܢ. ܕܒܫܒܠܐ ܡܫܒܠܐ ܢܣܒܘܢ ܐܢܘܢ. ܘܡܢ ܐܦܠܐ ܗܘܝܐ ܐܬܪܦܘ. ܢܣܒܘ ܐܢܘܢ ܒܟܠ. ܬܪܝܢ ܚܕܐ ܕܗܘܐ. [429] ܒܝܘܡܐ ܕܬܠܬܫܒܐ ܕܒܬܪ ܥܐܕܐ ܗܘ ܒܫܠܐ ܢܦܩܘܢ ܡܫܒܠܐ ܠܒܝܬ ܠܦܛܪ̈. ܗܟܝܠ ܐܫܬܠܛܘ ܕܗܘܐ ܕܡܬܠܬܝܢ. ܘܩܘܡܐ ܕܢܦܩܐ. ܘܐܦܝܣܩ ܕܒܪܐ. ܐܬܬܨܝܘ ܘܡܘܬܐ ܒܪܐ ܐܚܝܢܘܢ. ܘܐܘܕܝܘ ܠܡܠܟܐ ܗܘ ܢܣܒܘܢ ܘܐܡܪ ܕܐܢ ܬܒܥ ܙܘܓܐ ܘܠܐ ܬܫܡܪ ܐܢܬ ܒܫܠܡ. ܒܠܗܘܢ ܡܠܟܝܢ. ܗܟܝܠ ܚܙܐ ܡܠܟܬܐ ܒܬܐ ܦܛܪ̈ ܘܐܡܪ. ܐܢ ܬܫܡܥ ܡܢܟܝܢ ܠܟ ܒܘܪܟܐ ܘܐܬܚܢܢ. ܘܦܛܪ̈ ܩܕܝ. ܕܐܢܐ ܒܘܪܟܐ ܡܠܟܢܐ ܐܢܬ ܠܟܝ. ܒܐܪܥܐ ܘܒܫܡܝܐ. ܘܩܡܘ ܡܠܟܐ ܘܐܘܒܠܘܗܝ ܠܦܛܪ̈ ܠܐܦܣܩܘܦܐ. ܒܝܕܐ ܕܫܠܝܚܐ ܕܒܠܝܬܘܬܐ ܘܒܘܪܫܢܐ. ܘܐܡܪ ܒܠܚܘܕ ܡܢܝܐ ܐܘܪܚܐ. ܘܡܢ ܒܪܝܢ ܒܡܠܟܐ. ܡܢܟ ܐܬܩܢ. ܘܐܬܠܟܘ ܒܐܝܕܝ ܐܬܦܠܓܗ ܐܢܫ. ܗܘ ܕܢܣܒ ܠܡܦܘܪܐ. ܘܐܬܠܝ ܒܥܡܗ ܒܪܐ ܕܡܠܟ ܗܘܐ ܗܘ ܦܛܪܝܪܟܐ ܩܕܡ ܒܥܕܢܗ. ܒܟܠ ܗܢܘܢ ܕܡܦܪܘ ܒܗ. ܕܐܢ ܢܬܒܥܘܢ ܢܬܩܒܠܘܢ.

[431] ܘܡܢ ܦܛܪܝܪܟܐ ܐܬܟܪܙ ܠܐܦܣܩܘܦܐ. ܐܬܠܝ ܠܐܦܣܩ̈ ܩܕܡ ܦܘܠܛܝܢ ܕܡܠܟܐ. ܘܟܠܗܘܢ ܐܬܟܢܫܘ ܘܗܘܘ ܗܘܘ ܡܢܐ ܐܚܪܢܝܢ ܒܫܢܬܐ ܡܠܟܘ ܐܢܘܢ ܦܛܪ̈ ܕܩܢܝܐ ܕܚܕܐܠܐ ܐܬܩܢ. ܘܗܘܘ ܒܘܣܝܐ ܒܐܘܪܚܐ. ܕܡܢ ܡܢܗܘܢ ܐܚܪ̈ܢܐ ܕܡܠܟܘܬܗ ܡܫܝܚܐ ܒܠܥܘܕܐ ܡܢܦܩܐ ܦܩܕ ܘܡܢܟ. ܘܦܘܫ ܐܬܪ ܐ̱ܚܪܢܐ ܒܝܘܡܐ ܘܐܬܐ ܠܦܛܪܝܪܟܐ ܘܒܐܝܠܘܬܐ ܡܠܟܘ ܡܢܗܘܢ. ܘܡܢܝ ܠܟܠܐ ܕܫܡܥܝܢܘ. ܒܙܒܢܐ ܡܫܠܛ ܘܫܒܐ ܩܕ̈. ܡܢ ܙܒܐ ܐܝܟ ܒܝܘܡܐ. ܒܟܠ ܐܬܪܐ ܕܦܘܠܛܝܢ ܙܒܢܐ ܘܦܘܠܛܝܢ. ܘܐܬܬܣܝܡ ܕܚܕܐ ܒܫܘܠܡܐ ܡܠܟܐ ܚܕ̈ܐ ܘܕܝܘܣܩܘܪܘܣ ܕܐܠܦܛܪܝܪ ܒܫܘܐܗ ܕܡܠܟܐ ܢܣܒ ܘܦܩܐ ܠܫܘܪܫܗ ܒܐܬܪܘܬܐ ܡܪܝܢܐܐ.

ܒܬܪ ܡܪܝ ܢܘܚ ܒܥܕܗ. ܕܝܘܣܩܘܪܘܣ ܕܗܘܐ ܚܣܗ.

ܡܢ ܒܬܪ ܗܘ ܦܛܪܝܪܟܐ ܡܪܝ ܢܘܚ ܒܪܒܥܕܗ ܒܐܦܣܩܘܦܐ ܐܬܩܢܘ ܐܦܣܩ̈ [433] ܒܦܛܪܝܪܟ ܡܪܝܐܠܐ ܕܡܠܟܘܬܐ. ܘܐܬܩܪܝ ܚܢܢܗ ܕܢܣܒܪܐ ܕܙܒܢܐ ܕܒܬܪ ܕܒܐܬܪܐ ܕܒܓܕܕ. ܗܢ ܕܕܝܪܝܐ ܐܪܡܝܐ ܐܬܠ ܒܗ ܢܘܚܐ. ܘܡܬܩܪܝܐ ܒܐܪܒܝܠ ܒܟܠܠ ܡܢ ܐܝܟܢ ܡܪܝܐܠܐ. ܘܐܬܬܩܪܝ ܒܝܕܐ ܕܡܪܝ ܘܢܣܒܗ ܕܒܗ ܒܐܬܪܐ ܕܡܠܟܘܬܐ. ܘܐܬܩܪܝ ܕܢܘܚܩ ܘܗܘܝܢ ܒܟܠܗܘܢ ܐܝܟܐ ܡܪܝ ܐܒܪܗܡ ܕܡܠܟܫܘܪܐ: ܗܘ ܕܒܐ ܠܗܝܟܠܐ ܒܠܚܡܐ ܕܒܫܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ. ܒܫܢܬ ܐܠܦ ܘܐܬܠܬܡܐܐ ܘܐܪܒܥܝܢ ܘܫܒܥ.

ܘܡܢ ܐܪܒܥܗ ܒܦܛܪܝܪܟܘܬܐ ܕܒܥܠܡܢܘܬܐ ܕܐܬܬܩܪܝ ܦܛܪܝܪ̈ ܠܐܘܪܗܝܕܘܣ. ܐܘܟܝܗ ܒܫܢ̈ܝܢ. ܘܐܬܐ ܦܩܝܕܐ ܕܢܛܠܒܘܢ ܘܢܬܦܪܫ. ܪܒܝܐ ܕܝܢ ܡܢ̈ܬܪܐ ܒܬܪ ܡܠܟܘܬܗ. ܡܢܘܗ ܐܒܪܗܡ ܠܦܛܪܝܪ̈: ܠܐܚܝܐ ܕܛܝܒܐ. ܘܐܙܠ ܢܦܩ ܒܐܬܪܝܢ.

From that time on, Amid became the throne of the patriarch, and he resided either in the city or in the monastery of Mar Hnanya of Mardin for the rest of his life. He governed the Church for 10 years, and consecrated 36 bishops. When he died his body was buried next to the northern wall of the great church of Amid.

After Dionysius, YOHANNAN [Yohannan bar ʿAbdon, 1049–57], the brother's son of Yohannan bar ʿAbdon. [435] After the death of Mar Dionysius the church remained widowed, and some bishops brazenly moved from one throne to another, trampling the canons underfoot. Then the other bishops, fired with righteous indignation, assembled in August in the year 1360 [AD 1049]. They held an election, and called to mind the master Theodore, a monk of the monastery of Bar Gaghi in the district of Melitene, who was the brother's son of the holy Mar Yohannan bar ʿAbdon. All the bishops and sons of the Church agreed upon him, but he refused to be elected. Instead he took flight, and hid himself in the district of Dolikh. The bishops followed him there, but he fled again, and took refuge in a certain mountain cave, where he laid low. But the bishops soon caught up with him. They captured him, brought him back by force, and consecrated him in Pharzaman. Eliya of Zeugma laid his hands upon him. He was called Yohannan, after his uncle. He stayed for some time in the city of Amid and in the nearby countryside, where he corrected some erring bishops, degrading from their pastoral office those who were in outright rebellion. After fulfilling his patriarchal duties for 8 years and 10 months, and consecrating 30 bishops, he died at Amid and his holy body was buried in the church of the Mother of God.

After Yohannan, ATHANASIUS HAYA [Athanasius V Haya, 1058–64]. After the patriarch Mar Yohannan died at Amid, [437] the Western bishops assembled and elected Athanasius of Arsamosata, known as Haya; who, having left his flock, had established his throne in the monastery of Mar Ahron of the Conduit. They appointed him patriarch in the monastery of Pharis in the territory of Hisn Mansur, in the year 1369 [AD 1058]. But the Easterners were angry at this, ostensibly because he was already a bishop, but in fact because he had been appointed without their consent. And so a small number of indignant bishops met at Amid and forcibly consecrated the scribe Ishoʿ, an educated man who was the syncellus and pupil of Mar Yohannan.

Then he filled the Church with rancorous tracts denouncing Haya's second consecration, whose illegitimacy had shocked all the sons of the Church. For their part, Haya and his partisans hurled accusations and abuse at Bar Shushan, for allowing himself to be consecrated after Haya's consecration. They justified Haya by citing other examples of bishops who had later become patriarchs. For example, Meletius of Sebastia, Eliya of Apamea and Iwanis of Harran, although they were bishops, became patriarchs of Antioch, while Proclus of Cyzicus [439] and Anthimus became patriarchs of Constantinople.

ܘܡܢ ܗܘ ܙܒܢܐ ܗܘܐ ܐܚܝܕ ܟܘܪܣܝܐ ܠܦܛܪܝܪܟܐ. ܘܡܕܒܪ ܗܘܐ ܠܥܡܐ. ܘܒܥܘܡܪܐ ܕܡܪܝ ܚܢܢܝܐ ܕܒܡܪܕܐ ܟܠܗ ܙܒܢܐ ܕܚܝܘܗܝ. ܘܒܪ ܠܟܒܝܪܐ ܫܢܝܐ ܒܥܡܪ. ܘܐܬܢܝܚ ܐܦܝܣ̈ܩ ܠܟܠܗܝ ܘܐܬܟܢܫ. ܘܟܕ ܘܐܬܩܒܪ ܦܓܪܗ ܒܥܕܬܐ ܪܒܬܐ ܕܒܗ ܒܥܘܡܪ ܟܘܪܟܡܐ ܙܥܦܪܢܝܐ.

ܒܬܪ ܕܝܘܢܘܣܝܘܣ. ܢܘܚ ܒܪ ܐܚܘܗܝ ܕܡܢ ܢܘܚ ܒܪ ܚܒܝܒܝ.

[435] ܡܢ ܒܬܪ ܡܪܝ ܕܝܘܢܘܣܝܘܣ. ܘܦܫܬ ܥܕܬܐ ܐܪܡܠܬܐ. ܗܟܢ ܐ̱ܝܬܝ ܐܦܝܣ̈ܩ ܠܡܕܒܪ ܡܢ ܒܥܘܪܗܝܐ ܠܥܘܪܗܝܐ. ܡܢ ܡܫܚܠܦܝܢ ܠܡܢܝܢܐ. ܗܟܢ ܛܘܗ ܐܦܝܣ̈ܩ ܕܡܪܕܐ. ܘܐܬܟܢܫܘ ܒܬܪ ܚܪܝܐ ܘܫܡܠ ܠܟܠ ܘܐܬܟܠܡܘ ܘܐܬܟܢܫܘ ܘܩܒܠܘ ܟܝܢܐ. ܘܐܬܠܐ ܠܟܘܪܣܝܐ ܪܒ ܠܐܦܘܪܘܣܘܣ ܕܡܪܝܐ ܕܒܟܘܡܪܐ ܕܒܪܢܝܫܐ ܕܒܟܘܪܐ ܕܡܠܟܝܢ. ܕܐܝܬܘܗܝ ܒܪ ܐܚܐ ܕܗܘ ܕܒܟܠ ܡܕܝܢܬܐ ܡܢܗ ܢܘܚ ܒܪ ܒܬܪܗ. ܘܡܢ ܒܬܪܗ ܐܦܝܣ̈ܩ ܘܟܠܗ ܒܬܪܐ ܐܬܩܛܠܘ: ܗܘ ܠܐ ܐܬܩܛܠ. ܐܠܐ ܒܪܗ ܘܐܙܠ ܠܐܬܪܐ ܕܕܠܡܝ. ܘܐܙܠܘ ܐܦܝܣ̈ܩܐ ܠܘܬܗ. ܘܡܢ ܠܐܡ ܠܘܬ ܒܪܗ ܘܐܬܠܐܬܗ ܒܡܠܟܐ ܡܕܡ. ܘܐܬܕܒ̈ܪܘ ܐܦܝܣ̈ܩ ܘܠܒܒܘܗܝ ܦܛܪܝܪܟ. ܘܒܗ ܒܦܘܪܫܢ ܐܦܪܝܣܘܗܝ. ܘܫܡܥ ܒܠܗܘܢ ܐܝܟ ܐܠܗܐ ܕܪܘܫܥܬܐ. ܘܐܬܟܪܙ ܢܘܚ ܒܫܡ ܕܕܗ. ܘܡܢ ܒܐܡܝܢ ܡܕܝܢܬܐ ܘܒܐܬܪܗ ܕܡܢ: ܠܐܪܝ ܠܐܦܩܫ ܕܡܢܗ. ܘܠܐܡܟܝ ܕܦܪܝܣܬܐ ܐܦܪܝܣܘܗ. ܒܟܠܐܡܠ ܫܢܐ ܡܢ ܙܒܘܬܐ. ܘܫܡܫ ܦܛܪܝܪܟܘܬܐ ܫܢܝܐ ܐܪܒܥ ܘܬܪܬܝܢ ܒܫܢܐ. ܘܐܦܪܝܣ ܠܟܠܗܝ ܐܦܝܣ̈ܩ. ܘܟܢܫ ܠܘܬܗ. ܘܐܬܢܝܚ ܦܓܪܗ ܡ̈ܢ ܒܬܪܐ ܕܡܒܕܐ ܠܟܠܐ.

ܒܬܪ ܢܘܚ. ܐܬܐܢܣܝܘܣ ܕܗܘ ܚܝܐ.

ܡܢ ܡܪܝ ܢܘܚ ܦܛܪܝܪ̈ ܒܪ ܟܐܡܝܢ. [437] ܐܬܐܡܢܘ ܐܦܝܣ̈ܩ ܡܕܢܚܝܐ. ܘܟܬܒܘ ܠܐܬܐܢܣܝܘܣ ܘܐܪܡܝܢܛܐܢ ܕܗܘ ܚܝܐ. ܗܘ ܕܒܟܠ ܗܘܐ ܡܕܒܪܢܘܬܗ ܘܒܟܘܡܪܐ ܕܡܪܝ ܐܒܪܗܡ ܕܒܓܙܪܬܐ ܟܒܝܪ ܠܗ ܟܘܡܐ. ܘܐܬܡܢܝܘ ܦܛܪܝܪ̈ ܒܝܬܐ ܕܦܐܪܘܫ ܕܒܐܬܪܐ ܕܡܫܝܚܝܘܬ ܒܟܠܗ ܐܬܟܢܫ. ܡܕܒܚܝ̈ܐ ܕܝܢ ܐܬܟܢܫܘ ܒܗ. ܒܟܠܡܘܢ ܕܐܝܟܢ ܗܘܐ ܐܦܝܣ̈ܩܘܢ ܕܝܢ ܕܚܠܬܐ. ܒܠܠ ܕܠܐ ܡܫܡܠܝܢ ܗܘܐ. ܘܐܬܡܢܘ ܐܦܝܣ̈ܩ ܐ̱ܝܟ ܕܟܠܗܘܢ ܒܚܝܠܐ ܠܘܬܗ. ܘܡܢܘ ܠܟܢܫܐ ܕܡܠܘܟܐ ܘܐܬܠܐ ܫܘܒܚܐ ܕܡܪܝ ܢܘܚ ܘܐܬܟܢܫܘ. ܟܕ ܗܘܐ ܡܟܠܠ. ܘܐܦܪܝܣܘܗܝ ܒܐܡܝܢ.

ܘܫܡܝܢ ܒܟܠ ܡܐܡܪܐ ܡܕܒܚܝܐ. ܟܠܗ ܐܝܟ ܕܡܠܐܦܪܝܣܘܬܐ ܕܐܬܐܡܢ ܕܚܝܐ. ܕܡܬܟܠܐ ܟܠܗܘܢ ܒܢܝ̈ ܒܬܪ ܐܬܐܡܢ ܘܠܐ ܢܦܘܩܬܐ ܗܘ. ܡܠܟܐ ܠܒܬܪ. ܘܚܝܐ ܘܒܢܝ̈ ܥܡܗ. ܡܫܡܫ ܟܡܐ ܙܒܢ̈ܐ ܕܟܠܢ ܗܘܘ ܟܠܠ ܒܪ ܫܡܥ. ܡܛܠ ܕܗܘܐ ܢܦܩܘ ܘܠܐ ܐܦܪܝܣ ܒܬܪ ܡܐܬܐܦܪܝܣܘܬܐ ܕܚܝܐ. ܘܡܫܡܫܢܘܬܐ ܠܐܒ ܒܟܠܝܡ ܗܘܘ ܚܝܐ ܗܘ ܕܡܢ. ܐܦܝܣ̈ ܗܘܐ ܚܝܐ ܦܛܪܝܪ̈ ܗܘܐ. ܕܗܘܐ ܠܒܡ ܐܦ ܡܫܡܠܝܢ ܕܡܫܡܫܢܘܬܐ. ܘܐܠܗܐ ܘܐܦܪܫܘܬܐ. ܘܐܬܐܢܣܝܘܣ ܕܗܘܐ. ܡܢ ܐܦܝܣ̈ ܗܘܘ ܦܛܪܝܪ̈ܟܐ ܗܘܘ ܠܐܦܘܪܘܣ. ܘܦܪܘܫܠܘܬ ܕܡܘܪܘܢܘܬ

Bar Shushan replied to them as follows: 'Indeed, the Apostles had wives, and ate meat, and administered circumcision, and performed Jewish observances to win the souls of men because of the exigencies of the times, which it would be permitted for us too to preserve. Also, the father of Gregory Theologus handed on his church through hereditary succession, which would be unlawful today. So it is absurd for us to follow the example of the ancients on those occasions when they broke the law. Think of how Cain killed his own brother, or Amnon slept with his own sister, or Absalom slept with his father's wife, or Lot slept with his own daughters, or Judah, the son of Jacob, slept with his nurse.'

When Bar Shushan saw that the partisans of Haya were ready to take his cause to the rulers, he abdicated his pastoral office and settled down to the quiet pursuit of writing. Haya was thus confirmed. He ruled the church for five and a half years and consecrated 20 bishops, including his sister's son Ignatius, whom he appointed for Melitene. This man was fluent in both Greek and Syriac, like Yaʿqob of Edessa and Thomas of Harkel, and had no equal among his contemporaries in the study of philosophy and literature. But he was also a simple and upright man, who showed such love and charity towards the poor that his cell was completely empty.

Then another severe and bitter persecution was launched against the Orthodox by [441] the Chalcedonians, comparable to the persecutions by the pagans of the early Christians. The patriarch Mar Athanasius Haya and his associate bishops were arrested and imprisoned in the Greek monastery of Mar Abdochus above Melitene. Then they brought them out to take them to Constantinople, but when they reached ʿArqa the patriarch Mar Athanasius died, and his body was brought to the monastery of Mar Ahron of the Conduit and buried there. Then they took Mar Ignatius of Melitene, the sister's son of the patriarch, to Constantinople, and when they questioned him on his faith, he stoutly replied: 'One person of the Trinity, God the Word, became incarnate without change from the Virgin Mary, the God-bearer. He is truly preached one and the same Son, our Lord Jesus Christ, equal to the Father in the essence of his divinity, and equal to us men in his humanity; one from two, divinity and humanity. And, just as the blessed Fathers [443] have said, the Incarnate Word has one nature only, and one hypostasis. There is preserved also the difference of essence of the things from which that unity exists and is composed, nor did it suffer conversion or confusion. Far from it! And so we do not accept those innovators who teach two natures, essences, operations and wills.' After a long discussion, they condemned him to exile on the mountain of Ganus in Macedonia. There he remained in miserable straits for three years, poorly clad and sent out in mockery to till the fields and tend the vineyards, until he was allowed to return to Melitene and occupy his throne after the death of the emperor Constantine Ducas, when the captives were released.

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[439] ܘܐܬܡܢܥܘ ܠܘܬ ܗܘܘ ܦܛܪ̈ܝܪܟܐ ܠܡܫܠ̈ܛܢܐ ܘܠܡܡܠܠ ܥܡܗ ܐܡܪ ܒܪ ܫܡܫ ܕܗܘܐ ܐܦ ܡܠܟܝ̈ܢܐ ܢܫܒܘ ܢܦܐ ܘܐܒܠܘ ܒܣܪܐ ܘܡܫܡܫܘ ܟܪ̈ܘܗܐ. ܘܡܛܘ̈ܪܬܐ ܡܩܪܒ ܠܒܣܝܐ ܕܢܦܩܬܐ ܕܒܢܝ̈ܬܐ. ܐܝܟ ܕܐܡܪܘ ܗܘܘ ܙܒܢܐ ܢܛܪܘ. ܘܠܗ ܡܠܛܘܕܐ ܐܦ ܠܝ ܦܩܘܕܐ ܠܡܬܡܫܡܘ ܒܗܘܢ. ܘܐܟܠܘܗܝ ܕܐܬܐܟܠܘ ܐܘܕܝܬ ܡܪܢܝܬܗ. ܕܠܐ ܡܘܕܝܢܐ ܗܘ ܡܘܡܝܐ. ܘܠܐ ܠܘܬ ܙܕܩ ܠܡܬܡܪܢܘ ܒܩܘܪܒܢܐ ܐܢ ܫܪܝܪ ܘܡܒܪܟ ܥܠ ܢܗܘܫܐ. ܕܐܡܪ ܠܡܫܡܫܘ ܠܐܢܐ ܐܝܟ ܦܐܝܬ. ܘܠܡܗܘܐ ܒܗܡ ܡܠܐ ܐܝܟ ܡܫܝܚܐ. ܘܥܡ ܐܢܬܬܐ ܐܚܬܐ ܐܝܟ ܐܚܘܬܗܘܢ. ܘܥܡ ܒܢ̈ܬܐ ܐܝܟ ܒܢܬܗ. ܘܥܡ ܐܢܬܐ ܒܪܐ ܐܝܟ ܡܗܘܝܐ ܒܪ ܡܥܡܪ. ܘܟܕ ܚܙܐ ܒܪ ܫܡܫ ܕܐܦ ܒܗܠܝܢ ܡܠܟܐ ܪܚܡ ܕܒܠܟ ܚܝܐ ܕܢܫܡܥܘܢ ܠܡܪܒܐ ܡܠܠ ܒܠܫܢܗ ܕܚܟܝܡ ܡܢ ܪܒܘܬܐ: ܘܡܠܟ ܒܡܠܟܐ ܒܪ ܚܝܐ ܒܡܠܟܘܬܐ. ܘܐܬܡܠܟ ܚܝܐ. ܘܟܕ ܕܒܪ ܠܒܝܬܐ ܚܝܠܐ ܡܠܟ ܘܦܠܓܗ. ܘܐܦܢܝ ܐܦܣܩ ܒܥܕܢ. ܕܡܢܗܘܢ ܐܢܫܝܢܘܗܝ ܒܪ ܡܠܟܗ ܘܐܦܢܝܗ ܠܡܫܠܛܢܐ. ܒܪܐ ܙܒܢܐ ܒܠܐܘܪܚܘܗܝ ܡܫܬܐ ܡܘܒܠܐ ܘܡܫܪܝܢܐ. ܐܝܟ ܡܥܡܕ ܘܐܘܪܚܘܗܝ ܘܠܐܘܡܐ ܚܪܡܠܐ. ܘܒܠܘܡܝܬܐ ܡܫܠܠܬܐ ܘܦܪ̈ܫܝܢܐ. ܠܡܠܟ ܗܘܐ ܠܗ ܦܣܩܐ ܒܒܢܝ̈ ܙܪܘܗ. ܦܣܩܐ ܕܝܢ ܘܐܦܣܩܐ ܘܡܪܚܡܢܐ ܘܡܦܪܢܐ. ܐܝܟܢܐ ܕܠܐ ܒܠܐ ܗܘܐ ܡܕܝܢ ܒܡܠܟܘܬܗ.

ܗܕܝܢ ܠܘܬ ܐܬܬܒܪ ܙܕܩܐ ܡܢ [441] ܒܡܫܪܝܘܬܐ ܥܠ ܠܐܘܪܚ ܒܗ̈ ܕܡܪܢ ܘܡܠܐ. ܐܝܟ ܗܘ ܕܡܢ ܡܢܟܐ ܦܐܪ ܗܘܐ ܒܪܒ ܥܠ ܒܪܘܫܛܝܢܐ. ܘܐܬܐܬܝ ܐܬܐܬܝܫܘܗܝ ܦܛܪ̈ܝ ܕܗܘܘ ܡܠܐ. ܘܐܦܝ̈ܩܘ ܕܒܗܘ. ܘܐܬܐܡܪܘ ܒܝܬܐ ܕܡܪܝ ܐܒܘܗܘܢ ܕܩܢܝܐ ܕܒܟܠ ܡܢ ܡܫܠܛܢܐ. ܘܡܢ ܐܦܩܘ ܐܢܘܢ ܕܐܬܦܠܓܘܢ ܠܒܘܫ̈ܐ. ܘܡܢ ܡܢܗܘ ܠܒܪܢܐ. ܒܪ ܡܢܐ ܐܬܐܢܫܝ̈ ܦܛܪ̈ܝ. ܘܐܬܐܘܒܠ ܠܒܘܡܪܐ ܘܡܪܝ ܐܘܪܝ ܘܒܝܬܪܐ ܘܐܡܪ ܐܬܐܡܪ. ܘܐܬܦܬܝܫܘܗܝ ܘܡܫܠܛܢܐ ܒܪ ܡܠܟܗ ܘܦܛܪ̈ܝ ܐܘܒܠܘܗܝ ܠܒܘܫ̈ܐ. ܘܡܢ ܐܬܠܒܘܗܝ ܡܫܬܠ ܠܐܘܪܟܐ ܦܬܚ ܒܪܘܡܬܐ. ܕܡܢ ܡܫܝܚ ܕܐܬܟܢܫܘܬܐ ܡܫܠܬܐ ܠܟܘܠܐ. ܐܬܐܡܪ ܠܐ ܡܬܡܫܠܛܢܐ ܡܢ ܒܠܗ̄ ܡܟܝܠ ܠܟܘܠܐ ܡܢܝܢ. ܘܐܬܠܗ̄ ܘܡܬܠܐܘܕܐ. ܚܕ ܗܘܘ ܒܪ ܗܘ ܒܪܐ. ܡܪܢܐ ܢܫܘܢ ܡܫܝܚܐ. ܗܘܐ ܡܢ ܠܐܚܐ ܒܐܘܫܝܐ ܗܘ ܘܐܟܘܬܐ. ܗܘܐ ܕܝܢ ܟܠ ܒܢ̈ܝܢܐ ܗܘ ܒܪ ܗܘ ܒܐܘܣܝܐ. ܚܕ ܡܢ ܬܪܝܢ ܠܐܠܗܘܬܐ ܘܐܢܫܘܬܐ. ܘܐܡܝܢܐ ܕܐܦܝ̈ܬܐ [443] ܡܪ̈ܢܝܐ ܐܡܪܗ ܚܕ ܒܝܢܐ ܕܡܠܟܬܐ ܘܡܠܟܘܬܐ. ܐܦܝܐ ܕܐܦ ܚܕ ܡܢܘܡܐ. ܢܛܪ ܕܝܢ ܐܦ ܗܘܡܠܟܐ ܐܘܫܝܢܐ. ܕܗܠܝܢ ܡܢܘܢ ܐܬܠܗܘܢ ܘܡܪܢܒܢ. ܗܘ ܚܕ. ܠܐ ܕܝܢ ܚܕ ܗܦܘܟܐ ܐܘ ܒܘܠܒܠܐ ܚܕ. ܘܠܐܡܝܢ ܕܒܚܕܐܘܬܐ ܦܫܛܐ ܡܠܟܝܢ ܠܐܪܡ ܒܢ̈ܝܐ ܘܐܘܦܝܐܗ ܘܡܬܒܪܩܐ ܘܪ̈ܒܝܢܐ ܠܐ ܡܬܒܠܒܝܢ. ܘܡܢ ܦܚܝ̈ܬܐ ܐܬܐܪ̈ܝܢ ܒܡܪܕܘܬܐ ܚܣܒܘܗܝ ܠܐܦܣܘܪܐ. ܒܛܘܪܐ ܕܚܠܝܦ ܘܡܫܪܝܢܐ. ܘܦܩ ܠܐܡܪ ܒܐܘܟܪܝܐ ܠܐܟܬ ܡܢ̈ܝ. ܒ ܡܠܐܦܣ. ܘܐܝܟ ܕܒܡܫܛܐ ܐܦ ܠܦܘܠܚܢ ܣܩܠܬܐ ܘܒܪ̈ܝܐ ܡܦܩܝܢ ܗܘܘ ܠܗ. ܒܪܝܐ ܕܡܫܟ ܡܟܠܐ ܡܘܩ̈ܢܐ ܕܗܝܠܦ. ܘܐܬܠܘܪܗ ܐܦܪܐ. ܘܐܦ ܗܘ ܢܦܩ ܘܐܬܐ ܠܡܫܠܛܢܐ ܘܡܠܟ ܥܠ ܒܘܪܦܢܗ.

[445] After Athanasius Haya, Mar YOHANNAN BAR SHUSHAN [Yohannan VIII bar Shushan, 1064–73]. After the death of Athanasius Haya, the bishops gathered in the monastery of Mar Abhai on the banks of the Euphrates, and with one accord elected and appointed as shepherd of the Church the scribe Mar Yohannan Ishoʿ bar Shushan. He was a wise and pious man, well versed in church lore and well-educated, and who had progressed rapidly along the strait path of mortification. He refused to accept the outcome of the election, and said that he greatly regretted having at first agreed to stand; but he was compelled by the lawful violence of the bishops, monks and other holy men, and at length gave way to their entreaties.

After his consecration ceremony was over he wrote twenty-four canons in this same monastery of Mar Abhai, and swore an oath that they would be observed not only by himself but also by his bishops. When the bishops had read them and listened to them, those who had cause for alarm were offended, but the men of piety rejoiced. He also deposed five immoral bishops, and appointed men renowned for their probity in their place. He made no change to his habits of life, but continued to subdue his body with fasts and vigils. He used to walk the roads on foot, and if he became fatigued by the roughness of the ground he would rest for awhile on the back of the ass which he took with him, but for the rest [447] of the time, if any of the monks who accompanied him grew weary, he would allow him to ride on it. He filled the world with letters, volumes and admonitions full of suavity. Besides the many books that he wrote, he devoted his attention to the poems of Mar Ephrem and Mar Isaac. He collected them into a single book, which he wrote with his own hand in old age. But before he could finish it, he breathed his last in the city of Amid, and his body was buried in the church of the Mother of God in the marble ark next to the tomb of the patriarch Mar Yohannan, his master and teacher, in the year 1384 [AD 1073]. He fulfilled the office of patriarch for nine years, and consecrated 17 bishops, dwelling in the realm of the Arabs on account of the deceits of the Greeks.

[449] After Mar Yohannan bar Shushan, Mar BASIL [Basil II, 1074–75]. After the death of Yohannan bar Shushan, the bishops met in Hisn Mansur to appoint a common shepherd. When they were unable to reach a single choice, they agreed that the election should again be decided by lot. They wrote the name of ʿAbdon, archimandrite of the monastery of Bar Gaghi, from the family of the patriarch Yohannan bar ʿAbdon, an erudite and very knowedgeable man, and the name of the monk Basil, the treasurer of the monastery of Barsawma. When the lot was drawn in favour of Basil, the bishops rejoiced, as many of them did not favour ʿAbdon on account of his wantonness, remembering that it is written that 'a wanton man is a terror to the state'. But Basil absolutely refused, and even shaved off his beard, hoping that they would reject him on account of this deficiency. Being a humble, easygoing and straightforward man, he shrank from that lofty ministry. But the bishops did not dismiss him, even though he had shaved off his beard. They consecrated him patriarch despite his objections and called him Basil, in January in the year 1385 [AD 1074] in Hisn Mansur. Mar Athanasius of Edessa laid his hands upon him. [451] After he had fulfilled his patriarchal office for one and a half years, he died at Maiperqat, and his body was buried in the church there.

[445] ܒܬܪ ܐܬܢܣܝܘܣ ܕܗܘ ܚܝܐ: ܡܪܝ ܝܘܚܢܢ ܒܪ ܫܘܫܢ.
ܘܟܕ ܟܕ ܐܬܢܣܝܘܣ ܕܗܘ ܚܝܐ. ܐܬܟܢܫܘ ܐܦܝܣ̈ܩܦܐ ܒܥܘܡܪܐ ܕܡܪܝ ܐܗܪܘܢ ܕܒܠܐ ܡܦܩ̈ܢ ܦܢܐ. ܘܟܢܫܐ
ܡܫܡܠܝܘܬܐ ܟܘܢܫܝܐ ܘܟܠܗܘܢ: ܡܪܗ ܕܢܩܝܡܘܢ ܒܪܥܘܬܐ ܕܒܝܬܐ ܠܡܪܝ ܝܘܚܢܢ ܕܗܘ ܡܦܫܩ ܒܠܡܘܟܐ
ܒܪ ܫܘܫܢ. ܟܬܒܐ ܚܫܝܫܐ ܘܡܕܝܢܐ ܕܡܫܡܫ ܗܘܐ ܒܩܠܝܬܐ ܕܒܝܬ̈ܐ ܘܡܠܟ̈ܐ. ܘܒܐܘܪܚܐ ܕܟܝܢܬܐ
ܘܡܫܪܘܬܐ ܡܘܢܣܛܝܢ ܪܕܐ ܗܘܐ. ܘܟܕ ܐܬܡܪ ܠܐ ܐܬܛܦܝ. ܐܠܐ ܐܘܕܝ ܕܫܠܚ ܐܬܐܘ ܟܢܘ ܕܡܠܟ
ܡܢ ܡܘܪܐ. ܐܠܐ ܡܢ ܟܬܒܐ ܚܣܝܢܐ ܘܩܕܝܫܐ ܐܬܟܪܝ. ܐܦ ܡܢ ܡܛܪܐ ܕܡܘܫܐ ܕܐܦܝ̈ܣܩ.
ܘܐܬܐܦܣ.
ܘܟܕ ܫܘܠܡܐ ܡܘܚܕܐ ܠܗ. ܟܗ ܒܥܘܡܪܐ ܕܡܪܝ ܐܗܪܘܢ: ܒܫܢܬ ܘܐܬܒܝܐ ܡܢܝܐ ܕܠܗ ܘܐܚܕܬ
ܘܠܡܛܪܐ ܡܢܗ ܘܡܢ ܐܦܝ̈ܣܩ. ܒܠܒܝܢ ܕܟܕ ܡܢܘ ܘܡܢܝܗ: ܐܝܟ ܕܚܠܬܐ ܐܬܟܢܫܘ. ܕܒܠܒ ܐܠܗܐ
ܕܢ ܚܕܘ. ܘܡܢܝܐ ܐܦܝ̈ܣܩ ܬܪܝܐ ܡܠܘܫ. ܘܐܫܪܝ ܚܠܫܘܗܝ ܟܬܒܐ ܘܫܘܪܬܐ. ܘܠܐ ܫܡ ܚܠܦ
ܒܪܘܗܝ. ܐܠܐ ܡܟܪܙ ܗܘܐ ܦܛܪܝܗ ܒܪܥܝܐ ܘܡܬܬܐ. ܘܙܟܝܬܐ ܡܘܠܟ ܗܘܐ ܠܐܘܪܚܬܐ. ܘܟܕ ܫܡܥ
ܠܐ ܗܘܐ ܒܡܪܕܘܬܐ ܕܐܘܪܚܐ. ܒܠܒ ܡܫܪܐ ܘܐܬܠ ܗܘܐ ܠܗ ܡܬܐܠܝܢ ܗܘܐ ܡܠܐ ܒܕܝܐ. ܘܒܬܪܝܐ [447]
ܐܬܪܝܐ. ܒܕܪܝܐ ܕܟܬܒܗ ܦܫܛ ܗܘܐ. ܕܟܠ ܕܡܫܚܠܦ ܢܦܫ. ܘܗܘ ܛܘܒܬܐ ܒ ܡܘܠܟ ܒܡܫܘܢ
ܒܟܠܗ ܡܫܡܫܬܐ ܠܟܢܫܬܐ ܠܐ ܫܡ ܒܛܠ ܗܘܐ ܡܢ ܒܠܚܘܕܐ. ܐܡܬܐ ܕܐܦ ܒܡܪܕܘܬܐ ܕܐܘܪܚܐ.
ܒܕܝܐ ܕܠܒܢ ܗܘܘ ܠܚܢܢܬܐ: ܗܘ ܒܠܒ ܗܘܐ. ܘܡܠܟܗ ܠܐܬܒܠܠܒܬ̈ܐ ܘܒܬܪܐ ܘܡܬܐܢܚܘܬܐ
ܚܠܝܬܐ. ܘܡܢ ܫܘܒܚܐ ܕܠܒܬ̈ܐ ܕܠܒ. ܒܟܕ ܒܛܝܒܘܬܐ ܒܢ ܡܐܦܬܐ ܕܡܪܝ ܐܦܪܝܡ ܘܡܪܝ
ܐܫܢܣ. ܘܡܢܗ ܐܝܟ ܒܠܒܠܐ ܚܕ. ܕܒܫܡܒܘܬܗ ܠܠܒܗ ܒܐܬܪܘܗܝ. ܘܡܢܡ ܕܢܫܒܠܗܘܢ ܡܠܟ
ܚܬܪܘܗܝ ܒܐܡܢ ܡܕܝܢܬܐ. ܘܐܬܛܒܥ ܦܓܪܗ ܒܒܝܬܐ ܕܒܢܝܐ ܠܐܠܗܐ ܒܓܘܪܐ ܕܫܡܐ ܕܪܕ ܡܪܬܗ
ܕܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟܐ ܪܒܗ ܘܡܪܒܝܢܗ. ܒܫܢܬ ܐܠܦܝܢ ܕܝܘ̈ܢܝܐ. ܡܫܡܫ ܕܝܢ ܦܛܪܝܪܟܘܬܐ ܫܢܝܐ
ܐܫܬ. ܘܐܫܪܝ ܐܦܝ̈ܣܩ ܡܫܠܡܢܐ. ܒܬܪ ܐܝܟ ܢܝܚܬܐ ܘܪܚܡܬܐ ܗܘܐ. ܡܫܠܡ ܢܝܠܐ ܕܩܢܝܐ.
[449] ܒܬܪ ܡܪܝ ܝܘܚܢܢ ܒܪ ܫܘܫܢ: ܡܪܝ ܒܣܝܠܝܘܣ.
ܟ ܟܕ ܡܪܝ ܝܘܚܢܢ ܒܪ ܫܘܫܢ. ܐܬܟܢܫܘ ܐܦܝܣ̈ܩܦܐ ܠܡܠܝܛܝܢܝ ܕܢܩܝܡܘܢ ܠܗܘܢ ܪܝܫܐ ܟܘܢܝܐ.
ܘܟܕ ܠܐ ܡܫܬܘܐܝܢ ܕܟܠܗ ܚܕ. ܡܪܬܗ ܠܗܠܐ ܗܢ ܘܐܬܟ ܢܐܡܪܘܢ ܒܩܦܠܐ. ܘܡܠܟܗ ܡܫܠܐ
ܕܟܕܢ ܐܝܟ ܪܡܝܢܐ ܕܥܘܡܪܐ ܕܒܪ ܓܠܝܢ. ܡܢ ܡܪܟܬܐ ܕܡܪܝ ܝܘܚܢܢ ܦܛܪ̈ܝ ܒܪ ܟܕܢܘܢ.
ܘܐܬܠܗ̄ ܗܘܐ ܐܦ ܪܘܚܐ ܘܡܫܡܫܐ ܒܩܠܝܬܐ. ܘܡܫܠܐ ܕܒܐܡܠܟ ܕܢܝܐ ܪܒܟܠܬܐ ܕܥܘܡܪܐ ܘܡܪܝ
ܒܪܘܡܫܐ. ܘܟܕ ܡܫܠܡ ܦܪܐ ܠܒܐܡܠܟ. ܚܢܘ ܐܦܝ̈ܣܩ. ܒܗܝ ܕܡܫܟܠܘܗܝ ܠܐ ܪܒܝܢ ܗܘܘ
ܒܟܕܢܘܢ ܡܫܠܟ ܦܫܘܛܘ. ܐܝܟ ܗܢ ܕܠܐܡܠܟ. ܕܢܚܫܠܟ ܒܡܪܢܠܬܐ ܟܬܒܐ ܦܫܝܐ. ܒܐܡܠܟ ܕܝܢ
ܒܡܠܝܛܝܢܐ ܐܬܐܠܠܟ. ܒܕܡܐ ܕܐܦ ܠܒܫܘ ܦܫܡ. ܐܡܝܢ ܕܟܕ ܗܘܐ ܟܗ ܕܐܝܟ ܗܘܐ ܢܟܝܐ
ܢܟܡܘܢܘܗܝ. ܚܠܝ ܗܘܐ ܟܬܒ ܡܢ ܪܒܘܬܗ ܕܐܬܡܪܡܬܐ ܒܝܢ ܡܫܡܫܘܬܗ ܘܚܢܝܘܬܗ ܘܡܫܦܝܢܘܬܐ
ܕܝܗ. ܐܠܐ ܠܐ ܡܩܒܠܘܗܝ ܐܦܝ̈ܣܩ. ܘܐܦ ܦܫܡ ܕܢܗܘ. ܘܡܦܛܪܐ ܐܦܪܢܣܘܗܝ ܦܛܪ̈ܝ. ܘܐܬܐܡܪ
ܒܐܡܠܟܘܬ ܒܫܢܬ ܐ̱ܦܫܬ ܒܫܡܗ ܐܡܪ ܠܡܠܝܛܝܢܝ. ܘܡܢ ܒܠܗܘܢ ܐܢܐ ܡܪܝ ܐܬܢܣܝܘܣ
ܘܐܘܪܘܗܝ. [451] ܡܫܡܫ ܕܝܢ ܦܛܪܝܪܟܘܬܐ ܫܢܬܐ ܚܕܐ ܘܦܠܓܗ. ܘܟܕ ܒܩܘܣܛܢܛܝܢܝ ܘܐܡܢ
ܐܬܛܒܥ ܦܓܪܗ ܒܒܝܬܐ.

He consecrated Yohannan, of the monastery of Qartmin, maphrian of Tagrit, and consecrated six bishops. One of these bishops, ʿAbdon, whose name had been drawn by lot, he consecrated metropolitan of Symnadu.

After Mar Basil, YOHANNAN of Symnadu, or ʻAbdon [Yohannan IX ʿAbdon, 1075–77). After the death of Mar Basil, the bishops assembled to choose a new leader. Shemʻon of Kaishum and Athanasius of Samosata spoke for the other bishops at an election by lot, and the lot favoured ʿAbdon; but the head of the synod cancelled and hid his name. The bishops did not trust the word of these two, because the head of the synod who had held the election had already died. What they said was considered to be the falsehood of men who had lost their reason. When they turned away from the contentious ʿAbdon and did not consent to his election, ʿAbdon, casting away all fear of God from his mind, bribed Philartes the Armenian, the prefect of the militia, who arrested ten bishops from the region of Melitene and elsewhere and forced them to consecrate ʿAbdon patriarch. Afterwards, individual bishops gave a hundred dinars to Philartes to buy their freedom from his hands, whom they induced to use no compulsion against them on account of the illegitimate ʿAbdon. ʿAbdon lived under four [453] patriarchs up to the time of Abuʾlfaraj, and consecrated four bishops, one of whom was Buzira, who became a Muslim at Amid.

After the consecration of ʿAbdon, DIONYSIUS [Dionysius V Laʿzar, 1077–78] was consecrated. The bishops, freed from the hands of Philartes, met in the monastery of Mar Barsawma and elected Laʿzar, the archimandrite of that monastery. But he declined, and insisted under an anathema forty times that he did not want to be moved up. The bishops, to prevent ʿAbdon from exercising his tyranny against the church, agreed to abide the threat of the anathema and compelled the archimandrite, who was known to both the chief men and to Philartus, and consecrated him patriarch on the Friday at the end of the Lenten fast, and called him Dionysius. Yohannan, the maphrian of Tagrit, laid his hand upon him in the year 1388 [AD 1077], then they asked him to consecrate the chrism [455] on the Thursday of the mysteries, but he was not able to do so, as his right hand was withered. He lived for one year and did not consecrate any bishops. He died on a Sunday in December in Hisn Mansur, and was buried in the church of Mar Theodore.

After Dionysius, IWANIS [Iwanis III, 1086–87]. After the death of Dionysius, the impious ʿAbdon began to confuse everything and to ruin the church for the space of seven years. All the bishops again gathered together in divine zeal and deposed him as a heretic. At this synod Mar Iwanis, a solitary monk named Yohannan from the cells of the region of Karshna, was consecrated patriarch in the church of Mar Giwargis in Melitene. Mar Ignatius of Melitene laid his hands upon him. He ruled the church for a year and a half, and after consecrating 5 bishops died in the year 1399 of the Greeks [AD 1087]. His blessed body was buried in the monastery of Barid. He was a very humble, peace-loving and simple man.

ܐܡܪ ܕܝܢ ܡܦܫܩܢܐ ܒܠܐܬܪܓܡܐ. ܒܠܚܘܕ ܡܢ ܒܣܦܪܐ ܕܦܪܐܡܝܢ. ܘܐܦܢ̈ ܐܠܗܐ ܕܡܢܗܘܢ ܒܒܝܬܗܘܢ ܗܘ ܕܐܬܐܡܪ ܗܘܐ ܥܡܗ ܒܦܠܐ. ܡܬܦܪܫܐ ܠܡܫܡܫܘ.

ܥܠ ܡܢܐ ܒܡܫܠܡܘܬܐ: ܡܘܚ ܕܡܫܡܫܘ ܕܗܘ ܒܒܝܬܗ.

ܥܠ ܕܟܕ ܡܢܐ ܒܡܫܠܡܘܬܐ. ܠܘܬ ܐܬܝܡܘ ܐܦܢ̈ ܕܢܦܫܗܘܢ ܠܗܘܢ ܪܘܚܐ. ܘܡܫܡܗܝܢ ܕܒܫܡܗ ܘܐܬܐܚܕ̈ ܕܡܫܡܫܢ ܐܡܪܘ ܠܡܪܢܐ ܕܐܦܢ̈. ܕܒܣܒܠܬܐ ܗܢ ܕܦܩܕܐ. ܠܒܝܬܗ ܢܦܫܗ ܦܪܬܐ. ܘܪܡܐ ܡܘܚܕܘܬ ܛܠܡܗ ܘܡܦܢ ܠܡܫܡܗ. ܐܦܢ̈ ܕܝܢ ܠܐ ܗܡܫܝܗ ܠܡܠܠܐ ܗܠܟܝܢ ܠܘܩܒܠ. ܒܗܢ ܕܘܡܝܐ ܡܘܚܕܘܬ ܕܒܒܝܬܗ ܐܬܠܒܪܐ ܡܠܠܐ ܚܦܝܐ ܗܘܝܢ. ܘܡܛܠ ܕܦܢܝܢ ܗܘܘ ܡܢ ܡܢܗܘܢ ܕܒܒܝܬܗܘܢ: ܠܐ ܗܘ ܡܢܛܠ ܗܘܘ ܒܗ. ܗܝܕܝܢ ܗܘ ܒܒܝܬܗ. ܗܝܠ ܠܐܝܬܠܗ ܠܐܠܗܐ ܡܢ ܪܘܚܗ. ܘܡܚܕ ܠܡܠܬܪܛܘܣ ܐܪܘܚܐ ܪܡܚܝܐ. ܘܗܘ ܒܟܠ ܒܣܦܪܐ ܐܦܢ̈ܡܫ ܡܢ ܐܬܪܐ ܕܡܠܠܛܝܢ ܘܡܛܪ. ܘܐܟܢ ܐܝܟ ܘܐܡܪܝܢ ܠܒܒܝܬܗ ܦܛܪܝ̈. ܗܝܕܝܢ ܗܘܒ ܒܟܠ ܡܢ ܐܦܢ̈ ܡܐܐ ܕܚܝ̈ܐ ܠܡܠܬܪܛܘܣ. ܘܐܬܦܠܛ ܡܢ ܐܝܕܘܗܝ. ܐܦ ܐܦܫܘܗܝ ܘܠܐ ܢܠܒܟ ܐܝܟ ܡܛܠ ܒܒܝܬܗ ܠܐ ܢܫܘܚܐ. ܚܝܐ ܕܝܢ ܗܘ ܒܒܝܬܗ: ܕܟܠܐ ܕܐܪܟܠܐ [453] ܦܛܪ̈ܝܗ. ܒܝܡܐ ܒܢܘ̈ܡܘܣ ܐܟܘ ܠܠܦܢܝܢ. ܘܐܡܪܝܢ ܐܪܟܠܐ ܐܦܢ̈ ܕܚܕ ܡܢܗܘܢ ܒܘܪܐ ܗܘ ܕܐܬܩܢ ܠܐܡܝܢ.

ܥܠ ܕܐܬܐܡܪ ܒܒܝܬܗ. ܐܬܐܡܪ ܐܦ ܕܦܘܪܦܘܪܝܘܣ.

ܐܦܢ̈ ܕܝܢ ܥܠ ܕܐܬܦܪܩ ܡܢ ܐܝܕܝ ܦܠܛܘܢ. ܐܬܝܡܘ ܒܣܦܪܐ ܕܡܢܐ ܒܪܝܫܐ. ܘܡܪܘ ܠܠܒܪ ܪܡܝܐ ܕܡܠܗ ܕܒܣܦܪܐ. ܗܘ ܕܝܢ ܦܠܐܝܬ ܐܠܗܐܠܠ. ܘܐܚܪܢ ܗܘ ܠܗ ܐܪܟܝܢ ܕܟܠܗܐ ܕܠܐ ܢܗܘܐ. ܐܦܢ̈ ܕܝܢ ܡܛܠ ܕܠܐ ܢܫܠܟܘ ܒܒܝܬܗ ܥܠ ܕܒܐܬ ܛܪܘܠܐ. ܡܟܠܗ ܕܢܛܪܗܘܢ ܠܡܘܡܬܐ ܕܚܝ̈ܡܬܐ. ܘܟܕܗ ܠܪܡܝܐ ܡܛܠ ܕܝܕܥ ܗܘܐ ܠܡܠܟܘܬܐ ܘܠܗ ܠܦܠܛܘܢ. ܘܐܡܪܝܢ ܦܛܪ̈ܝ ܒܡܘܡ ܒܪܘܚܠܐ ܕܡܘܠܡ ܪܘܚܐ ܘܐܪܟܝܢ. ܘܡܪܐܗܘܢ ܡܢܐ ܕܦܘܪܦܘܪܝܘܣ. ܘܗܡ ܠܟܠܗܘܢ ܐܝܟܐ ܡܘܚ ܡܦܫܩܢܐ ܕܐܬܪܓܡܐ. ܒܡܠܟ ܠܟܠ ܘܐܟܠ ܡܐܐ ܘܐܡܝܢ ܘܐܡܬܐ. ܘܒܐܬܗܘܢ ܕܢܒܝܗ ܡܗܘܪܝ [455] ܒܡܘܡ ܚܡܫܐ ܕܐܪ̈ܙܐ. ܘܠܐ ܐܬܡܪܝ ܡܛܠ ܕܒܡܠܟ ܡܚܝܗ. ܚܝܐ ܕܝܢ ܥܠܬܐ ܚܝܐ. ܘܠܐ ܗܘ ܐܡܪܝܢ ܐܦܢ̈. ܘܟܕ ܒܡܫܡܫܢܪܘܬ ܒܥܘܗܝ ܦܝܡܐ. ܒܘܡ ܚܕ ܒܡܠܐ ܘܐܬܐܡܪ ܒܒܝܬܐ ܕܡܢܐ ܐܬܐܘܕܘܪܘܣ.

ܥܠ ܕܦܘܪܦܘܪܝܘܣ: ܐܪܝܣܛܘ.

ܥܠ ܕܟܕ ܕܦܘܪܦܘܪܝܘܣ: ܗܝܕܝܢ ܒܒܝܬܗ ܡܪܘܪܐ. ܥܡܗ ܡܪܕܘܬ ܥܠ ܘܠܐܝ ܠܒܝܬܐ ܡܠܐܟܐ ܕܡܥܠ ܚܢܝܢ. ܐܦܢ̈ ܕܝܢ ܒܠܗܘܢ ܒܛܝܠܐ ܠܠܗܐ. ܠܘܬ ܐܬܝܡܘ ܘܡܠܪܣܘܗܝ ܐܝܟ ܗܘܪܛܐ. ܘܒܗ ܒܡܘܚܕܘܬ ܐܬܐܡܪ ܡܢܐ ܐܪܝܣܛܘ ܦܛܪ̈ܝ. ܕܗܘ ܡܘܚ ܡܚܝܕܐ ܕܡܢ ܒܘܪܚܐ ܕܐܬܪܐ ܕܒܪܡܝܐ. ܒܒܝܬܐ ܕܡܢܐ ܠܐܘܪܓܢܘܢ ܒܡܠܟܘܬܐ. ܒܡܠܟ ܐܡܪ̈. ܘܗܡ ܠܟܠܗܘܢ ܐܝܟܐ ܡܢܐ ܐܝܣܓܘܓܝ ܘܡܠܗ ܕܡܠܟܘܬܐ. ܘܒܪܢ ܠܒܝܬܐ ܥܠܬܐ ܚܝܐ. ܘܦܠܓܢ ܘܐܡܪܝܢ ܐܦܢ̈ ܡܫܡܠܐ. ܘܟܕ ܒܡܠܟ ܐܡܪ̈ ܕܡܠܐ. ܘܐܬܦܬܚ ܦܓܪܗ ܡܢ ܒܣܦܪܐ ܕܠܐܘܟ. ܐܠܗ̈ܐ ܗܘܐ ܠܟ ܡܫܡܠܐ ܘܚܝܐ ܘܦܫܝܛܐ.

[457] After Iwanis, DIONYSIUS [Dionysius VI, 1088–90]. After the death of the patriarch Mar Iwanis, the impious ʿAbdon again came forward. Several men supported him, claiming that his election was the Lord's will, because patriarchs were consecrated immediately after their election. 'They have abandoned me, who am the fountain of life, and have gone off and dug cisterns for themselves, cracked cisterns that cannot hold water.' Despite his deposition, he boldly ordained four bishops. Thereafter the faithful were placed in intolerable straits. Many were plunged into despair, and the faith was threatened.

Then Mark, the superior of Barid, made another audacious stroke against the Church, as he possessed the wealth that drives wise men to folly. This man, when he realised that the orders of the Church were being troubled by the nefarious attempts of ʿAbdon, showed himself equally bold. He gave 3,000 dinars to Philartus, 2,000 from his own resources and 1,000 from his monastery, then seized two bishops and forced them to consecrate him patriarch, under the name Dionysius. Then all the bishops, along with Yohannan, the maphrian of Tagrit, rejected Mark as though he were ʿAbdon himself. Thereafter the Church was greatly troubled for six years. The bishops assembled and, choosing the lesser of two evils, accepted [459] Mark so as to deny a triumph to ʿAbdon. They were persuaded above all by the maphrian Yohannan, who was assigned Nisibis at this time; and Nisibis has ever since been numbered among the cities of the East. Dionysius fulfilled the office of patriarch for one year and seven months, and consecrated 10 bishops. He died in the year 1401 of the Greeks [AD 1090] and was buried in the monastery of Zarnuqa, in the territory of Melitene, which was confiscated by the Armenians in our days.

After Dionysius, ATHANASIUS ABU'LFARAJ BAR KHAMARA [Athanasius VI bar Khamara, 1090–1129]. After the death of Dionysius Mark, ʿAbdon again attempted to usurp the patriarchate. But the bishops refused to receive him, and gathered in the fortress of Qaramis in the region of Melitene. Lots were drawn, and the lot that emerged was that of Abuʾlfaraj, a monk of the monastery of Mar Barsawma, a native of the city of Amid in Beth Nahrin, from the family of the Bnai Khamare. He was brought up and educated in Melitene and embraced the monastic life in this monastery.

After he was elected he refused to tolerate the trouble in the Church stirred up by ʿAbdon, and the bishops pronounced an interdiction against him. But after [461] he had remained for nine months under their censures, they were compelled by the violent intervention of Gabriel, the Greek governor of Melitene, to lead him into the church of Rahta and to ordain him on Sunday 1 December 1402 [AD 1090]. Timothy of Tel Patriq laid his hands upon him.

[457] ܥܠ ܐܘܛܝܟܣ ܘܕܝܘܣܩܘܪܘܣ.

ܡܢ ܒܬܪ ܕܝܢ ܡܝܬ ܐܘܛܝܟܣ ܦܛܪܝ̈ܪ. ܩܡ ܚܠܦ ܒܕܘܟܬܗ ܡܪܝܐ. ܘܡܫܝܚܝܢ ܗܘܘ ܠܗ ܐ̱ܢܫܝܢ. ܕܩܡ ܡܪܐ ܗܢܐ ܒܫܠܡܗ. ܒܗܝ ܕܦܛܪܝܪܟܘ ܕܗܘܐ ܡܠܟܝܢ ܘܡܬܬܦܪܣܝܢ: ܡܫܬܪܪܝܢ ܗܘܐ ܡܫܠܡ. ܘܗܘܐ ܥܠܒ ܗܘܐ ܘܐܡܪ. ܕܟܠ ܟܠܡ ܡܫܡܫ ܘܐܝܟܢ ܡܫܡܫܐ ܕܚܝܐ. ܘܐܙܠܗ ܡܢܗ ܠܗܘܢ ܠܩܪ̈ܒܐ. ܠܣܘܓܐ ܙܒܢܐ ܘܠܐ ܡܫܡܫ ܠܫܡܫܐ ܡܢܐ. ܘܐܡܪܝܢ ܘܐܡܪܝܢ ܐܪܒܥܐ ܐܦܝ̈ܣ. ܡܢ [ܐܝܠ]ܝܢ ܗܘܐ ܡܫܠܡܢܘܬܐ. ܘܒܥܘܬܐ ܠܐ ܡܫܠܡܢܝܬܐ ܐܝܠܝܢ ܗܘܘ ܡܦ̈ܩܢ. ܘܫܘܚ̈ܠܦܐ ܒܕܡܐ ܠܦܫܛ ܡܠܐ ܡܠܘ... ܗܝܡ̄ ܕܒܢܝܐ.

ܗܒܝܢ ܐܬܬܥܝܪ ܒܠܠ ܒܝܬܐ ܡܫܝܚܐ ܐ̱ܢܫܐ. ܟܕ ܡܪܘܡ ܣܡ ܕܢܐ ܕܟܐܡܢ. ܘܗܝܢ ܗܘܐ ܒܥܠܙ ܡܫܬܝܢܐ ܕܫܒܝܥܝܐ. ܘܡܢ ܚܕܐ ܠܒܝܬܐ ܕܟܠܟܠܝܢ ܠܫܡܫܬܗ ܒܢ ܡܫܝܐ ܕܒܝܘܡ. ܡܫܐ ܐܦ ܗܘ ܘܡܘܒ ܠܡܠܟܘܬܗ ܐܝܟܢܐ ܠܟܠܦܢܐ ܕܚܝܐ. ܠܐܙܠ ܡܫܘ ܘܚܕ ܡܢ ܕܢܐ. ܘܐܡܪ ܦܛܪܝܐܪܟ ܠܐܙܠ ܐܦܝ̈ܣܩܦܐ. ܘܐܡܪܝܢܘܗܝ ܦܛܪ̈ܝ. ܘܐܬܐܡܪ ܕܡܘܣܘܦܣܛܝ. ܐܦܝ̈ܣ ܕܝܢ ܕܟܠܗܘܢ ܟܡ ܢܘܚ ܡܥܪܝܐ ܕܐܬܟܪܝܬ. ܐܦܝܣܘ ܠܡܪܘܡܘܣ. ܐܝܟ ܕܠܟܠܒܝܢ. ܘܟܠܙ ܕܗܘܐ ܒܝܬܐ ܒܟܠܟܠܘܬܐ ܡܢܐ ܥܡܗ. ܐܬܟܢܫܘ ܐܦܝ̈ܣ ܘܒܟܠܗ ܡܢ ܠܐܘܪܝܢ ܒܢܝ̈ܫܝܢ ܠܗܢܐ ܕܡܠܬܐ. ܘܡܟܠܗ [459] ܠܡܪܘܡܘܣ ܕܠܐ ܢܫܠܚܘܢ ܒܕܘܟܬܗ. ܠܐܪܝܐ ܒܝܢ ܡܫܡܫܘܬܐ ܕܡܫܝܚ ܡܥܪ̈ܝܐ ܕܐܙܕܘܝܐ ܠܗ ܢܒܝܡܝܢ. ܘܗܘܬ ܡܢ ܗܒܝܢ ܒܫܘܡܠܝ ܡܒܝܫܐ. ܗܘ ܕܝܢ ܕܡܘܣܘܦܣܛܝ ܫܡܫ ܦܛܪܝܪܟܘܬܐ ܫܠܛܐ ܚܝܐ ܘܡܝܬܐ ܫܡܥܐ. ܘܐܡܪܝܢ ܐܦܝ̈ܣ ܠܡܪܐ. ܘܫܡܥܠ ܒܫܡܠ ܐ̱ܬܐ ܕܦܫܝܐ. ܘܐܬܐܡܪ ܒܝܪܐ ܕܙܘܕܩܐ ܕܟܠܡܐ ܕܡܫܠܡܢܝܢ ܗܘ ܕܐܬܦܫܝܐ ܐܡܝܕܝܢ ܠܗ ܒܩܘܫܛܝ.

ܥܠ ܕܡܘܣܘܦܣܛܘܣ: ܕܐܬܬܚܡܘ ܕܗܘ ܐܒܐ ܠܠܒܪܝ ܒܪ ܡܐܢܐ.

ܡܢ ܒܬܪ ܕܡܘܣܘܦܣܛܝ ܕܗܘ ܡܪܘܡܘܣ. ܠܐܦ ܚܙܘ ܒܕܘܟܬܗ ܠܡܫܝܚܐ ܦܛܪܝܪܟܘܬܐ. ܘܐܦܝ̈ܣ ܠܐ ܡܟܠܗܘܢ. ܐܠܐ ܐܬܟܢܫܘ ܒܡܪܐܡܣ ܘܐܦܛܪܐ ܕܒܥܘܙܐ ܕܡܫܠܡܢܝܢ ܘܐܪܡܝܘ ܦܬܓܡܐ. ܘܢܦܩܠ ܦܬܓܐ ܘܐܬܘ ܠܠܒܪܝ ܕܝܢܐ ܕܡܢ ܒܥܘܙܐ ܕܡܕܝ ܒܪܘܙܐ. ܕܒܡܫܒܘܬܗ ܡܢ ܐܡܝܢ ܡܫܝܚܐ ܕܒܟܠ ܢܘܩܡ ܐܠܗ̈ ܗܘܐ ܡܢ ܥܪܒܠܐ ܕܗܘܢ ܕܡܠܟܪܝܢ ܒܬܪ ܒܡܫܐ. ܠܐܪܒܠܗ ܕܝܢ ܘܡܠܟܘܗ ܒܡܫܠܡܢܝܢ. ܘܠܐܠܟܒܪܗ ܒܩܘܡܪܐ.

ܘܡܢ ܠܐܡܪܝܢ ܠܐ ܙܟܐ ܕܢܫܠܡ ܡܫܠܡ ܥܠܘܡܝܐ ܕܐܝܟ ܗܘܐ ܒܕܝܬܐ ܒܢ ܒܕܘܟܬܗ. ܐܦܝ̈ܣ ܕܝܢ ܡܫܡܫ ܒܟܠܗ ܡܠܟܬܐ. ܘܡܢ [461] ܗܘܐ ܠܝܢܫܠ ܦܫܩܐ ܠܝܒܠ ܢܝ̈ܫܐ. ܐܬܒܪܝܘ ܐܦܝ̈ܣ ܘܟܠܝܐ ܡܛܪܢܝܬܐ ܕܟܢܬܐܠܐ ܡܘܫܐ ܐܝܟܢܐ ܕܡܫܠܡܢܝܢ ܕܒܪܗܘܢ ܘܐܡܪܝܢܘܗܝ ܒܒܝܬܐ ܕܙܘܕܩܐ. ܒܡܘܡ ܚܕ ܒܡܫܐ ܙܡܢܐ ܕܒܗܘܢ ܡܒܝܡ. ܗܢܐ ܠܟܠ ܘܐܪܒܥܬܐ ܘܐܬܐܡܪ. ܘܩܡܡ ܒܠܗܘܢ ܐܒܐ. ܦܫܡܬܐܘܣ ܘܠܐܦܛܪܢܐ.

Then ʿAbdon hastened to see Gabriel, and promised him 2,000 darics if he would depose Athanasius and appoint him in his place. Gabriel, who was expecting at least as large a present from Athanasius, particularly as he had installed him himself, brushed ʿAbdon off. But then, since the patriarch did not act according to his expectations, since he had been appointed by force and against his will, Gabriel angrily ordered him to be brought out by force from the monastery of Mar Barsawma; who, when he came to the gates of the atrium, met Gabriel waiting for him and seeking a blessing from him. Then the patriarch, who was irritated with him, as he had been brought out by force, refused to bless him and cried: 'You are a Greek! We are Syrians!' Then Gabriel, transported with rage, ordered the patriarch to be locked up in the house of a prostitute. The patriarch ordered that the gates of the church should be locked and that the bells should remain silent. The faithful refused to tolerate [463] the patriarch's confinement and collected 400 gold dinars, and gave them to Gabriel. The patriarch was released, and returned to the monastery.

In October 1406 [AD 1094, *recte* 1104] there died Ignatius, the metropolitan of Melitene and writer. The patriarch summoned Saʿid bar Sabuni, famed for his learning and a fluent writer both in Greek and Syriac, and consecrated him in Qanqrat in the Amid region. He was called Yohannan. On the very day that he entered Melitene, its gates were closed because Qilij Arslan, the sultan of Iconium, placed it under siege, since he and the emir Gabriel had basely begun to suspect its pious governor of wanting to betray the city to the Turks. In his wrath he struck him on the head with a lance and killed him on Friday 4 July in the same year [AD 1095]. Then that accursed Gabriel, fearing the anger of the people, [465] carried the bishop's body into the garden and hid it amid the reeds. His funeral took place two days later, and he was buried in the great church of Rahta.

Meanwhile the patriarch, because he was being opposed by the rebel ʿAbdon, was forced to go down to Baghdad, where he obtained a diploma from the caliph Abu Jafar. Shortly afterwards ʿAbdon died in Hisn Mansur. He had ordered that he should be buried in front of the gates of the church, so that he might be stoned by the people for his crimes against the Church of God. The patriarch assembled his bishops, celebrated his funeral and pardoned him, saying that although he had been overcome by his lust for domination, he had nevertheless died in the Orthodox faith.

After the murder of Yohannan Saʿid bar Sabuni, the metropolitan of Melitene, the cities of this region were devastated by the Turks, and remained widowed for around seven years. Then the patriarch transferred Dionysius bar Maudiana of Gubos to Melitene, where he taught the studies in which he himself excelled, namely the reading of the books of the Old and New Testament and the Doctors, eloquence and the art of writing. This Dionysius was the disciple of Bar Shushan, and the teacher of the patriarch Athanasius. After the devastation of Gubos, [467] he took refuge in the monastery of Mar Barsawma, and there he taught and established the office used in the monastery of Bar Gaghi.

ܒܥܒܕܘܗܝ ܕܝܢ ܛܘܒ ܪܘܚ ܟܠܗ ܓܒܪܐܝܠ. ܘܐܬܚܙܝ ܠܗ ܛܘܪ ܠܠܒ̈ܫܐ ܕܢܘܗܪܐ. ܐܦ ܒܚܠܡ ܠܐܬܚܙܝܘ ܘܡܫܡܫܢܘܬܗ. ܘܓܒܪܐܝܠ ܡܛܠ ܕܡܫܡܫܐ ܗܘܐ ܘܠܐ ܒܪܡܫ ܡܢ ܫܡܫܘܬܐ ܗܘܐ ܐܡܬܝ ܚܕܐ ܡܢ ܐܬܚܙܝܘ ܡܠܐܟܐ ܕܗܘܐ ܐܡܝܢܐܝܬ: ܕܫܡܗ ܠܥܒܕܘܗܝ. ܘܟܕ ܦܛܪ̈ܐ ܠܐ ܒܥܐ ܐܝܟ ܫܡܫܘܗܝ. ܡܛܠ ܕܟܕ ܠܐ ܙܟܐ ܐܬܚܝܒ ܗܘܐ. ܘܠܐ ܡܨܐ ܠܡܫܡܫܘ. ܐܬܚܙܝ ܓܒܪܐܝܠ. ܘܫܪܝ ܐܡܠܝܗ ܡܢ ܥܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ ܡܛܢܐܝܬ. ܘܟܕ ܡܛܐ ܠܛܘܪܐ ܕܕܝܪܐ: ܫܡܥ ܗܘ ܓܒܪܐܝܠ ܠܛܘܪܥܗ. ܘܥܠܐ ܕܢܬܒܪܟ ܡܢܗ. ܦܛܪ̈ܐ ܕܝܢ ܡܛܠ ܕܡܥܒ ܗܘܐ ܠܥܠܘ ܕܒܛܝܪܐ ܩܪܝܗ. ܠܐ ܙܟܐ ܕܢܬܒܪܟܘܢ. ܐܠܐ ܐܡܪ. ܐܝܟ ܚܘܝܐ ܐܝܟ ܘܚܫ ܫܘܪܚܐ. ܒܝܘܡ ܐܬܚܙܝ ܓܒܪܐܝܠ. ܘܟܕ ܘܐܬܚܙܝ ܦܛܪ̈ܐ ܒܚܠܡܐ ܘܐܠܬܐ ܕܚܠܬܐ ܐܝܟ ܕܠܒܪܐ. ܦܛܪ̈ܐ ܕܝܢ ܟܕ ܐܬܬܥܝܪ ܒܬܪ̈ܐ ܘܡܛܠܗ ܢܦܫܗ. ܘܟܕ ܠܐ ܫܡܥܗ [463] ܡܫܡ̈ܫܢ ܢܒܥܘܢ ܘܦܛܪ̈ܐ. ܒܥܘ ܡܢ ܒܝܠܘܗܝ. ܐܘܕܥ ܗܠܐ ܕܚܙܐ ܕܗܘܐ ܘܢܘܒܗ ܠܓܒܪܐܝܠ. ܘܢܦܩ ܦܛܪ̈ܐ ܘܐܬܐ ܠܥܘܡܪܐ.

ܘܒܥܠܡ ܐܬܐ̄ ܠܡܛܪܢ ܡܪܝܡ ܒܢܝ ܐܝܓܢܛܝܘܣ ܡܛܠܬ̈ ܕܡܠܟܘܬܐ. ܘܡܬܠܟܒܐ. ܘܡܢܐ ܦܛܪ̈ܐ ܠܡܥܒܕ ܒܪ ܨܘܡܐ. ܫܡܥܐ ܕܡܠܟܘܬܐ ܘܟܠܘܒܐ ܡܘܡܪܐ ܠܐܪ̈ܘܝܘܗܝ ܫܦܝ̈ܪܐ ܢܘܚܐ ܘܫܘܪܚܐ. ܡܘܡܪܐ ܠܐܪ̈ܘܝܘܗܝ ܫܦܝ̈ܪܐ ܢܘܚܐ ܘܫܘܪܚܐ. ܘܐܫܪܝܗ ܒܡܫܪܐ ܕܒܥܘܪܐ ܘܐܫܟܚ. ܘܐܬܡܪ ܢܘܚܝ. ܘܒܗ ܒܫܘܡܐ ܕܟܠ ܠܡܠܟܘܬܐ ܐܬܐܡܪܗ ܠܪܘܚܗ. ܘܡܢܐ ܒܟܢܫ ܡܠܟܝ ܐܘܪܫܠܡ ܫܘܟܠܠܝ ܘܐܫܘܝܗܝ. ܘܟܕ ܗܘܐ ܠܓܒܪܐܝܠܐܚܝܐ ܒܟܠܗܘܢ ܘܫܡܥܐ ܡܢ̄ ܡܫܡܫܢܘܬܐ ܒܫܠܡܐ. ܐܫܟܚ ܕܙܟܐ ܕܢܟܠܡ ܡܕܝܢܬܐ ܠܐܘܪܫܠܡ. ܐܬܚܙܝ ܠܟܠܗܘܢ ܘܡܚܝܗܘܢ ܒܢܝܪܐ ܟܠܗ ܪܫܡܗ ܘܡܛܠܗ ܒܫܘܡ ܒܪܘܟܬܐ ܐܘܪܚܐ ܕܠܫܡܝ ܕܡܠܟܐ ܕܫܠܡܬܐ. ܘܗܘ ܓܒܪܐܝܠ ܠܟܠܗ. ܟܕ ܕܢܚܬ ܡܢ ܟܒܐ ܐܟܠܗ [465] ܠܫܡܐ ܠܓܠܝܬܐ ܘܛܥܢܗ ܒܥܝ̈ܢܐ. ܘܒܬܪ ܛܘܪܐ ܦܘܡܝ ܐܬܟܢܝ ܘܐܬܡܪ ܒܥܕܬܐ ܪܒܬܐ ܕܪܘܗܛܐ.

ܘܦܛܪ̈ܐ ܡܛܠ ܕܕܟܝܘܬܐ ܐܝܟ ܗܘܐ ܠܗ ܒܥܒܕܘܗܝ ܡܪܘܕܐ. ܐܬܐܟܪ ܘܚܙܐ ܠܓܒܪܐܝܠ. ܘܫܡܥ ܡܢ ܡܠܟܘܬܗ ܐܝܟ ܓܒܪܐ ܫܡܝܢܐ. ܘܟܕ ܗܘܦ ܡܢ ܓܒܪܐܝܠ: ܒܬܪ ܡܠܟܘܬ ܫܡܥ ܒܥܒܕܘܗܝ ܒܫܡܫܡܫܢܘܬܐ. ܘܟܕ ܕܢܚܬ ܛܘܪܐ ܕܒܪܬܐ ܢܬܡܪ. ܐܫܟܚ ܕܢܬܐܘܪܥ ܡܢ ܒܥܬܐ. ܟܠ ܕܐܫܟܚ ܒܪܬܐ ܕܐܬܠܘܐ. ܦܛܪ̈ܐ ܕܝܢ ܒܝܘ ܐܥܒ̈ܪܘ...... . ܐܡܪ ܓܒܪ ܕܐܦ ܕܐܙܕܝܢ ܒܢܝܫܬܐ ܪܫܝܥܬܐ. ܐܠܐ...... ܛܘܪܝܐ ܫܡ̈ܥ...... .

ܒܬܪ ܕܝܢ ܕܐܬܡܛܠ ܫܟܒ ܒܪ ܨܘܡܐ ܕܗܘ ܢܘܚ ܡܛܪ̈ܬ ܕܡܠܟܘܬܐ. ܘܡܢܒܟܐ ܗܘ ܡܕܝܢܬܐ ܘܐܬܪܗ ܒܝܕ ܛܘܪܐ. ܘܫܡܥ ܐܝܟ ܫܦܝ̈ܪܐ ܫܡܥܗ ܐܘܪܫܠܡ: ܐܒܪ ܦܛܪ̈ܐ ܠܕܘܣܝܬܐܘܣ ܕܓܒܪܘܢ ܕܗܘ ܒܪ ܡܘܕܝܐ ܠܡܠܟܘܬܐ ܘܚܕܐ ܒܗ ܢܟܫܐ. ܟܕ ܗܘ ܢܛܪ ܡܫܟܚ ܗܘܐ ܡܪܕܘܬܐ ܘܟܠܝ̈ܐ ܕܕܬܐܘܣ ܒܠܫܡܐ ܘܚܕܬܐ ܘܡܫܠܝ̈ܐ ܘܐܡܘܪܬܐ ܘܟܠܘܒܬܐ. ܗܘ ܓܒܪ ܕܢܘܣܝܬܐܘܣ ܗܘܐ ܐܬܐ̄ ܛܠܡܝܗ ܕܒܪܨܘܡܐ. ܘܪܒܗ ܕܐܬܚܙܝܬ ܦܛܪ̈ܐ ܗܘܐ. ܘܟܕ ܚܙܐ ܓܒܪܘܢ: [467] ܫܡܥ ܠܥܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ. ܘܐܬܐ ܘܛܥܢ ܒܗ ܛܠܡܝܬܐ ܕܐܝܟ ܗܘܐ ܒܥܘܡܪܐ ܕܒܪܓܒܪܘܢ.

The patriarch later consecrated as metropolitan of Edessa Abu Ghaleb bar Sabuni, the brother of the murdered Saʿid of Melitene. Both these brothers excelled in both sacred and profane learning, and were fluent in both Greek and Syriac; in a word, they were the eye of that entire generation in the family of the Orthodox. But they lacked humility, the fount of all virtues, for building to last. Saʿid, who was consecrated in Melitene, took the name Yohannan, but only forty days after his consecration he was killed by the governor Gabriel of Melitene. As for his brother Abu Ghaleb, who was consecrated at Edessa and given the name Basil, a dispute arose in fewer than forty days between himself and the patriarch, for the following reason.

Some valuables belonging to the patriarch had fallen into the hands of the rebel ʿAbdon, who had mortgaged them at Edessa in order to raise money. Abu Ghaleb, at the time of his consecration, had written personally to the patriarch, promising to send them back and declaring that he could not otherwise lawfully fulfil his episcopal functions. But when he arrived in Edessa, he pretended that the nobles of Edessa would not allow him to return them. Then the patriarch excommunicated Bar Sabuni with these words: 'Since you have decreed and written this in your own hand, you are excommunicated [469] from God.' Bar Sabuni protested that he had been forcibly prevented from keeping his promise, and so could not reasonably be censured. Then the Edessenes were divided into two parties. Some of them were angry with the metropolitan, while others egged him on to such a pitch of audacity and contempt that he ordained priests and deacons.

Now the Frankish governor of Edessa stood by the party of the metropolitan, and he despatched many Franks, together with the nobles of Edessa, to plead his cause with the patriarch; but he refused to give way. At the same time Mar Dionysius, bishop of Melitene, also went to see the patriarch, accompanied by seventy noblemen of Melitene. They prostrated themselves at the patriarch's feet, and said: 'We shall not lift our faces from the ground until you pardon the bishop of Edessa'; but he refused to agree. Instead he deposed Mar Dionysius bar Maudiana, who had exercised the episcopal office at Melitene for twelve years and had enriched it with his teaching, for giving help to Bar Sabuni. He consecrated in his place Elishaʿ, the archimandrite of Barid, who was given the name Iwanis. The governor demanded gold from this man when he entered Melitene, and the city handed over 200 dinars for him, and so he was received. But when he afterwards showed that he was addicted [471] to drinking wine, he was despised and rejected by everybody.

The patriarch also did something else worthy of condemnation. Several priests of Edessa came to him to be ordained a second time, because they had been ordained by Bar Sabuni (the patriarch required this of all priests who had been ordained by Bar Sabuni), and he ordained them priests without enquiring into their conduct as deacons. But later, after an enquiry was made, they said that they had also been ordained deacons by Bar Sabuni.

ܘܒܬܪ ܗܠܝܢ ܐܦܝܣ ܦܛܪ̈ܝ ܡܛܪܢܘ ܠܐܦܘܗܝ: ܠܐܦܣܩܘܦܐ ܕܢܙܝܢܙܘܣ ܐܣܝܘܗܝ ܕܫܡܝܢ ܡܛܠܠ
ܘܡܠܛܝܣ. ܠܐܪܘܡܝ ܟܪ ܗܠܝܢ ܐܢܫܐ ܠܓܒܬܐ ܗܘܘ ܒܢܒܝܫܘܬܐ ܕܒܐܝܬܐ ܘܕܒܝܬܐ. ܘܡܫܘܡܬܐ
ܟܠܪܘܗܘܢ ܗܦܟܬܐ ܢܘܚܐ ܘܫܘܢܝܐ. ܘܟܝܢܐ ܠܟܠܗܢ. ܟܝܐ ܕܟܠܗ ܕܪܐ ܗܘ. ܒܟܢܫܬܐ ܕܐܬܪܝܢ ܗܢ̈.
ܗܘܝ ܐܠܗܘܗܝ ܗܘܘ. ܒܪܡ ܡܢ ܡܫܡܫܢܘܬܐ ܠܟܢܫܬܐ ܟܠܗ ܒܠܒܗܘܢ ܗܦܬܝܐ ܡܗܪܡܝܢ ܗܘܘ.
ܗܟܝܢ ܡܢ ܕܐܬܐܡܪ ܠܡܠܛܝܣ ܘܐܬܐܡܪ ܢܘܚ. ܟܡܘܡܟܠܐ ܕܐܘܟܝܢ ܢܩܡܬܐ ܕܡܟܠܐܡܪܝܢܘܬܗ
ܐܬܡܛܠ ܡܢ ܟܪܐܢܛܝܟܝܐ ܕܡܠܛܝܣ. ܘܐܦܣܩܘܦܐ ܐܡܪ ܕܐܬܐܡܪ ܠܐܦܘܗܝ. ܘܐܬܐܡܪ
ܟܗܢܘܬܗ. ܡܢܝܢ ܗܘܡܟܠܐ ܕܐܘܟܝܢ ܢܩܡܬܐ. ܟܪܘܟ ܙܘܟܝܐ ܟܝܢ ܠܗ ܠܦܛܪ̈ܝ ܘܦܫܡܘ.
ܟܟܠܗ ܗܘ ܕܡܬܠܠܐ ܕܦܛܪܘܬܐ ܡܢ ܢܦܩ ܗܘܘ ܠܐܝܪ̈ܝ ܟܒܪܝ ܡܪܘܪܐ. ܐܝܟ ܗܘܐ ܐܝܟ
ܠܐܘܪܗܝ ܟܠܠ ܕܗܘܟܐ ܡܢܝܢ. ܘܐܦܣܩܘܦܐ ܡܢ ܡܟܠܐܡܪܝܢ ܗܘܐ ܗܘܟ ܟܪܐ ܐܝܕܥܘܗܝ ܕܠܐ ܠܐ ܢܥܒܪ
ܐܝܟ: ܠܐ ܡܟܠܛܝ ܕܢܥܡܥ ܙܢܥܐ ܟܗܢܘܬܐ. ܘܡܢ ܐܝܟ ܠܐܘܪܗܝ: ܐܬܟܠܠ ܕܟܠܡ ܬܢܥܐ ܕܐܘܪܗܝ
ܡܟܠܐܢܝܢ ܘܠܐ ܢܟܠܗܝ. ܘܦܛܪ̈ܝ ܡܝܪ ܦܫܡܘ ܠܒܪ ܙܒܘܣ ܡܢ ܐܡܪ. ܘܐܝܟܢܐ ܕܐܢܫܟܠ ܘܟܠܐܟܠ
ܟܐܪ̈ܝܢ. ܦܫܡܐ [469] ܐܬܟܠܝ ܡܢ ܠܟܠܐ. ܘܗܘ ܢܦܩ ܗܘܐ ܙܘܚܐ. ܕܟܠܟܠ ܟܠܗܘܢ ܟܟܠܐ.
ܡܛܠ ܕܟܠܗ ܒܪܟܢܗ ܛܠܐ ܐܝܟ ܟܠܟܠܐ. ܐܪܘܡܐ ܕܝܢ ܐܬܦܟܪܗ ܟܟܠܪܝܢ. ܘܐܢܫ̈ܐ ܠܦܛܪ̈ܝ
ܡܫܡܟܠܝܢ ܗܘܘ ܟܠܠ ܡܛܪܘ̈. ܘܐܢ̈ܫܐ ܒܪܡܐ ܕܡܛܠ ܘܐܦܝܣ ܡܩ̈ܐ ܘܡܩܡܘ̈. ܘܐܚܪܢܐ ܦܪ̈ܝܟܐ
ܘܐܘܪܗܝ ܡܟܒܪ ܗܘܐ ܠܡܫܡܛܪܘ̈. ܘܪܟܢܟܠܐ ܡܟܢܬܐܐ ܚܒܪ ܦܪ̈ܝܟܐ ܟܡ ܬܢܥܐ ܐܪܘܡܐ. ܘܐܦܫܡ
ܠܦܛܪ̈ܝ ܡܛܠܬܗ ܘܠܐ ܡܟܠܠ. ܘܐܦ ܡܢܝ ܕܡܟܣܝܡܘܣ ܗܟܐ ܕܡܠܛܝܣ ܐܬܐ ܠܟܘܬܗ. ܘܟܡܗ
ܗܟܝܢ ܟܪ̈ܐ ܡܢ ܡܫܬ̈ܐ ܕܡܠܛܝܣ. ܘܢܦܩܗ ܠܐܦܣܩܘܦܐ ܡܢܝܢ ܬܟܠܗܘܢ ܕܦܛܪ̈ܝ ܘܐܡܪܗ.
ܠܐ ܡܪܢܫܝܢ ܐܦ̈ܝ ܡܢ ܐܘܪܐ ܒܪܡܐ ܕܡܬܠܐ ܐܝܟ ܟܠܠ ܡܫܡܐ ܘܐܘܪܗܝ. ܘܐܦܠܐ ܗܘܝܐ ܡܟܠܠ ܡܢܗܘܢ.
ܐܠܐ ܡܟܠܗ ܘܟܠܫܟܠ ܡܢܝ ܕܡܟܣܝܡܘܣ ܟܪ ܡܗܘܝܐ ܗܪܐ ܡܢ ܙܒܘܢܐ ܕܡܠܛܝܣ ܟܠܠ ܕܡܒܪܙ
ܗܘܐ ܠܒܪ ܙܒܘܣ. ܟܠܪ ܕܗܘܐ ܟܗ ܠܐܪܡܫܬܐ ܗܢ̈ܝ ܘܐܬܟܠܪܗ ܟܡܩܟܠܫܐ. ܐܦܝܣ ܕܝܢ ܟܪܘܟܠܗ
ܠܐܟܡܫܗ ܙܡܥ ܕܢܐ ܕܟܐܘܪܝ ܘܐܬܐܡܪ ܐܡܐܝܣܗ. ܘܡܢ ܡܛܠ ܠܡܟܠܛܝܣ ܟܠܐ ܡܢܗ ܐܚܪܢܐ ܕܗܘܟܐ.
ܘܗܘܟܠ ܡܪܝܚܐ ܕܢܦܩܘܗܝ ܡܟܠܡ ܕܡܬܐ ܘܐܬܐܡܟܠ. ܘܟܠܡܪܐܐ ܡܢ ܐܬܪܝ ܙܢܡ [471] ܫܡܐ
ܕܫܡܪܐ ܐܬܐܡܪ ܘܐܬܐܡܫ ܡܢ ܟܠܗ.

ܒܬܪ ܕܝܢ ܗܘ ܦܛܪ̈ܝ ܐܠܟܣܢܕܪ̈ܝ. ܟܒܪܐ ܐܚܪܢܐ ܕܗܘܐ ܠܟܠܪܘܡܘܬܐ. ܘܡܢ ܐܬܐ ܠܘܬܗ ܐܢ̈ܫܐ ܡܩ̈ܐ
ܐܪܘܡܐ ܕܦܫܡܝܢ ܐܝܟ ܐܚܝܐ. ܡܛܠ ܕܒܪ ܙܒܘܣ ܐܦܝܣ ܗܘܐ ܐܝܟ. ܘܗܘܐ ܟܪ ܟܕ ܗܘܐ
ܦܛܪ̈ܝ ܠܟܠܗܘܢ ܗܢܘܢ ܕܡܢܗ ܕܐܦܣܩܘܦܐ ܐܬܐܡܪܗ ܗܘܘ. ܘܡܢ ܠܐ ܟܡܟ ܟܡܗܘܢ ܟܠܠ
ܡܡܫܡܫܢܘܬܗܘܢ: ܐܦܝܣ ܐܝܟ ܡܩ̈ܐ. ܘܟܠܪܡ ܡܢ ܗܘܐ ܟܘܡܟܐ ܐܡܪܗ ܗܢܘܢ. ܘܐܦ ܡܫܡܫܡ
ܕܢܙܝܢܙܘܣ ܐܦܝܣ ܐܝܟ.

The patriarch was disconcerted, as he could not ordain them deacons, since they were already priests. If their diaconate was valid, so was their first priesthood. If it was invalid, so too was their second priesthood. Not knowing what to do, he told them not to exercise the functions of the priesthood unless a deacon was also present to assist them. I do not need to point out that such a ruling was clearly illegitimate, for how could one deacon help another?

[473] Bar Sabuni, knowing that the patriarch had set out for the monastery of Dovair in the territory of Antioch, went to the patriarch of the Franks and complained bitterly about his own patriarch. This man therefore had Mar Athanasius forcibly brought into his presence, and asked him to pardon Bar Sabuni. The patriarch replied in a low voice: 'He has done me a great deal of mischief.' The interpreter misheard him, and said: 'He says that he owes him a great deal of money.' Then the patriarch of the Franks said: 'This is the behaviour of Simon Magus, not Simon Peter! Since you expect a bribe for all your ordinations, imagine that today that you were given 10,000 dinars in this church for absolving the man who has sought refuge here.' The patriarch was unable to reply, and was given a sheet of paper and told to write his reconciliation with Bar Sabuni. But he lost his temper, and glared at Bar Sabuni. 'See, Abu Ghaleb,' he said, 'how you have undone me!' That miserable man did not remain silent, but arrogantly answered him back: 'If I am Abu Ghaleb, then you are Abuʾlfaraj!' This answer so enraged the patriarch that he threw away the sheet of paper and stuck out his neck, and snapped at the Frankish patriarch: 'Even if [475] you cut off my head, I will not absolve him!' Then the Franks became angry, and ordered Athanasius to be flogged. But a certain elderly bishop of the Franks said to his patriarch: 'This wretched fellow clearly deserves a good whipping, but it would not be decent for us to flog him inside the church.' Thus God came to his aid, and the patriarch Mar Athanasius went to the church of the Mother of God of the Syrians. Then he summoned ʿAbd al-Masih of Edessa, a Chalcedonian philosopher and his friend, who gave a large present to Roger, the lord of Antioch, and won his permission for the patriarch to return to his monastery; for the patriarch of the Franks had posted a proclamation at the gates of the city, forbidding him to leave.

After he left, he stayed for a while in Amid, in the monastery of Qanqrat. There a dissension arose between him and the deacon Isaac bar Kraia, over the buildings, vineyards and fields. The patriarch excommunicated Isaac, but because he was well regarded by the governor, the governor asked the patriarch several times to gratify his wishes, and when the patriarch refused he forbade him to leave Amid, so that he remained in Amid as though in a prison. He was greatly irritated, and sent a message to Joscelin, the lord of Edessa. Joscelin interceded for him, and he was reluctantly set free by the governor. He then left and went [477] to salute Joscelin, and then went up into the monastery of Mar Barsawma.

ܘܡܢ ܗܘܪܐ ܠܘܬ ܦܘܩܕܢ̈ܐ. ܘܕܫܪܝܢ ܐܢܘܢ ܡܫܩ̈ܠ ܒܠܥܕ ܡܫܡܫܢܘܬܐ ܠܐ ܡܨܝܐ ܗܘܬ. ܘܐܢ ܡܫܡܫܢܘܬܗܘܢ ܡܫܡܠܝܬܐ ܗܝ. ܐܦ ܡܫܡܫܢܘܬܗܘܢ ܡܕܡܝܬܐ ܡܫܡܠܝܬܐ ܗܘܬ. ܘܐܢ ܗܝ ܚܙܝܐ. ܐܦ ܡܫܡܫܢܘܬܗܘܢ ܬܐܘܪܝܬܐ ܕܫܡܠܝܬܐ ܗܝ. ܘܟܕ ܠܐ ܝܕܥ ܡܢܐ ܢܥܒܕ. ܐܝܟ ܟܠܗܘܢ. ܕܟܠܟܢ ܡܫܡܫܢܐ ܕܗܘܐ ܒܗܘܢ ܠܐ ܢܗܘܘܢ. ܘܒܟܠܐ ܕܐܦܠܐ ܗܘܐ ܠܡܫܡܫܘ ܚܙܝܐ ܠܗ ܟܠܐ ܢܫܡܫܘܬܐ. ܡܢܐ ܓܝܪ ܡܫܘܚܐ ܡܫܡܫܢܘܬܐ ܕܫܪܝܪ ܠܐܓܝܪܐ.

[473] ܒܪ ܙܒܢܗ ܕܝܢ ܒܗ ܚܕܐ ܕܦܘܩܕܢ̈ܐ ܐܬܠ ܠܒܢܝܐ ܕܕܘܢ ܕܒܥܘܬܐ ܕܐܬܟܢܫ. ܡܛܠ ܕܟܠܐ ܦܘܩܕܢܐ ܕܟܪ̈ܝܗܐ ܘܡܚܠ ܠܟܠܗܘܢ ܘܦܘܩܕܢ̈ܐ ܫܡܝܢ ܒܫܡܝܐ. ܘܗܘ ܫܪܝܪ ܐܘܟܠܗ ܠܟܢܫܐ ܠܐܬܢܣܒܘܢ ܟܐܝܬܗ ܘܠܐ ܒܪܒܢܘܗܝ. ܘܟܡܐ ܡܢܗ ܕܒܠܐ ܟܠܠ ܒܙܒܢܗ ܟܐܡܬ. ܘܦܘܩܕܢܐ ܩܢܐ. ܕܫܡܝܢ ܡܢܟ. ܘܐܬܒܥܝܐ ܒܢ ܠܐ ܐܫܬܟܠ ܡܢܟܘܢ ܕܟܠܬܐ ܐܡܪ. ܕܗܐ ܐܡܪ. ܕܫܡܝܢ ܕܗܘܐ ܡܢܟ ܟܝ. ܘܦܘܩܕܢܐ ܕܟܪ̈ܝܗܐ ܐܡܪ. ܕܗܘܐ ܕܫܡܥܘܢ ܐܠܦܢܐ ܘܟܠܗ ܕܦܘܩܕܢ. ܐܠܐ ܘܐܦ ܐܠܗܘܢ ܒܗܘܐ ܡܬܢܨܚܝܢ ܐܠܗܘܢ ܒܥܡܡ ܐܚܪܢܐ. ܢܥܒܕ ܕܢܗܘܐ ܒܥܒܕܐ ܠܟܠܝܢܐ ܕܚܝܐ ܢܗܘܐ ܠܒܪܬܐ ܗܘܐ ܕܡܠܟ. ܒܪ ܟܠܢܐ ܕܐܬܓܠܝܬ ܒܗ ܡܢ ܐܣܟܘܠܐ ܚܙܐ ܐܢܐ. ܦܘܩܕܢܐ ܕܝܢ ܠܐ ܠܐܘܒ ܐܬܡܪܝ ܠܡܫܡܫܘ. ܘܗܘܒ ܒܗ ܒܙܥܘܪܐ ܕܢܛܠܘܒ ܙܟܘܬܐ ܠܟܢ ܙܒܢܐ. ܘܡܢ ܡܫܟܠܗ ܡܢ ܒܒܪܙܒܢܐ ܘܐܡܪ. ܐܘܢܓܠܝܘܢ: ܡܢܘ ܠܐܝܟܐ ܐܠܗܝܢ. ܘܗܘ ܕܝܢܐ ܠܐ ܥܒܕܗ. ܐܠܐ ܦܢܐ ܡܢܝܬܐ. ܘܐܡܪ. ܐܝܟܘ ܕܐܢܐ ܐܘܢܓܠܝܘܢ ܐܡܪ. ܘܐܦ ܐܝܟ ܐܡܪ ܠܟܠܢܫ ܐܝܟ. ܘܗܘܐ ܡܟܠܬܐ ܠܦܘܩܕܢܐ ܟܠܐ ܠܐ ܡܬܬܥܝܕܐ ܐܝܟ ܘܡܕܐ ܠܒܢܝܫܐ. ܘܦܘܩܕ ܙܘܕܩ ܘܐܡܪ ܠܦܘܩܕܢܐ ܕܟܪ̈ܝܗܐ. ܘܐܦ [475] ܠܦܘܩܕ ܢܡܘܣ ܠܐ ܚܙܐ ܐܢܐ ܠܟܠܐ. ܘܙܟܝܘ ܟܪ̈ܝܗܐ. ܘܦܩܕܘ ܕܢܬܥܕܪܘܢ ܠܐܬܢܣܒܘܢ. ܐܦܩܘ ܕܝܢ ܐܝܟ ܡܫܚܐ ܦܪ̈ܝܫܐ ܐܡܪ ܠܦܘܩܕܢܐ ܕܟܠܗܘܢ. ܘܐܦ ܗܝ ܕܝܢܐ ܡܢܐ ܠܡܫܡܫܘܬܐ ܐܠܐ ܟܝ ܠܐ ܙܕܩ ܕܢܥܒܕ ܒܗܝܢ ܒܡܫܡܫܘܬܐ ܢܫܡܫ. ܘܡܛܠ ܠܟܠܗ ܡܠܬܐ ܘܢܫܩ ܦܘܩܕܢ̈ܐ ܡܢܗ ܐܬܚܫܚܘ. ܘܐܬܐ ܠܒܪܬܐ ܕܡܠܬܐ ܠܟܠܗ ܕܡܫܘܚܬܐ. ܘܡܢܐ ܠܟܠܗ ܠܒܢܝ ܠܟܠܢܫܐ ܐܘܪܚܐ ܦܫܝܛܬܐ ܕܟܠܢܝܫܬܐ ܢܫܡܗ. ܘܗܘ ܐܬܠܐܘܟܠ ܕܩܢܐ ܡܫܝܚܐ ܠܥܘܠܐ ܡܢܗ ܕܐܬܟܢܫ. ܘܢܫܒ ܠܦܘܩܕܢ̈ܐ ܦܘܫܪܐ ܕܐܬܠ ܠܒܢܝܗ. ܡܛܠ ܕܦܘܩܕܢ̈ܐ ܕܟܪ̈ܝܗܐ ܦܫܝܛ ܗܘܐ ܒܠܥܕܐ ܕܡܕܝܢܬܐ. ܘܠܐ ܢܫܬܟܚܘܢ ܕܢܦܫܘ.

ܘܟܕ ܢܦܩ ܐܬܠ ܡܠܟ ܒܪܢܫܐ ܕܫܡܝܐ ܕܥܠܡܝܢ. ܘܗܘܐ ܒܝܕ ܠܗ ܠܐܬܢܣܒ ܡܫܩܠ ܒܪܝܫܐ ܙܒܢܐ. ܡܛܠ ܕܚܝܠܐ ܘܦܘܪܫܢܐ ܘܢܦܩܠܬܐ. ܘܦܩܕܘ ܦܘܩܕܢ̈ܐ ܠܐܬܢܣܒ. ܘܗܘ ܐܢܫܒ ܡܛܠ ܕܢܚܡ ܗܘܐ ܟܠ ܡܫܡܫܐ. ܕܟܬܒܐ ܚܙܐ ܒܟܠ ܡܢ ܦܘܩܕ̈ܢܐ ܕܒܠܐ ܟܠܗܘܢ. ܘܟܕ ܠܐ ܡܫܠ: ܦܩܕ ܟܠܗܘܢ ܘܠܐ ܢܦܩܘ ܡܢ ܐܡܪܝܢ. ܘܗܘܐ ܒܗ ܠܐܡܪܝܢ ܐܝܟ ܕܒܫܡܝܐ. ܘܟܕ ܫܡܥ ܐܬܐܒ ܡܢܣ ܠܡܫܝܚܐ ܡܪܢ ܘܐܘܪܚܐ ܕܐܠܗܘܬܗ ܡܢ ܡܪܐ ܕܐܡܪܝܢ. ܘܗܘܐ ܠܟܢܫܐ ܡܫܡܫ. ܘܢܫܒ ܐܬܐ [477] ܠܡܠܟܘܬܗ ܕܡܫܝܚܐ. ܘܡܢ ܬܡܢ ܫܡܥ ܠܫܡܥܐ ܕܡܪܝ ܒܪܘܚܐ.

He launched a grave anathema against Edessa, and interdicted its church from communion, on account of Bar Sabuni. As a result, the people of Edessa began to baptize their children in the churches of the Franks. The Church of God was gravely weakened because of the patriarch's dissension with Bar Sabuni and with three other elderly notables: Bar Maudiana, whom he had recently expelled from Melitene and who had fulfilled the priestly office for fifty years; and the bishops of Qlisura and Tur ʿAbdin, whom the patriarch had excommunicated because they objected to his shamelessness. Many people pleaded fruitlessly with him time and again, and the bishops also vainly remonstrated with him: but he simply ignored their censures. In the end, many people fell away from the faith. Finally, as the patriarch was beginning to perform the sacrifice of Pentecost in the monastery of Mar Barsawma, and had got as far as the invocation of the Holy Spirit, he began to tremble. His face changed colour and he lost consciousness. They sat him down on his throne, and the bishop of Gargar completed the sacrifice. He later recovered a little, and promoted that bishop to Segestan. After he had lain ill for seven days, the hour of his departure came. He died at the third hour on Sunday 8 June in the year 1440 [AD 1129]. His funeral was held, [479] and his body was buried in the treasury of the monastery. He fulfilled the patriarchal office for 38 years, and during this period he consecrated Dionysius Mushe, maphrian of Tagrit, and 64 other bishops.

This man, because he had ruled the Church very harshly, and only grudgingly and after a long delay absolved anybody he had excommunicated, was a terror and a fright to the sons of the Church. But with the exception of the vice of obstinacy, he was graced with all the virtues, and acted in a prudent manner. When the news of the patriarch's death reached Edessa, and the priests assembled according to the law for his funeral, Abu Ghaleb bar Sabuni also took part in this ceremony. But while he was standing there, he collapsed and was carried back to his cell. He later recovered, and went to the synod convened at Kaishum. But when he reached Samosata, he fell from his horse. They picked him up and carried him back to Edessa, but he died before he was absolved from his suspension.

During the time of this patriarch Mar Athanasius, work began on the construction of the monastery of Pisqin. Plotinus, a great and venerable man who had arrived from the region of Karshna and was lodging in the monastery of Mar Barsawma, ordered Rabban David and his comrades, most venerable religious men who were staying in the monastery of Mar Abhai, to go and live in a cave on the banks of the Euphrates, next to [481] a ruined monastery known as the monastery of Shamitaye, because the Lord had revealed to him that that cave would become a monastery for venerable ascetics. So they went up to it, and lived in a cell, and there they were held worthy to receive revelations and to perform miracles because of their virtue. Dionysius of Melitene and Bar Sabuni wished to excommunicate the elderly Plotinus and the monks of Pisqin, accusing them of secretly espousing the heresy of the Messallians and receiving revelations from demons, but the patriarch refused to agree to their request.

ܘܐܘܣܦ ܩܡ ܦܣܩܐ ܠܟܠܗܘܢ. ܘܟܕ ܫܠܛ ܠܟܢܫܐ ܕܟܘ ܡܢ ܐܦܣܩܦܘܬܐ ܫܠܛ ܒܪܨܘܡܐ ܘܩܡ ܗܘܐ ܐܬܟܢܫܘ ܐܘܪܫܠܡ ܕܒܢܝܗܘܢ ܒܢܝܗܘܢ ܒܒܝܬܐ ܕܦܠܣܛܝܢܐ. ܘܫܒܩ ܐܫܠܡܘܗܝ ܒܒܝܬܐ ܘܐܠܗܐ ܒܣܢܘܕܐ ܕܦܛܪܝܪܟܐ ܒܗ ܒܪܨܘܡܐ ܘܩܡ ܠܗܠܝܢ ܡܫܝܚܐ ܦܣܩܐ. ܒܪ ܡܘܕܝܢܐ ܕܐܡܪ ܡܢ ܡܠܟܝܣܘܣ. ܗܘ ܕܡܫܟܚ ܡܢܝ ܚܛܦ ܪܫܥܐ ܒܥܘܠܐ. ܘܗܘ ܕܡܠܟܘܬܐ. ܘܗܘ ܕܝܬܪ ܒܟܪܝܗ. ܘܦܫܩ ܐܢܝ ܗܘ ܦܛܪܝܪܟܐ. ܟܠ ܕܠܐ ܚܣܪ ܠܗܘܢ ܡܕܡ. ܘܟܕ ܫܡܥ ܐܦܣܩܘܦܐ ܫܡܥܐ ܘܠܐ ܡܟܠ. ܘܫܡܠܗ ܗܟܢ ܡܫܝܚܐ. ܘܠܐ ܚܙܐ ܐܢܝ ܡܢ ܒܟܢܫܐ. ܒܫܘܒܚܐ ܗܘܐ ܡܣܬܪܐ ܗܘܝܢ. ܐܦ ܗܘ ܦܛܪܝܪܟܐ. ܟܕ ܒܗܘܢ ܚܕ ܒܥܠܡܐ ܕܦܛܪܝܪܟܘܬܐ ܗܢܐ ܒܥܘܪܢܐ ܒܐܘܪܫܠܡ ܕܗܢܐ ܒܪܨܘܡܐ. ܘܡܛܠ ܠܟܢܫܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ: ܡܫܡܫܝܢ ܐܬܚܝܒ. ܘܐܫܬܠܚ ܦܪܨܘܦܗ ܘܐܬܐ ܠܗܘܢ. ܘܐܬܐܡܪܘܢ ܟܠ ܒܥܘܬܐ. ܘܫܡܥܐ ܕܒܢܝܢ ܡܫܡܫ ܠܚܘܪܐ. ܘܟܠܘܕ ܐܬܝܠܗ. ܘܐܬܐܡܪ ܫܡܥܐ ܠܫܦܝܪܘܬܐ. ܐܠܐ ܟܕ ܡܢܐ ܡܬܡܠܠܐ ܗܘܐ ܟܕ ܪܥܐ: ܡܛܠ ܒܢܝ ܡܘܬܗ. ܘܟܕ ܡܠܠܐ. ܠܐܚܝܐ ܒܚܝܪܝ ܕܚܠܐ ܐܠܗ̈ܐ ܒܥܕܬܐ ܕܐܠܗܐ ܡܢ̈ܝ ܒܝܬ ܘܐܬܟܢܫ [479] ܘܐܬܦܫܛ ܦܨܚܗ ܒܥܠܡܐ ܕܟܠܗ ܕܒܠܡܕܐ. ܘܩܡܡ ܦܛܪܝܪܟܘܬܐ. ܡܢܝܐ ܐܠܗܝܢ ܘܐܡܝܢܐ. ܘܐܡܪ ܠܛܘܒܢܘܬܗ ܡܪܢܝܐ ܠܟܐܡܪܢܗ ܕܗܘ ܡܫܡܫܐ. ܘܐܦܪ̈ܝܩ ܐܠܗܝܢ ܘܐܘܪܚܐ.

ܘܡܛܠ ܕܫܡܥ ܡܫܬܠܛ ܕܥܕܬܐ ܠܟܢܫܐ. ܘܗܘ ܕܡܬܦܫܩ ܗܘܐ ܡܢܗ ܠܒܝܬܐ ܘܠܡܫܝܚ ܡܬܟܬܪ ܗܘܐ. ܐܝܟ ܗܘܐ ܘܡܫܬܠܛ ܟܠ ܒܢܝ ܒܝܬܐ. ܘܫܡܥ ܡܢ ܚܝܐ ܕܡܪܐ. ܒܟܠܗܘܢ ܡܬܟܬܪܐ ܡܪܟܒ ܗܘܐ. ܘܡܬܚܦܝܛ ܐܬܕܢ. ܘܐܦ ܐܣܬܟܠܬ ܒܪܨܘܡܐ. ܟܕ ܛܥܢܐ ܕܥܘܕܪܢܗ ܕܦܛܪܝܪܟܐ ܡܛܠ ܠܐܘܪܫ ܘܐܡܪ ܢܦܫܗ ܐܬܡܥܕ ܒܥܕܬܐ ܠܟܠܗܘܢ. ܘܟܕ ܟܠܡܚ ܟܕ ܥܠܡ ܟܠܗ ܘܢܦܠ ܘܬܒܥܘܗܝ ܠܟܠܡܠܗ. ܘܟܠܢܘܢ ܐܬܚܙܝ. ܘܩܡ ܕܢܐܠ ܠܫܘܒܚܘܗܝ ܕܡܠܟܝܐ ܗܘܐ ܒܫܡܝܢ. ܘܟܕ ܡܛܠ ܠܡܫܝܚܗ. ܢܦܠ ܡܢ ܪܘܚܐ. ܘܬܒܥܘܗܝ ܘܐܘܦܪܚܘܗܝ ܠܐܘܪܫ. ܘܡܫܟܚ ܟܕ ܠܐ ܚܙܐ ܡܢ ܒܟܢܫܐ.

ܒܪܢܫܐ ܫܢܐ ܕܗܘܐ ܡܢ̈ܐ ܐܬܐܢܫ ܦܛܪܝܪ̈ܟܐ ܗܘܐ ܡܘܬܢܐ ܒܚܝܐ ܕܕܝܢܐ ܕܦܫܩܢ. ܫܟܐ ܫܢܐ ܪܒܐ ܦܘܠܛܝܐ ܕܐܬܐ ܡܢ ܐܬܪܐ ܕܒܢܝܐ ܘܐܬܐܬܦܫܝܢ ܒܥܘܡܪܐ ܕܡܢܐ ܒܪܨܘܡܐ. ܦܡܢ ܠܒܢܝ ܕܡܢ ܘܡܢܝܗܘܢ ܒܢ̈ܝܐ ܡܬܟܬܪܐ. ܕܡܬܐܬܦܫܝܢ ܗܘܘ ܒܥܘܡܪܐ ܕܡܢܐ ܐܢܫ. ܘܕܡܢܥܝܢ ܒܥܡܪܐ ܕܟܠ ܫܢ̈ܝܢ ܦܢܐ. ܕܟܠ [481] ܫܒܥ ܕܝܢܐ ܡܢܟܬܐ ܕܡܬܡܪܝܐ ܕܡܢܬܦܫܐ. ܫܠܛ ܕܐܬܫܠܚ ܠܗ ܡܢ ܡܢܐ ܕܟܠܝܢܐ ܗܘ ܡܫܢܐܬ ܘܐܗܘܐ ܒܥܘܡܪܐ ܠܡܫܬܝܢܐ ܡܬܟܬܪܐ. ܘܫܠܛ ܠܗ ܘܒܥܘܕܢܐ ܒܥܡܪܗ. ܘܐܫܠܡܗ ܠܫܠܝܚܐ ܘܡܥܘܕܪܢܐ ܡܢܝܐ. ܕܢܘܪܘܩ ܕܝܢ ܕܡܫܬܠܛ ܘܒܢ̈ܝ ܙܒܢ ܙܒܢ ܕܢܫܬܪܫܘܢ ܠܥܡܐ ܦܘܠܛܝܐ ܘܟܠܝܢܐ ܕܦܫܩܢ. ܐܚܝܕ ܕܗܘܪܫܝܢ ܕܡܪܟܒܢܐ ܒܥܡܐ ܒܗܘܢ. ܘܕܡܢ ܕܡܠܐ ܗܘܝܢ ܠܗܘܢ ܠܟܠܒܢܐ. ܦܛܪܝܪܟܐ ܕܝܢ ܠܐ ܚܡܫ ܠܗܘܢ.

Then Rabban David was succeeded as archimandrite by Rabban Habbakuk, who built a church and enforced the canons introduced by Rabban David, that they should not cultivate vines or other crops, or keep beehives.

After Athanasius Abu'lfaraj, YOHANNAN MAUDIANA [Yohannan X Maudiana, 1130–37]. At that time the maphrian and the bishops met at Kaishum and held an election. Lots were drawn, and the victor was Maudiana, the archimandrite of the monastery of Dovair near Antioch. At around that time there died Dionysius of Kaishum, the president of the synod. Then the maphrian and all the bishops withdrew to Tel Bashir in the realm of Joscelin, [483] and Maudiana was consecrated there, with his blessing, on 17 February 1440 [AD 1129]. He was given the name Mar Yohannan. The maphrian laid his hands upon him in the great church of the Franks, and the ceremony was attended by Joscelin and his nobles. After his consecration the patriarch Mar Yohannan came to the monastery of Mar Barsawma, where he deposed Mar Yohannan bar Andreas in the presence of the assembled bishops, because he had not met him while he was passing through Mabbugh, even though everybody said that he deserved only reproof and correction, not deposition, for this offence. This Bar Andreas was a native of the town of Pharzaman. He was a most learned and eloquent man, who was fluent both in our own language and in Armenian, so that he could have set an excellent example to all his contemporaries and been a most effective spokesman against the Franks and the Armenians. But because he had snubbed the patriarch, and could not be persuaded to beg his pardon, he was blamed by all. He hoped that after he left his diocese all his diocesans would beg him to return to his pastoral office, and that their pleas would also force the patriarch to ask him to return. But the patriarch, determined to avoid such a situation, appointed in his place Bar Turkaya, who sat at Mabbugh for three years. But when the patriarch saw how immoral he was, he regretted having done so. Meanwhile Bar Andreas, because he saw that nobody was concerned about the matter, regretted the turn of events even more. So he begged the patriarch's pardon, [485] and the patriarch received him with great joy and forgave him. Now Basil bar Shumana of Kaishum, who did not take kindly to the deposition of Bar Andreas, because the affairs of the church were handled illegitimately, resigned his pastoral office and withdrew to the monastery of the solitaries of Pisqin, and there lived quietly. The patriarch then appointed Kaishum as the patriarchal throne, in place of Amid, and Basil was consecrated for Amid. When Bar Andreas returned to Mabbugh, the patriarch also brought back Basil of Kaishum, after he had lived for five years in Pisqin.

At this period, the catholicus Gregory of the Armenians composed a tract in which he abused the Syrians, because they made the sign of the cross with only one finger, because of the leaven, and because they pronounced a blessing over wine, [487] honey and oil polluted by the touch of mice, and then ate and drank it.

ܩܡ ܗܟܢ ܒܬܪ ܪܒ ܕܘܝܕ ܪܒ ܚܟܡܬܐ ܪܡܝܫܘܥ. ܘܟܕ ܠܥܡܠܐ ܘܬܦܫ ܠܡܫܩܠܐ ܕܦܫܛ ܪܒ ܕܘܝܕ
ܕܠܐ ܢܟܬܘܢ ܒܪܫܐ ܘܠܐ ܢܣܒܠܐ ܘܠܐ ܓܘܪܐ ܕܕܒܘܪܝܬܐ.
ܒܬܪ ܐܠܝܫܘܥ ܕܗܘܐ ܐܒܐ ܠܕܝܪܐ: ܢܘܚ ܕܗܘܐ ܡܕܢܚܝܐ.
ܗܢܘܢ ܐܬܩܢܘ ܡܦܪܢܣܐ ܘܐܦܝ̈ܩܘ ܠܟܢܘܫܝܐ. ܘܟܬܒܘ ܦܩܕܐ. ܘܣܡܘܗܝ ܒܪܝܬܐ ܠܡܕܢܚܝܐ ܪܫܐ ܕܕܝܪܐ
ܕܕܝܪܐ ܕܕܘܪܐ ܕܟܢܘܪܐ ܕܐܬܩܢ. ܘܟܕ ܗܢܘܢ ܒܩܘ̈ܡܝܬܐ ܟܕ ܕܐܣܩܘܛܘܬ ܕܟܢܘܫܝܐ ܕܗܘ ܗܘܐ ܪܫܐ
ܫܘܚܕܐ. ܘܐܬܐ ܒܗܘܢ ܐܦܝ̈ܩܘ ܟܕ ܡܦܪܢܣܐ ܠܬܠܬܐ. ܒܫܠܡܘܬܐ ܕܓܘܫܟܐ ܕܗܘ ܗܘܐ
ܡܫܡܫܐ ܒܗܘܢ. [483] ܘܐܬܐܡܪ ܗܘ ܡܕܢܚܝܐ ܘܐܬܡܪ ܡܪܝ ܢܘܚ ܡܬܬܒܥܢ ܒܟܬܒܐ ܥܠܝܗ
ܐܠܗܐ. ܘܫܡ ܒܗܘܢ ܐܝܟ ܕܐܣܩܘܛܘܬ ܡܦܪܢܣܐ ܒܕܝܪܐ ܪܒܬܐ ܕܦܬܝܚܐ. ܟܕ ܓܘܫܟܐ
ܘܪܘܪܒܘܬܗ ܡܫܡܫ ܒܗ ܠܬܫܡܫܬܐ. ܘܟܕ ܐܬܐܡܪ ܗܘ ܡܪܝ ܢܘܚ ܦܛܪ̈ܢ. ܐܬܐ ܠܟܘܡܪܐ
ܕܡܪܝ ܒܪܨܘܡܐ. ܘܫܬܠ ܕܟܕ ܒܬܪ ܒܥܒܕܘܗܝ ܠܐ ܡܟܬܒ ܡܪܝ ܢܘܚ ܕܗܘ ܒܪ ܐܝܙܐܐܗ. ܒܢܝܢ
ܐܦܝ̈ܩܘ ܘܡܬܪܣܝܢ. ܘܟܕ ܐܡܪ ܗܘܐ ܕܗܘܐ ܒܟܠܗ ܠܐ ܗܘܐ ܗܘܐ ܠܡܬܪܣܝܢ. ܐܠܐ ܒܪܝܫܐ
ܒܟܢܘܫ ܘܡܬܘܪܐ. ܗܘ ܗܟܢ ܒܪ ܐܝܙܐܐܗ ܡܢ ܦܪܨܘܦܐ ܡܕܝܢܬܐ ܐܬܬ̈ܐ ܗܘܐ. ܘܡܬܪ ܗܘܐ
ܒܩ̈ܠܝܬܐ. ܘܡܫܬܠܛ ܒܟܠܗܐ. ܘܪܘܚܐ ܒܟܦܢܐ ܕܢܦܠ ܘܟܢܘܫ ܘܐܪܡܠܬܐ. ܘܐܝܟ ܕܒܡܪܐ ܠܟܠܗ ܕܪܐ
ܗܘ. ܐܝܟ ܡܫܝܚܐ ܒܟܢܝ ܗܘܐ ܘܡܫܡܫ ܡܟܠܠ ܠܡܫܟܢ ܦܬܝ̈ܚܐ ܘܪܘܚܐ. ܒܪܡ ܕܝܢ ܒܟܠ
ܕܐܬܩܢ ܒܦܛܪ̈ܢܐ. ܘܠܐ ܫܦ ܐܬܐܦܝܣ ܕܢܬܠ ܡܫܟܢܐ. ܡܢ ܟܠ ܡܬܪܣܐ ܗܘܐ. ܫܟܪ ܗܘܐ
ܗܟܢ ܕܟܕ ܢܦܩ ܡܢ ܡܪܢܝܬܐ: ܟܠܗܘܢ ܒܬܪ ܒܕܝܪܐ ܘܐܦ ܦܛܪ̈ܢ ܟܕ ܡܕܪܝܢ ܡܢ ܒܫܦ̈ܠܐ ܒܪܝܫܐ
ܡܬܩܒܠܝܢ ܠܗ ܕܢܦܩ ܠܪܝܫܐ. ܐܠܐ ܦܛܪ̈ܢ ܟܕ ܠܐ ܫܐܠ: ܐܦܝܣ ܒܪܘܟܬܗ ܠܟܪ ܠܬܪܥܐ.
ܘܗܘܐ ܒܗ ܒܥܒܕܘܗܝ ܐܠܗܐ ܫܦܝܪܐ. ܘܟܕ ܚܙܐ ܦܛܪ̈ܢ ܕܫܟܢܢ ܕܘܟܬܗ. ܐܬܐܘ. ܘܐܦ ܒܪ ܐܝܙܐܐܗ
ܟܕ ܚܙܐ ܕܫܟܢ ܫܦܝ ܡܢ ܕܫܠܡܬ ܠܗ ܒܟܠܗܘܢ: ܐܡܪ ܐܬܐܘ. ܘܢܦܩܬ ܫܘܟܢܐ. [485]
ܘܦܛܪ̈ܢ ܚܕܐ ܒܗ ܫܦܝܪ ܘܡܟܠܗ ܘܢܫܩܗ. ܘܫܕܪܗ ܠܟܘܪܣܝܗ. ܐܦ ܒܫܘܠܛܢܗ ܕܟܢܘܫ ܕܗܘ
ܒܪ ܫܘܟܢܐ. ܟܕ ܐܬܦܠܛ ܒܪ ܐܝܙܐܐܗ ܐܬܦܢܝ. ܐܦܢܝ ܕܠܗ ܢܬܩܘܫܬܗ ܡܬܦܪܢܣܝܢ ܫܘܒ̈ܩܢܐ
ܕܒܐܬܢܐ. ܘܐܬܦܬܠ ܡܢ ܙܒܢܘܬܐ. ܘܐܙܠ ܠܕܝܪܐ ܕܡܪܕܝܢܐ ܕܦܫܛܝܢ. ܘܡܬܐ ܬܡܢ ܒܫܠܡܐ. ܘܟܬܒܗ
ܦܛܪ̈ܢܐ ܠܟܢܘܫ ܒܘܪܟܐ ܠܦܛܪ̈ܢܐ ܚܠܦ ܐܦܝ. ܘܐܬܐܡܪ ܒܫܘܠܛܢܗ ܠܐܦܝ. ܘܟܕ
ܗܦܟ ܒܪ ܐܝܙܐܐܗ ܠܥܒܕܘܗܝ. ܐܗܦܟ ܦܛܪ̈ܢ ܐܦ ܠܟܪ ܫܘܟܢܐ ܠܟܢܘܫ. ܒܟܠ ܕܐܬܐܦܝܣ
ܢܣܒ ܫܢ̈ܝܢ ܒܫܦܝܪ.
ܒܗ ܒܙܒܢܐ ܒܪܝܫܐ ܡܬܘܟܠܢܐ ܕܐܪܡܠܬܐ ܡܬܐܡܪܐ ܒܟܕ ܘܐܟܢ ܒܗ ܠܫܘܪܝܬܐ. ܟܠܠ ܕܚܣܝܪܐ ܙܒܢܐ
ܙܕܝܩ ܙܒܢܐ. ܘܟܠܠ ܢܦܝܪܐ. ܘܟܠܠ ܕܡܬܒܪܟܝܢ ܠܢܦܫܐ [487] ܘܕܒܝܠ ܘܡܫܝܚܐ ܕܢܟܠܠ ܒܗܘܢ
ܒܫܦܪܐ. ܘܐܦܠܝܢ ܠܗܘܢ ܘܡܠܝܢ.

This tract was brought to the monastery of Trazareg, a monastery of the Armenians located in Cilicia; and when Bar Andreas heard that the Armenian monks were assiduously reading this tract and laughing at the Syrians, he was so angry that he changed his clothes and went to that monastery of the Armenians, and there, posing as an Armenian monk, he secretly wrote a refutation of the tract, mocking the Armenians for conversing in Hebrew, and deposited his essay among their own books. After some time they found this little book and brought it to the catholicus, and told him of the trick that the Syrian had played on them. The catholicus committed each tract to the flames, both his own and that of Bar Andreas.

At around this time there died Iwanis Elishaʿ of Melitene. Now there was a very energetic and talented writer and church administrator in the patriarchal cell, Basil of Gihon, [489] a clever man who persuaded the simple-hearted patriarch to act upon his wicked counsel. He wanted to lord it over Melitene, and he turned down all those who were put forward for consecration, so that Melitene remained for three years without a shepherd. Then the people of Melitene wrote with one accord to the patriarch to propose their fellow-citizen the deacon Rabban Ishoʿ bar Qutreh; but Basil of Gihon, who was devoured by jealousy, persuaded the patriarch to anathematise Ishoʿ. When the bull of excommunication was read out in the synod, this splendid and venerable deacon Rabban Ishoʿ (the same man who later became patriarch) came forward and said that he would submit to any punishment laid upon him by that blessed man. Then he shut himself up in his house. When the patriarch heard of this, he praised his humility and sent him a letter restoring him to communion. The Melitene affair was thus stilled until the patriarch's death. He died in September 1448 [AD 1137] in the monastery of Dovair, and his body was buried there. He fulfilled his patriarchal office for eight years, and consecrated 12 bishops.

After Yohannan Maudiana, ATHANASIUS ISHOʿ BAR QUTREH [Athanasius VII bar Qutreh, 1138–66]. After our Orthodox Church remained without a high priest for one year and three months, the venerable bishops sent out letters [491] to one another to propose that a synod should be held. Then the bishops of Gargar, Semha and Qlaudia arrived, together with the bishop of Gihon, who had despatched a letter of institution after the death of the patriarch and authenticated it with the patriarch's seal, and thus lorded it over Melitene like a tyrant. The four of them drew lots, which according to them contained the names of Rabban Ishoʿ bar Qutreh and two other names. Then the name of Ishoʿ was drawn, and they sent two bishops to bring him to the monastery of Maqrona, where they vested him in a monk's habit. Then they received a message that the maphrian had arrived in Amid, and that the governor was asking them to meet in his city. So the bishops set out, taking with them the successful candidate, and came to the monastery of Qanqrat, where the bishop of Gargar ordained him a priest. Then they entered Amid, and he was consecrated there on Sunday 4 December 1450 [AD 1138], on the feast of Saint Barbara. [493] The maphrian Mar Dionysius laid his hands upon him, assisted by twelve bishops, and he was proclaimed Mar Athanasius, patriarch of Antioch. On the same day Mujad al-Din bar Nisan, the governor of Amid, prepared a feast for the whole synod.

ܘܐܬܬܚܕ ܗܘ ܡܬܡܪܐ ܠܒܝܪܐ ܕܐܪܡܢܝܐ ܕܒܥܠܕܒܒܐ ܕܡܬܡܪܐ ܠܐܪܐܪܛ. ܘܟܕ ܫܡܥ ܒܪ ܐܢܕܪܐܣ
ܕܒܥܠܕܒܒܐ ܥܒܝܪ ܠܗ ܕܡܠܟܐ ܐܪܡܢܝܐ ܘܡܫܬܠܛ ܒܦܘܪܣܝܐ. ܐܬܛܝܒ ܘܡܫܝܚ ܐܣܛܪܛܘ. ܘܐܙܠ ܠܘܬ
ܡܠܟܐ ܕܐܪܡܢܝܐ. ܘܟܕ ܐܬܐ ܐܝܟ ܚܕ ܡܢܗܘܢ. ܘܟܕ ܚܙܐ ܠܡܬܡܪܐ ܗܘ ܒܒܝܬܐ. ܘܒܝܢ
ܠܐܪܡܢܝܐ ܕܗܘܐ ܡܬܕܒܪܝܢ. ܘܐܪܡܝܗ ܠܡܬܡܪܐ ܒܝܢ ܫܠܝܐ ܕܡܠܟܐ ܕܐܪܡܢܝܐ. ܘܒܬܪ ܩܠܝܠ
ܐܬܚܝܠܘ ܘܥܒܪܘ ܠܘܬ ܦܐܬܐ ܕܡܠܟܘܬܐ. ܘܐܘܕܥܗ ܠܗ ܐܦܢܝܐ ܕܒܝܢ ܒܝܢܬܗܘܢ ܫܘܪܝܐ ܗܘ.
ܘܦܐܬܐ ܕܡܠܟܘܬܐ ܐܘܒܕ ܠܐܪܡܢܝܐ ܡܬܡܪܐ ܗܘ. ܠܗܘ ܕܡܠܗ ܘܠܗܘܢ ܕܒܪ ܐܢܕܪܐܣ.

ܘܒܗ ܒܫܢܬܐ ܒܝܢ ܐܢܛܘܢܝܣ ܕܡܠܟܘܬܐ ܕܗܘܐ ܠܩܣܪܐ. ܘܐܬܟܘܘܢ ܗܘܐ ܫܠܝܛ ܕܐܝܟ ܒܥܠܡܐ
ܕܦܛܪܝܩܐ. ܒܐܣܛܪܛܘܣ ܕܡܠܟܝܢ. ܒܪܡܐ ܡܢܝܢܐ ܡܢܗܠ ܕܐ ܕܠܚܡܐ. ܘܐܦ ܕܦܘܪܣܝܐ [489]
ܒܐܬܪܐ. ܘܦܛܪܝܩܐ ܒܝܢ ܦܫܝܛܐܝܬ ܡܢܗܝܢ ܗܘܐ ܒܬܪ ܡܠܟܐ ܚܝܠܐ. ܘܟܕ ܗܘ ܙܒܢܐ ܗܘܐ
ܕܢܬܠܘܢ ܠܗ ܠܡܠܟܘܬܐ. ܠܟܠ ܕܡܬܬܠܬܐ ܗܘܐ ܫܡܗ ܕܢܬܐܡܪ ܗܘܐ ܫܠܝܛ ܗܘܐ. ܘܗܘܝܐ
ܦܘܠ ܡܠܟܘܬܐ ܠܐܠܐ ܫܢܝܢ ܕܠܐ ܙܒܢܐ. ܗܝܕܝܢ ܒܢܝ ܡܠܟܘܬܐ ܘܠܗ ܡܫܘܬܐ ܒܘܪܟܬܐ ܠܒܪܝ
ܡܘܪܝܩ ܩܣܪ ܕܡܠܟܝܢ ܒܪ ܦܛܪܘ ܩܕܡ ܕܡܝܬܘܬܐ. ܘܫܕܪܗ ܠܦܛܪܝܩܐ. ܗܘ ܕܒܪܝܢ ܕܝܢ ܒܟܠܗ
ܫܢܝܐ: ܘܐܬܒܢܝ ܒܦܛܪܝܩܐ ܘܟܠܗ ܦܘܠܐ ܡܢܝܐ ܠܫܡܗ. ܘܟܕ ܐܬܚܙܝ ܒܪܬܐ ܕܦܘܠܐ
ܠܟܠ ܒܐܬܪܐ. ܡܢܗ ܗܘ ܫܢܐ ܗܘܝܐ ܙܒܢ ܡܘܪܝܩ ܩܣܪ. ܗܝܕܝܢ ܕܒܬܪܗ ܗܘܐ ܦܛܪܝܩܐ. ܘܐܡܪ
ܕܡܠܟܝܢ ܕܝܢ ܛܘܒܢܐ ܡܠܦܢ. ܡܫܒܚ ܗܘ ܠܟܠ ܙܒܢ. ܘܐܬܠ ܡܠܟ ܒܚܝܠܗ. ܘܦܛܪܝܩܐ
ܒܪ ܫܡܗ ܡܢܗ ܠܡܫܡܫܘܬܗ. ܘܡܫܝܚܗ ܠܟܠ ܠܗ ܒܐܬܪܐ. ܘܦܫ ܦܘܠܚܢܐ ܕܡܠܟܘܬܐ ܒܝܘܡܐ
ܕܒܝܢ ܦܛܪܝܩܐ ܒܐܬܪܗ ܚܝܠܐ ܕܫܡܗ ܐ̱ܢܫܝܢ. ܒܝܬܐ ܕܝܘܢܝ. ܘܒܗ ܐܬܛܫܝ ܦܛܪܘ ܡܝܬܐ.
ܫܡܥ ܕܝܢ ܦܛܪܝܩܘܬܐ ܚܝܠܐ ܠܐܡܝܢܐ ܘܐܫܟܚ ܐܦܝܩ ܠܐܘܪܫܠܡ.

ܒܬܪ ܡܢܐ ܢܘܚ ܕܗܘ ܡܫܘܚܐ: ܐܬܐܣܝܣܘܣ ܕܗܘ ܡܘܪܝܩ ܒܪ ܦܛܪܘ.

ܡܢ ܒܬܪ ܕܢܚ ܕܐܬܪܒܝ ܫܢ̈ܐ ܘܠܐ ܙܒܢܐ ܒܘܝܐ ܫܡܥܐ ܗܘܐ ܠܗ ܫܠܝܐ ܢܝܚܐ ܘܡܢܝܚܐ ܠܐܬܪܐ. ܐܦܢܝܩ ܫܢܝܐ
ܡܠܟܝܢ ܗܘܘ ܚܕ [491] ܒܬܪ ܚܕ ܘܡܫܬܟܚܝܢ ܠܟܠ ܕܘܟܝܐ. ܘܡܢ ܐܬܛܫܝܘ ܡܢ ܫܢܝܐ ܗܘ
ܕܟܬܒܢܐ. ܘܗܘ ܕܢܚܝܐ ܗܘܐ ܕܡܠܘܝܐ. ܗܘܐ ܕܒܪܝܢ. ܕܒܬܪ ܒܘܪܟܗ ܕܦܛܪܝܩܐ ܡܠܟ ܗܘ ܠܗ
ܙܘܓܐ. ܘܡܠܟܘܬܗ ܒܛܒܐ ܕܦܛܪ̈ܐ. ܘܛܪܘܢܝܐ ܐܬܠܟܛ ܠܟܠ ܡܠܟܘܬܐ. ܗܠܝܢ ܐܘܪܒܐ
ܠܚܕܘܢܘܗܝ ܒܒܝܬܗ ܦܘܠܐ ܐܝܟ ܕܐܡܪܗ. ܘܡܠܟܗ ܫܢܐ ܕܙܒܢ ܡܘܪܝܩ ܩܣܪ ܕܦܛܪܘ. ܘܕܐܙܠ ܐ̱ܢܫܝܢ.
ܘܡܢ ܢܦܩ ܫܢܐ ܕܡܠܗ ܕܡܘܪܝܩ. ܫܕܪܗ ܠܐܙܠ ܐܦܢܝܩ. ܒܬܪܗ ܘܐܬܠܗܘܢ ܠܒܝܪܐ ܕܡܫܪܝܐ.
ܘܐܬܒܥܘܢ ܐܣܛܪܛܐ ܕܕܝܢܘܬܐ. ܘܐܬܐ ܒܗܘܢ ܛܐܒܐ ܕܡܫܪܝܐ ܡܛܠ ܠܐܡܝܢ. ܘܐܫܟܚܐ ܗܘ ܒܟܠ ܐܝܟ
ܕܡܢܝܚܗ ܢܛܪܗܘܢ. ܘܫܡܗ ܐܦܢܝܩ ܘܢܣܒܘܗܝ ܠܒܪܝܐ ܘܐܙܠܗ ܠܒܝܪܐ ܕܡܫܪܝܐ. ܘܐܡܪ ܚܫܝܐ
ܕܒܪܟܬ ܐܦܪܝܣ ܫܩܝ. ܘܒܟܠܗ ܠܐܡܝܢ. ܘܒܗ ܗܘܐ ܡܬܐܦܪܝܣܘܬܐ ܕܡܠܗ. ܒܫܘܡ ܚܕ ܒܫܢܬܐ ܐܘܪܒܐ
ܒܫܢܝ ܡܝܬܡ ܒܬܐܘܐ ܕܡܪܐܢ ܒܪܒܪܐ. ܚܝܠ ܐ̱ܬܐ. [493] ܘܫܡܥ ܒܠܗܘܢ ܐܝܕܐ ܗܘ ܡܪܢ
ܕܢܘܣܛܘܣ ܡܫܪܝܐ. ܡܢ ܐܝܟ ܗܘܐ ܒܫܡܗ ܐܦܢܝܩ ܠܐܘܪܫܠܡ. ܘܐܬܒܪ ܡܪܢ ܐܬܐܣܝܣܘܣ ܦܛܪ̈ܐ
ܕܐܝܛܘܒܝܐ. ܘܒܗ ܒܫܘܡܐ ܡܫܡܥ ܠܐܒܝܢ ܒܪ ܢܫܡ ܡܕܒܪܢܗ ܕܐܡܝܢ. ܒܟܢ ܚܘܪܬܐ ܠܒܠܚܘܕ
ܫܘܢܝܘܣ.

On the following day the patriarch ordered that the bishop of Gihon should leave Melitene and return to his own diocese, and that Basil should leave Amid. He assigned Qalʿah Jaʿbar to him, so that the throne of Amid should revert to the patriarch, its traditional possessor. Dreadful scandals then broke out in the Church. Basil of Gihon came forward and said to the patriarch: 'You did not become patriarch in a properly-conducted ballot, but by a despicable fraud.' He confessed that he had been deceived by the bishop of Gargar, who had sworn that he would not be expelled from Melitene, and had fraudulently written the same name on all three potsherds. As rumours of this sort spread, everybody was scandalised. The bishops of the districts to the west of the Euphrates, who had not been present at the election and consecration, refused to proclaim the patriarch, and prepared to appoint another one. The patriarch set out from Amid and came to the monastery of Mar [495] Barsawma, and consecrated his sister's son Theodore metropolitan of Melitene, who was called Ignatius. He also consecrated Romanus for Jerusalem. He was a monk of the Jerusalem monastery, but was a native of Melitene. He was also called Ignatius.

In the year 1452 [AD 1141] the Western bishops met in Hisn Mansur with Bar Andreas, Bar Shumana and others. They wrote a volume of canons and told the patriarch that they would receive him if he obeyed them. He promised to observe them, and they led him into the monastery and signified their agreement with letters of appointment. Then peace was made. The patriarch went to Melitene and visited Melek Muhammad. He established his throne in the church of Mar Mamas and consecrated the chrism in the great church. Then he went to the monastery [497] of Mar Ahron of the Conduit, and authorised the bishop of Maiperqat to govern Amid, and the bishop of Tarsus to govern Antioch.

One year later the maphrian Dionysius died in Baghdad, and his body was removed to Tagrit. In October 1454 [AD 1142] the maphrian Laʿzar, from the monastery of Sergisyeh, was consecrated in Tagrit. He was a native of ʿEbra, a fortress of Gubos, and had been educated in Melitene. He was consecrated in the monastery of Ahron, and proclaimed under the name Ignatius. He won great fame in the Church.

Shortly afterwards a number of men went to Count Joscelin, complaining that the patriarch had been consecrated illegitimately. Joscelin, because the patriarch had not come to pay him his respects, forbade him to be proclaimed in his territory. He also transferred Basil bar Shumana from Kaishum to Edessa, and summoned Timothy of Gargar to meet him in Samosata, to ask him how the recent election had been conducted. For some people were saying that the bishop of Gargar had vouched for the truth of what the bishop of Gihon had affirmed. But then that bishop died in Samosata. Shortly afterwards the patriarch, in order to win Joscelin's favour, confirmed the award of Edessa to Bar Shumana, subjecting the Edessenes who were opposed to him. [499] He also consecrated the monk Eliya for Kaishum. This Eliya, surnamed Yohannan, was renowned among his contemporaries for his learning, and won fame in the Church.

ܘܒܬܪܗ ܕܝܘܡܐ ܩܕܡ ܗܘ ܦܛܝܪ̈ܐ ܕܢܟܣܘܢ ܦܨܚܐ ܕܡܫܝܚ ܡܢ ܡܫܠܡܢܐ ܘܐܙܠ ܠܥܢܝܢܗ. ܘܢܟܣܘܢ ܒܡܫܠܡܘܬ ܡܢ ܐܡܫ. ܘܙܒܢ ܠܗ ܡܠܟܗ ܕܟܪܝܐ. ܡܛܠ ܕܐܦܩܘܢ ܐܡܫ ܒܥܘܪܩܢܐ ܠܦܛܝܪ̈ܐ. ܐܡܬܝ ܕܐܬܠܝܬ ܗܘܐ ܒܪܡܫ. ܘܡܢ ܗܘܝܐ ܢܟܣܘ ܦܨܚܐ ܒܬܪܬܝ ܒܥܕܢܐ. ܡܢ ܟܪܝ ܒܡܫܠܡܘܬ ܕܡܫܝܚ. ܘܐܡܪ ܠܗܘܢ ܦܛܝܪ̈ܐ. ܕܠܗ ܠܡ ܒܡܫܝܚܐ ܕܦܨܚܐ ܚܕܬܐ ܗܘܬ ܦܛܝܪ̈ܐ. ܐܠܐ ܒܡܫܝܚܘܬܐ ܘܫܡܝܐ. ܘܐܡܪ ܗܘܐ ܕܠܡ ܗܘ ܕܟܪܝܣܛܝܢ̈ܐ ܐܝܬ ܒܗ. ܘܡܛܠ ܠܗ ܕܠܐ ܡܩܒܠ ܠܢ ܡܢ ܡܫܠܡܢܐ. ܘܡܠܘܢ ܒܝܬ ܒܥܠܐ. ܘܡܠܟ ܒܠܒܠܘܗܝ ܒܬܪ̈ܝܨܐ ܚܕ ܚܘܒܐ. ܘܒܝܬ ܛܐܒܐ ܗܘܐ ܢܩܫ. ܟܠܗܘܢ ܐܬܡܠܟܘ. ܘܡܫܝܚܐ ܕܡܬܪ̈ܢܝܢ ܦܪܐ. ܒܝܬ ܕܠܐ ܐܬܛܥܝܘ ܒܟܢܝܫܬܐ ܘܐܦܠܐ ܒܥܘܪܩܢܐ: ܠܐ ܡܩܒܠܝܢ ܗܘܘ ܠܦܛܝܪ̈ܐ. ܐܠܐ ܐܬܠܡܕܘ ܘܐܝܢܐ ܢܡܘܣܗܘܢ. ܦܛܝܪ̈ܐ ܕܝܢ ܢܩܦ ܡܢ ܐܡܫ. ܘܐܬܐ ܠܥܘܡܪܐ ܕܡܪܝ [495] ܒܪܘܡܐ. ܘܐܡܪܝܢ ܠܐܠܗܘܬܗ ܒܪ ܐܠܗܐ ܡܫܝܚܐ ܠܡܫܠܡܢܐ. ܘܐܬܐܡܪ ܐܝܟܢܘܬܗ. ܘܐܡܪܝܢ ܐܦ ܠܥܘܡܪܐ ܘܐܬܐܡܪ ܡܢ ܕܝܢܐ ܘܐܘܪܫܠܡ ܠܐܘܪܫܠܡ. ܒܝ ܡܠܝܘܬܗ ܡܢ ܡܫܠܡܢܐ ܗܘܐ. ܘܐܬܐܡܪ ܐܦ ܗܘ ܐܝܟܢܘܬܗ.

ܘܒܡܫܠ ܐ̱ܬܐ̈ܒ ܐܬܦܪܫܘ ܫܡܝܐ ܡܬܬܥܒܕܐ ܠܡ ܒܪ ܐܝܕܐܬܗ ܘܒܪ ܥܘܡܪܐ ܘܥܒܕܐ ܠܡܫܡܫܝܢܘܬܐ. ܘܡܠܟܗ ܒܪܐ ܕܡܩܒܠܐ ܘܡܝܬܪ ܠܦܛܝܪ̈ܐ. ܕܐܢ ܒܡ ܢܛܪ ܗܟܢ ܡܬܡܢܝܢ ܠܗ. ܘܒܝ ܐܬܠܘܬܝ ܕܢܛܪ. ܐܬܐ ܒܬܪܗ ܠܥܘܡܪܐ. ܘܐܡܪܘ ܡܠܥܘܒܐܗܘܢ ܒܥܘܡܬܦܬܗܘܢ ܠܡܫܠܡܢܐ ܘܩܝܡܢ ܒܡܠܟ ܡܥܘܢܝܢ. ܘܡܠܟ ܒܬܪܬܐ ܘܡܪܝ ܡܐܬܐ. ܘܡܩܝܡ ܡܥܘܪܢ ܒܬܪܬܐ ܪܒܬܐ. ܘܐܙܠ ܠܥܘܡܪܐ [497] ܘܡܪܝ ܐܝܪܝܢ ܘܟܪܝܣܛܐ. ܘܗܘܟ ܐܘܬܝܬܐ ܠܫܡܝܐ ܘܡܥܩܪܢܝܢ ܘܒܪܐ ܠܐܡܫ. ܘܠܫܡܝܐ ܕܢܛܪܘܢ ܘܒܪܐ ܠܐܬܢܝܚܘܬܐ.

ܘܒܬܪ ܚܠܬܐ ܒܝܬ ܕܡܫܡܫܢܐ ܡܦܪܫܐ ܒܟܪܝܣܛ. ܘܐܬܐܬܠܟ ܦܪܝܘ ܠܐܟܪܝܣܛ. ܘܒܡܫܠ ܐ̱ܬܐ̈ܒ ܐܬܐܡܪܝܢ ܡܦܪܫܐ ܠܐܟܪܝܣܛ ܒܠܡܪܝܢ ܡܢܝܢ ܠܒܪܘ ܡܢ ܕܝܢܐ ܘܡܪܟܝܣܛܗ ܘܐܬܠܘܗܝ ܡܢ ܒܪܐ ܘܐܦܛܪܐ ܕܟܪܘܒܐ. ܘܐܬܪܘܝ ܒܡܫܠܡܢܐ ܘܐܬܐܡܪܝܢ ܒܥܘܡܪܐ ܘܡܪܝ ܐܝܪܝܢ. ܘܐܬܐܒܪ ܐܝܟܢܘܬܗ. ܗܘܐ ܛܒ ܐܬܢܝܚ ܒܬܪܬܐ.

ܒܬܪ ܗܠܝܢ ܐܪܒܥ ܐ̱ܝܡ̈ܐ ܒܗܘܢ ܟܘܪܗܢܐ ܡܥܡܩܐ ܘܐܡܪܗ. ܕܗܘܐ ܦܛܝܪ̈ܐ ܠܐ ܡܢ ܢܩܦܘܬܗ. ܟܘܪܗܢܐ ܕܝܢ ܡܛܠ ܕܠܐ ܐܬܐ ܗܘܐ ܦܛܝܪ̈ܐ ܠܥܡܠܗ. ܩܕܡ ܕܠܐ ܩܡ ܢܥܒܪ ܒܐܘܪܚܗ. ܘܐܒܪ ܠܟܘܪܗܢܗܘܢ ܕܗܘ ܒܪܥܘܬܐ. ܡܢ ܒܝܘܡ ܠܐܘܪܚ. ܘܐܘܟܠ ܐܘܒ ܠܬܫܥܝܬܐ ܕܟܪܣܛܝܢ̈ܐ ܠܡܫܝܚܝܢ ܠܥܠܡ. ܘܒܥܒ ܩܕܡ ܟܠ ܟܪܝܣܛܐ ܕܐܝܟ ܗܘܐ. ܘܐ̱ܝܡ̈ܐ ܐܡܪܝܢ ܕܠܡ ܐܡܪ ܫܡܝܐ ܕܟܪܣܛܢ. ܐܝܟ ܚܙܝܢ ܗܘܐ ܗܘ ܕܡܫܝܚ. ܘܒܗ ܒܡܫܝܚܝܢ ܒܝܬ ܗܘ ܫܡܝܐ. ܦܛܝܪ̈ܐ ܕܝܢ ܡܛܠ ܕܢܛܪ ܠܟܘܢ ܕܟܘܪܗܢ. ܐܦ ܗܘ ܕܝܢ ܐܘܪܚܐ ܠܟܪ ܥܘܡܪܐ. ܘܟܪ ܡܟܒ ܠܐܘܪܚܐ ܘܡܠܝܢܝܢ ܗܘܘ ܠܥܘܒܕܗ. [499] ܘܐܡܪܝܢ ܠܟܘܡܪܐ ܕܠܐ ܕܪܫ ܡܟܬܒܐ ܘܥܩܒܐ ܒܪܗܘܢ. ܘܐܬܐܡܪ ܐܘܪܫܠܡ ܛܒܝܐ ܒܬܪܬܐ.

At that time Basil of Laqabin was accused of fornication and deposed. Shortly afterwards he was pardoned by the patriarch, who assigned to him the monasteries of Zabar. But he was again expelled from there for the same reason, and again forgiven by the patriarch, who assigned to him the diocese of Sibaberek. He remained there for three years, and was again expelled for the same reason. Some say that he was the victim of calumny, but only God knows the truth.

At the same time, in the year 1436 [AD 1125], Yohannan of Mardin was consecrated [501] by Mar Athanasius Abuʾlfaraj. He was a wise man of unstained character, and was highly regarded both by kings and commoners. He displayed his virtue and his great generosity by ransoming the defeated inhabitants of Edessa who had been taken prisoner by Zengi. Throughout the regions that belonged to the family of the Orthodox all eyes were turned upon him. He had received no training in the Scriptures when he was a child, nor did he gain his learning from teachers. His own reasoning drove him to the conclusion that disasters were not sent to men by God, and he declared openly to everyone that Edessa would never have been captured by Zengi if the army of the Franks had come up. He also wrote a book in which he defended this opinion, partly by examples from nature and partly from passages drawn from the Holy Scriptures, which he interpreted in accordance with his own views. Then Yohannan of Kaishum and Bar Andreas separately wrote a book to refute the teachings of the bishop of Mardin. The priest Saliba [503] of Qarigreh, who was equally well educated and towered above his contemporaries, also wrote a book against the same bishop. Then Mar Dionysius of Amid, known as Yaʿqob bar Salibi, wrote a popular book on the same theme, in which he distinguished the punishments sent by God upon the wicked from natural disasters which afflict all men equally.

In the year 1459 [AD 1148] the patriarch Athanasius returned to Amid, where he established his throne. Then Yohannan of Mabbugh, known as Bar Andreas, quarrelled with the bishop Timothy of Karshna, and swapped dioceses with him. Bar Andreas moved across to Karshna, while Timothy went to Mabbugh. But Bar Andreas, as was his wont, then fell out with Philartus, the region's governor, and left Karshna to go and live in Pisqin. Then the bishop of Karshna returned to his old duties.

In the same year Joscelin the Frank, the lord of Edessa, gave way to a wicked impulse. He assembled his forces, and after announcing his intention of going up to plunder the lands of the Turks, came to Harran. Then he went up into the White Mountain, where he remained for three days, until he was recognised by the people of that region and fled. Then he said to his captains: 'Since our march has been troubled, let us go to the nearest monastery, [505] offer a prayer there, and then turn back.'

ܘܒܗ ܒܪܡܫܐ ܒܫܘܠܡܗܘܢ ܕܠܐܡܝܢ. ܐܬܦܛܪܘ ܒܫܝܢܐ ܘܐܬܦܢܝܘ. ܘܒܬܪ ܩܠܝܠ ܫܡܗ ܦܛܪ̈ ܘܙܘܕ ܠܗ ܕܢܬܐܐ ܕܒܪ. ܘܐܦ ܡܢ ܬܡܢ ܐܬܦܢܝ ܡܫܬܠܡܢܘ ܕܒܠܕܐ. ܘܬܘܒ ܫܡܗ ܘܙܘܕ ܠܗ ܡܙܒܢܘܬܐ ܕܡܫܒܚܢܘ. ܘܒܬܪ ܠܗܠܝܢ ܫܢ̈ܝܢ ܕܗܘܐ ܒܗ ܐܦ ܡܢܗ ܐܬܦܢܝ ܒܚܝܠܗ ܕܒܠܕܐ. ܘܐܢܫ̈ܝ ܐܡܪܝܢ ܗܘܘ ܕܫܬܡܫܬܐ ܒܗ ܗܘܐ ܡܫܬܡܫܐ. ܗܟܢ ܕܡܪܢܐ ܠܐܠܗܐ ܫܒܚܐ..

ܒܗܘܐ ܙܒܢܐ ܡܪܝ ܗܘܫܥ ܕܡܪܘܝܢ. ܗܘ ܕܡܢ ܡܪܝ ܐܒܪ̈ܗܡ ܕܗܘܐ ܐܒܘܗ ܕܟܠܢ [501] ܐܬܐܡܪܢ ܗܘܐ ܒܫܡܗ ܐܬܟܪ. ܘܫܒܐ ܗܘܐ ܕܒܢܝ̈ܐ ܡܪ̈ܝܡܐ. ܗܘ ܡܢ ܩܠܗ ܐܬܝܕܥ ܘܐܬܐܝܚ ܒܗܐ ܡܢܟܦܐ ܘܡܬܟܦܐ. ܘܐܝܟ ܕܒܬܪ ܚܝܘ ܕܠܐ ܫܡܫܐ ܒܫܘܪܝ ܐܫܝ̈ܐ ܐܘܪ̈ܚܐ. ܦܘܩ ܕܬܒ̈ܪܐ ܢܝܚܐ ܐܦܬܚܗ. ܘܚܝܠܐ ܕܒܬܪܗ ܡܬܬܡܢܝܢܐ ܒܪܘܚܐ ܘܐܬܪܝܡ ܫܩ̈ܐ: ܒܗ ܩܬܩܠܐ ܗܘܐ. ܗܝܠ ܡܫܬܠܠ ܕܠܗ ܡܢ ܫܘܠܛܢܗ ܡܒܪܟ ܗܘܐ ܒܩܠܝܠ. ܐܦܠܐ ܡܢ ܡܠܦܢ̈ܐ ܡܬܠܢ ܗܘܐ ܠܡܠܦܢܘܬܗ. ܐܡܠܟܪ ܠܗ ܕܠܗ ܡܢ ܐܠܗܐ ܡܫܬܒܚ. ܡܪܒܝܬܐ ܟܠܠ ܒܢܝ̈ܢܐ. ܘܐܡܪ ܗܘܐ ܠܘܬ ܫܠܝܚܐ ܠܫܠܝ̈ܚܐ. ܘܐܠܗ ܐܬܩܪܝ ܚܝܠܐ ܕܦܬܓ̈ܡܐ ܒܐܘܟܪܢ. ܠܐ ܢܫܒܘܩ ܗܘܐ ܐܝܟܢ. ܘܒܟܝ ܐܦ ܩܘܪܒܢܐ ܘܡܢܘܪܗ ܐܝܟ ܕܡܢ ܙܐܘܒܗ ܒܠܡܝ̈ܠܐ ܒܝ̈ܢܬܐ. ܘܒܟܠܗ ܩܒܠ ܦܬܓܡ̈ܐ ܐܝܟ ܕܡܢ ܒܠܝ̈ܐ ܡܪܢܝܐ. ܘܫܡܥ ܐܝܟܢ ܐܝܟ ܚܝܠܐ ܕܢܚܫܗ. ܗܟܢ ܐܬܢܝܚ ܕܫܡܥܗ. ܘܒܪ ܐܒܪܗܡ. ܒܟܝܢ ܡܫܗܘ ܒܠܒܐ ܒܒܢ ܕܥܕܬܐ ܠܡܫܡܫܘ ܕܗܘ ܕܡܪܘܝܢ. ܘܐܦ ܡܩ̈ ܙܒܢܐ [503] ܕܡܬܦܩܕ. ܕܗܒܠܐ ܕܝܠܗ ܗܘܐ ܘܡܫܡܫܢܐ ܒܕܘܟ. ܒܠܒܐ ܒܒܢ ܠܡܫܡܫܘ ܕܢܩܝܐ. ܘܡܪܝ ܕܡܢܘܩ̈ ܘܐܡܝܢ ܠܘܬ. ܕܗܘ ܡܬܡܘܬ ܒܙܒܢܝܗ. ܒܠܒܐ ܒܒܢ ܒܠܗܘܢ ܕܢܫܐ ܗܘܐ. ܘܦܪܫ ܒܒܢ̈ܐ ܕܡܫܠܡܐ ܕܡܢ ܐܠܗܐ ܡܫܬܒܚ. ܘܒܩܘܫ̈ܝܐ ܕܡܢ ܡܘܡܢܘ̈ܬܐ ܕܒܢ̈ܝܢܐ ܒܝܕܗܘܢ.

ܘܒܫܡܗ ܐܬܝ̈ܬ ܡܪܝ ܐܬܐܒܪ̈ܗܡ ܦܛܪ̈ ܠܘܬ ܠܐܡܝܢ ܐܬܐ. ܘܐܡܝܢ ܩܠܬ ܗܘܐ. ܘܗܘܫܥ ܕܡܢܗܘܢ ܕܗܘܐ ܒܪ ܐܒܪܗܡ ܗܘܐ ܠܗ ܡܪܝܐ ܒܝܢ ܫܡܥܬܐ ܐܦܝ̈ ܕܒܪܢܫܐ. ܘܫܠܡ ܒܗܘܢ. ܘܒܬܪ ܒܪ ܐܒܪܗܡ ܠܒܪܢܫܐ. ܘܐܬܐ ܫܡܥܬܐ ܠܒܢܝܢ. ܘܒܪ ܐܒܪܗܡ ܐܝܟ ܒܢܝܗ. ܗܘܐ ܠܗ ܡܪܝܐ ܒܝܢ ܦܬܓܡܗ ܐܚܝܢܐ ܕܐܬܐ. ܘܒܫܡܗ ܐܦ ܠܒܪܢܫܐ: ܘܐܬܠܐ ܩܠܬ ܒܫܒܫܝܢ. ܘܢܫܡܐ ܕܒܪܢܫܐ ܦܝܐ ܠܡܕܝܢܬܗ..

ܘܒܗ ܒܫܒܬܐ ܗܘܐ. ܒܩܘܫܬ ܦܪܝܫܐ ܡܪܢ ܘܐܘܪܚܗ. ܒܝ ܠܗܘܝܐ ܡܫܡܠܐ ܐܫܬܠܡ. ܒܝܕ ܫܠܝܚܘܗܝ. ܘܚܝܠ ܕܠܐܬܪܐ ܘܐܘܪܚܐ ܒܠܠܝܐ ܫܒܐ. ܘܐܬܐ ܒܫܝܢ. ܘܡܢ ܐܝܟ ܫܠܗ ܠܡܬܪܐ ܚܕܪܐ. ܘܒܬܪ ܐܝܟ ܐܠܗܐ ܢܩܫܝܢ. ܒܝܘܡܐ ܕܐܪܝܟ ܒܗ ܒܫܒܐ ܕܐܬܪܐ ܘܒܕܪܗ. ܗܟܢ ܐܡܪ ܠܡܪܘܪܒܗܘܢ. ܡܫܡܠ ܕܐܘܪܝ ܐܬܒܠܒܠ. ܡܬܝܒ ܠܒܘܫܪܐ ܕܡܪܝܚܝܢ. [505] ܘܡܙܠܝܢ ܘܦܫܩܝܢ.

He suddenly arrived here [viz. at the monastery of Mar Barsawma] on the morning of Sunday 18 June, and the monks rejoiced, because they thought he had come to pray, and they went out with crosses and Gospels to meet him at the southern gate. When he saw the cross, he deceitfully dismounted from his horse, and humbly went inside and sat down. Then he disclosed his deceitful plan to several of his soldiers, who were as perverse as himself, and sent them to search the citadel.

The monks immediately recognised the deceit of this inspection, but were unable to prevent him. So five Franks went up and ordered the monk Hadbshabba and two servants to leave. Joscelin imprisoned all the other monks in the church, and summoned the eldest monks to him. Then he began to abuse them: 'You put to flight the inhabitants of Qlaudia,' he said. 'Give me everything that was entrusted to you from the Turkish territories. I know you have hidden it here somewhere.' The monks replied that if they did that, they could no longer live there. He angrily drove them out of the church and imprisoned them in the prison known as Kana. Then he sent [507] the Frankish priests into the temple, who took away whatever they found: golden chalices, platters, glasses, crosses, thuribles, candlesticks, fans, evangelaries, books and parchments. They also plundered the cells and collected whatever gold, silver, bronze, iron, clothing and carpets they found. After searching the monastery throughout the Sabbath day, they took away whatever they could carry, and during the night, on the eve of the Lord's Day, they ordered the monks and all the other inhabitants of the monastery to leave and go with them. They spent the night by the 'elephant's vine', near the riverbank, and they left the monastery under the guard of a gang of rogues and bandits, both Franks and Armenians.

Early on Sunday morning Joscelin again entered the monastery and sent men to search the cells. He even went up to the roof, and sent plunderers into the cells of the servants. They loaded the spoil onto camels and mules. [509] He also smashed another golden cross inside the monastery and gave it to his accomplices. He also took 12 mules and led off 50 monks. On the next day they came to Ghaktai. On the same night, while they were staying there, the holy saint Mar Barsawma appeared in a dream to three of the soldiers, saying: 'Go, and tell your king that I was angry with my monks, and delivered them into your hands so that you might afflict them, and that they might repent and be converted. Now let them return to the monastery.' But when the three men reported their dream to the king, he hardened his heart like Pharaoh, and said: 'Unless they buy their freedom, I will not let them go.' Then some of the king's servants saw a vision of a fiery sword held out from a citadel, in which was the saint's right hand, and heard a voice saying: 'I tell you, Joscelin, unless you release my monks, I will destroy you and your kingdom with this sword.' When they told him this, he imposed a fine of 5,000 dinars on the monks, and released the elders David and Yaʿqob, who arrived at the monastery in September 1460 [AD 1149].

ܘܒܗܝ ܙܒܢܐ ܗܘܐ ܡܘܬܢܐ ܡ̈ܢܐ ܒܩܪܝܢ ܙܒ̈ܢ ܡܢܗܘܢ. ܘܡܝ̈ܬܐ ܣܓܝܘ. ܘܐܬܩܒܪܘ ܒܟܪ̈ܟܐ ܗܘ ܐܬܐ. ܘܩܠܝܪ̈ܝܩܐ ܘܐܦܝܣܩܘܦ̈ܐ ܐܙܕܗܪܘ ܠܡܪܕܐ ܠܡܝܩܪܐ. ܘܩܪܒ ܡܢ ܙܘܥܐ ܥܕ ܡܚܐ ܠܩܠܩܠܐ ܡܬܚܝܠܐܝܬ. ܘܡܬܡܬܘܬܐ ܗܘܝ ܒܝܡܡܐ ܘܒܠܠܝܐ ܘܠܐ ܫܠܐ. ܘܣܓܝ ܠܐܢܫ̈ܐ ܡܢ ܦܠܚ̈ܘܗܝ ܕܢܦܩܝܢ ܠܡܕܝܢܬܗ ܥܠ ܢܦܠܐ ܘܐܬܦܠܚܘ. ܘܡܛܘ ܐܢܫ ܠܡܕܝܢܬܐ ܠܡ ܠܡܫܒܪܐ. ܠܡܕܝܢܬܐ ܕܝ ܐܬܠܘܝܘܗ ܡܚܕܐ ܕܢܠܐ ܐܝܟ ܒܚܝܠܐ ܗܘܐ. ܒܪܡ ܠܐ ܐܬܦܪܫ ܠܡܚܫܒܬܗ. ܘܥܠܘ ܡܢܝܢܐ ܦܬܝܟܐ. ܘܟܕܪܐ ܡܢ ܒܡܕܝܢܬܐ ܘܠܡܪܕܐ ܡܩܒܠܐ ܢܦܫܬܐ ܐܦܝܣ. ܘܦܠܚܘ ܒܢܝܢܐ ܠܡܠܟܘܬܗ ܕܐܬܐ. ܘܣܓܝ ܐܝܟ ܒܝܕܗ ܗܡܛܠ. ܘܡܢܐ ܠܡܕܝܢܬܐ ܘܡܪܐ ܪܒܐ ܠܡܕܝܢܬܐ. ܘܐܬܟܢܫܘ ܠܡܕܝܢܬܐ ܕܠܡܪܕܐ ܠܟܬܒܐ ܡܠܘܬܐ. ܘܗܘܐ ܗܘܐ ܠܗ ܠܡܕܝܢܬܐ ܘܐܢܫ ܠܡܐܟܠܗ ܡܢ ܐܬܪܘܬܐ ܘܐܬܪ̈ܘܬܐ. ܘܡܢ ܦܢܝܢ ܕܡܢܐ ܘܐܢܐ ܗܘܐ ܒܡܕܝܢܬܐ ܠܐ ܐܬܐ ܡܠܐܟܐ ܕܒܥܝܢ ܒܡܕܝܢܬܐ ܗܘܐ. ܐܬܡܠܝ ܘܐܦܠܘ ܐܝܟ ܡܢ ܗܡܛܠ. ܘܡܢܐ ܐܝܟ ܒܟܘܠܗ ܡܠܐ ܘܡܠܟܐ ܕܝܠܗ. ܘܡܢܐ ܡܢܝܢܐ [507] ܦܬܝܟܐ. ܘܡܢܐ ܠܗܡܛܠ. ܘܐܦܠܘ ܡܠܟܝܢ ܘܐܬܦܢܝܘ ܠܗ.

ܦܬܠܐ ܘܫܡܝܐ ܘܥܦܩ̈ܠܐ ܘܩܫ̈ܐ ܘܒܚܝ̈ܪܐ ܘܦܪ̈ܝܫܐ ܘܡܢܝܢܐ ܘܡܬܢܘܚܬܐ ܘܐܘܟܝ̈ܠܐ ܘܠܡܠܟܐ ܘܦܪ̈ܝܫܐ. ܘܡܢܐ ܐܦ ܠܡܠܟܘܬܐ. ܘܡܢܐ ܡܠܟܝܢ ܘܐܬܦܢܝܘ ܡܢ ܕܝܪܐ ܘܫܠܡܐ. ܘܣܓܝ ܘܦܪܙܠܐ. ܘܠܟܦ̈ܠܐ ܘܓ̈ܠܠܐ. ܘܡܢ ܡܠܟܐ ܗܘܐ ܕܡܠܟܐ ܒܪܢܗ. ܢܦܠܘ ܡܠܟܝܢ ܘܐܬܦܢܝܘ ܠܡܬܝܪ. ܘܡܕܝܢܐ ܘܙܥܪܐ ܕܝܢܗ ܡܢ ܒܡܕܐ. ܐܦܝܣ ܠܡܕܝܢܐ ܘܡܠܟܐ ܒܪܐ ܡܢ ܒܡܕܝܢܐ. ܘܐܬܐ ܐܝܟ ܒܡܕܐ. ܘܡܠܟܐ ܒܢܝܢܐ ܘܡܠܟܘܬܐ ܕܦܠܐ. ܒܠܠ ܡܦܪ̈ܝܢ ܢܗܘܐ. ܘܒܡܕܝܢܬܐ ܡܢܡ ܡܬܢܐܬܐ ܡܠܟܐ ܦܬܝܟܐ. ܘܡܡܠܠܐ ܘܐܬܪܡܝܐ. ܠܒܝ̈ܪܐ ܒܩ̈ܠܐ ܘܒܪܘܪܐ. ܘܡܠܦܪܐ ܘܡܢ ܒܡܕܐ ܐܬܐ ܗܘܦ ܡܠܟ ܠܡܕܝܢܬܐ ܘܐܬܠܐ ܡܕܝܢܬܐ ܠܡܠܟܘܬܐ ܐܝܟܘܬܐ. ܘܡܠܟ ܐܦ ܠܡܠܟܐ. ܘܐܬܠܐ ܒܪܘܪܐ ܐܦ ܠܡܠܟܘܬܐ ܘܡܩܒܠܐ. ܘܐܬܦܢ ܒܠܠ ܠܟܠܠܐ ܘܡܘܬܢܐ. ܘܡܢ ܙܠܡܐ ܘܕܘܟܐ ܒܝܕܗ ܘܒܡܕܝܢܬܐ ܐܬܪ ܘܦܠܟܝ ܠܡܢܗܘܢ ܘܒܡܕܗ. [509] ܘܢܡܟ ܐܦ ܠܡܪܕܝܢ ܒܡܘܬܢܐ. ܘܒܝܬܐ ܘܕܒܪ ܒܡܕܗ ܡܢܡܢ ܘܡܢܐ. ܘܡܢܗܘܢ ܐܬܪ ܡܠܟܐ ܠܒܝܬܗ. ܘܒܗ ܒܟܠܐ ܘܒܠܗ ܐܬܡ. ܐܬܝܩܪ ܡܢ ܡܢܢ ܒܙܘܥܐ ܠܟܠܠܬܐ ܒܝ̈ܬܐ ܡܢ ܦܠܚ̈ܘܗܝ ܒܣܠܩܐ. ܘܐܡܪ ܠܗܘܢ. ܕܠܗ ܐܡܪܗ. ܠܡܠܟܘܬܗܘܢ. ܘܐܢܐ ܙܒܢܐ ܒܠܠ ܕܡܢܐ ܕܠܟ. ܘܐܬܚܙܝ ܐܝܟ ܒܐܝܬܝܗ ܘܐܬܡܢ ܐܝܟ ܕܠܐܘܗܝ ܘܡܠܟܘܬܗܘܢ. ܘܗܘܐ ܡܒܘܢܘ ܐܝܟ ܕܢܬܦܩܘܢ ܠܡܕܝܢܬܐ. ܘܡܢ ܐܬܘ ܐܬܠܐ ܠܗܘܢ ܢܠܡܢܘ ܠܡܠܟܐ. ܐܬܡܢ ܠܒܗ ܐܝܟ ܦܪܨܘܦ ܘܐܡܪ ܕܐܠܐ ܢܬܒܥܘܢ ܢܦܩܘܢ ܠܐ ܡܢܝܢ ܐܢܐ ܠܗܘܢ. ܘܐܘܦ ܐܝܬܝ ܡܢ ܒܢܝ ܒܝܬܗ. ܗܘܝ ܕܡܢܐ ܗܡܛܠ ܕܢܗܘܐ. ܘܐܬܡܠܟ ܡܢ ܒܗ ܒܡܘܬܢܐ ܗܘ ܕܒܗ ܐܬܠܐܘ ܡܢܝܢܗ ܕܡܢ. ܘܡܠܐ ܡܢܝܢܗ ܘܐܡܪ. ܠܡ ܐܡܪ ܐܢܐ ܒܡܕܝܢ ܐܢ ܠܐ ܐܬܡܢܝܢ ܘܡܢܝܢܝܢ. ܒܗܘܢܐ ܡܢܐ ܡܢܝܢ ܐܢܐ ܠܡ ܘܠܐܬܪܝ. ܘܡܢ ܐܬܪܗܘܢ. ܡܢ ܒܠܠ ܕܝܢܐ ܡܢܝܢܐ ܠܟܦܢܐ ܕܡܢܐ ܘܡܢܡ ܡܢ ܡܢܝܢ ܠܒܘܢ ܘܡܢܡܢ. ܘܐܬܐ ܠܡܕܝܢܬܐ ܒܐܬܪܗܠܠ ܕܢܦܩ ܠܟܠ ܘܐܬܪ̈ܘܬܐ ܘܐܬܡܠܝ.

Meanwhile Joscelin was besieged by a Turkish force in Tel Bashir. Then, on his order, they held the saint's right arm above the wall and brandished it in the direction of the Turkish camp, while all the people stood by and wept with bared heads. Joscelin vowed that if he captured the enemy camp, he would send the right arm back to the monastery and would return all the other things [511] he had plundered. The Turkish camp was stormed and captured in that very same hour, so Joscelin sent to the monastery and begged for forgiveness. The oldest monks led the saint back to the monastery in solemn procession. They entered the monastery at the beginning of January, on the feast of the Holy Doctors.

At the same time the patriarch left Amid for Hesna d'Ziyad. The bishop of this place had died, and the patriarch stayed there for three years, even though he had consecrated a bishop for it, his disciple Iwanis Sargis. The maphrian Ignatius went to meet him there, as he was seeking the patriarch's support to unite Mosul with Tagrit. The patriarch disagreed with the idea, but in the fullness of time the maphrian achieved this union through his own ability.

The patriarch left Hesna d'Ziyad and went to his monastery, and Yohannan of Mardin sent to him there. He was the adversary [513] of Yaʿqob bar Salibi of Melitene, the rhetorician. 'Was it right,' he said, 'for a treatise by a bishop to deceive a deacon?' Then the patriarch showed honour towards the bishop of Mardin and pronounced a censure and an interdict in writing against Yaʿqob, not moved by justice but wishing to do the bishop a favour. Yaʿqob thereupon brought the book he had written to the synod. After the patriarch read it, he praised it. Not only did he release Yaʿqob from the interdict, but he also ordained him bishop for Marʿash, under the name Dionysius. He also sent him to the bishop of Mardin, and reconciled the two men.

At that time the bishop of Mardin held a synod of his bishops. The maphrian honoured this bishop by attending the synod himself. The apostolic canons were renewed and confirmed. Then Yohannan of Kaishum went to the patriarch and urged him to hold a synod to restore the affairs of the Church, as they had fallen into disorder. While they were thus engaged, some monks arrived who had been sent by the maphrian and the bishop of Mardin, with a letter urging him to make reforms without delay. The patriarch, goaded both by the monks and by the bishop of Kaishum, said: 'I have no objection if you wish to meet.' He said this because he did not believe that they would meet. Then the bishop of Kaishum went to Mardin and met with the maphrian and the bishops of the East. So they all met with the bishop of Mardin [515] and the Western bishops in the monastery of Mar Barsawma, in January 1466 [AD 1155]. Forty canons were prescribed, but the patriarch and the Western bishops ignored them, and continued to sell the priesthood for money as they had done since time immemorial, like the Armenians. And so Bar Andreas, in a sardonic poem under the name of a certain friend of Michael who had left the monastic life and moved his residence to ʿAkko, ridiculed the patriarch cruelly in the following verse:

ܐܡܝܢܐ ܕܢܛܪܘܢ ܠܒܝܬܐ. ܗܝܕܝܢ ܐܬܚܙܝ ܝܘܒܝܢܘܣ ܡܢ ܚܝ̈ܠܘܬܐ ܕܪ̈ܗܘܡܝܐ. ܒܬܠܬܡܐܐ. ܘܩܡ
ܘܐܦܩܘܗ ܠܡܫܝܚܐ ܕܡܪܝ ܥܠ ܚܘܪܐ. ܘܐܝܬܝܘܗ ܠܘܩܒܠ ܡܫܪܝܬܐ ܕܪ̈ܗܘܡܝܐ. ܟܕ ܟܠܗܘܢ ܥܡ̈ܡܐ
ܥܒܕܝܢ ܩܠܗܘܢ ܘܚܕܝܢ. ܘܐܡܠܟܘܗܝ ܗܘ ܝܘܒܝܢܘܣ ܘܗܘܐ ܡܠܟܐ ܡܫܝܚܝܐ. ܗܘ ܡܫܒܚ ܠܡܫܝܚܐ
ܠܥܠܡܐ ܘܡܫܝܚܐ ܡܠܟܗܘܢ [511] ܕܚܠܦ. ܘܟܕ ܫܡܥܬ ܐܢܘܢ ܚܠܦ ܡܫܝܚܝܐ ܗܢܘ. ܘܐܬܡܠܟ: ܘܫܕܪ
ܝܘܒܝܢܘܣ ܠܪܗܘܡܝܐ ܘܐܡܪ ܫܘܒܚܐ. ܘܐܪܝܘ ܕܪ̈ܒܐ ܫܠܡܐ. ܘܐܬܠܘ ܠܫܒܘܪ ܒܪܘܚܐ. ܘܫܕܪ
ܠܪܗܘܡܝܐ ܒܪܝܫܐ ܕܒܗܘܢ ܐܚܪܢ. ܒܠܐܘܐ ܕܡܫܟ̈ܢܐ ܦܪܝܫܐ.
ܘܟܕ ܒܪܢܫܐ ܐܬܐ ܦܪ̈ܣܝܐ ܡܢ ܐܡܝܢ ܠܝܘܒܝܢܐ ܕܐܬܐ. ܘܟܕ ܐܫܟܚ ܕܐܝܟ. ܘܫܠܚ ܒܗ ܒܪܘܚܬܐ ܗܘ
ܦܪ̈ܣܝܐ ܫܡܝܐ ܠܐܠܗ. ܘܐܦ ܐܡܪܝܢ ܗܘܐ ܠܗ ܠܩܪܝܒܘܣ ܠܐܠܗܝܢܘ ܕܐܬܡܪܝ ܐܘܐܝܢܘܣ. ܘܐܡܪ
ܐܬܐ ܠܘܬܗ ܐܝܟ ܛܘܒܐ ܡܫܝܚܝܐ. ܘܐܡܪ ܕܡܠܟܘܬ ܡܢ ܦܪ̈ܣܝܐ ܘܐܬܘܐ ܚܝܘܬܐ ܒܗܝ ܠܐܝܟܢܐ
ܠܡܪܘܬܐ. ܘܟܕ ܠܐ ܝܕܥ ܦܪ̈ܣܝܐ. ܗܘ ܡܫܝܚܝܐ ܒܫܡܫܬܗ ܒܗ ܕܚܝܠ ܫܡܥܬܗ ܠܚܝܘܬܐ.
ܘܡܢ ܚܙܐ ܕܐܬܐ ܫܒܘܪ ܦܪ̈ܣܝܐ ܠܪܗܘܡܝܐ. ܘܫܕܪ ܢܘܚ ܕܡܠܟܘܬ ܡܪܘܬܐ ܥܠܝ [513] ܡܫܡܫ
ܡܠܟܐ ܕܗܘ ܒܪ ܢܫܐ ܕܡܢ ܡܠܟܘܬܗ. ܕܫܠܐ ܠܗܘܢ ܡܠܟܘܬ ܡܫܡܫ ܕܫܪܐ ܡܠܟܬܐ ܘܐܦܩܘ.
ܦܪ̈ܣܝܐ ܕܝܢ ܦܠܓܘ ܐܡܪܐ ܠܫܡܫܐ ܕܡܪܕܝܢ ܘܟܠܗ ܬܐܬܐ ܘܡܠܟܐ ܠܡܫܡܫ. ܠܗ ܒܬܐܘܬܐ. ܐܠܐ
ܟܕ ܡܫܡܫ ܠܫܡܫܐ. ܗܘ ܕܝܢ ܡܫܡܫ ܐܠܗܐ ܠܟܠܟܐ ܕܟܕ ܠܫܢܝ ܫܘܝܘܬܐ. ܘܟܕ ܚܪܘܒ
ܦܪ̈ܣܝܐ. ܡܠܟܘܬ. ܘܠܗ ܒܟܠܗ ܡܢ ܡܠܟܐ ܚܪܘܒ ܠܡܫܡܫ. ܐܠܐ ܘܐܦܩܘ ܠܚܪܒܗ ܐܚܪܢܐ.
ܘܐܬܐܡܪ ܕܢܘܚܡܘܬܐ. ܘܫܕܪܘ ܠܘܬܗ ܕܫܡܫܐ ܕܡܪܕܝܢ ܘܚܒܪܘ.
ܘܟܕ ܒܪܢܫܐ ܟܢܫ ܢܫܡܐ ܕܡܪܕܝܢ ܫܘܝܘܬܐ ܘܐܦܩܘ ܠܘܬܗ. ܘܡܦܪ̈ܣܝܐ ܦܠܓܘ ܐܡܪܐ ܠܗ
ܠܫܡܫܐ ܘܬܐܬܐ ܐܦ ܗܘ. ܘܢܝܚܘ ܘܡܪܕܘ ܚܝ̈ܠܐ ܒܠܚܘܕܝܗܘܢ. ܘܐܦ ܐܬܢܝܚ ܕܟܢܫܘ ܐܬܐ ܠܗܐ ܦܪ̈ܣܝܐ
ܘܐܬܐ ܗܘܐ ܠܗ ܕܢܝܫ ܫܘܝܘܬܐ ܘܠܐܪܥ ܠܫܘܒܩܢܐ ܒܐܬܪܐ ܕܗܘܐ ܡܬܠܚܡܝܢ. ܘܟܕ ܗܢܘܢ
ܒܗܘܢ: ܡܠܟܐ ܕܪ̈ܒܐ ܡܫܪܝܐ ܡܢ ܡܦܪ̈ܣܝܐ ܘܡܪܕܝܢ ܒܠܚ̈ܘܕܝܗܝ ܕܡܫܬܠܚܝܢ ܘܠܐ ܢܘܡܐ ܡܢ ܠܐܘܪܐ. ܘܟܕ
ܐܬܚܙܝ ܦܪ̈ܣܝܐ ܡܝܬܘܢ. ܘܡܢ ܗܢ ܕܫܡܥܘܢ ܐܡܪ. ܐܢ ܙܒܢܝܢ ܠܡܬܠܚܡܘ ܡܢ ܡܠܟܐ ܠܗܠ. ܗܘܐ
ܐܡܪ. ܟܕ ܠܐ ܫܒܪ ܗܘܐ ܕܢܬܠܚܡܘܢ. ܗܝܕܝܢ ܢܫܐ ܕܫܡܫܘܢ ܡܠܟܐ ܠܡܪܕܝܢ. ܘܐܬܠܗ ܠܡܦܪ̈ܣܝܐ
ܘܠܫܡܫܐ ܡܪܝܚܝܐ. ܘܐܬܟܢܫܘ ܟܠܗܘܢ ܒܗ ܗܘ ܕܡܪܕܝܢ. [515] ܘܫܡܫܐ ܠܐܘܒ ܡܫܬܒܚܐ ܒܪܘܡܪܐ
ܕܡܪܝܐ ܒܪܘܫܐ ܒܟܠܗܘܢ ܐܚܪܢ ܕܫܠܡ ܐܬܐܘܬ. ܘܟܕ ܐܘܕܥܘ ܡܠܟܐ ܟܠܗܘܢ: ܦܪ̈ܣܝܐ ܘܫܡܫܐ ܡܫܬܒܚܐ
ܠܐ ܫܘ ܢܛܪܘ ܐܢܘܢ. ܐܠܐ ܒܒܢܝܐ ܡܪܝܚܐ ܡܫܒܚܝܢ ܗܘܘ ܒܗܘܬܐ ܐܝܟ ܐܘܪܚܐ. ܘܟܠܗܘܢ ܒܪ ܐܝܕܐܬܗ
ܒܡܐܡܪܐ ܡܫܝܚܝܐ ܕܫܡ ܒܦܪܘܣ ܡܫܬܠܛܢܘܬܐ ܕܢܝܐ ܢܫܡܗ ܕܚܒܫ ܗܘܐ ܠܚܝ̈ܠܐ ܒܢܩܝܐ ܘܐܪܓܠ
ܫܦܪ ܒܚܒܗ. ܒܫܠܡܐ ܒܪܝܚ ܒܦܪ̈ܣܝ ܘܐܡܪ... .

Our chosen one is a very skilful banker,
He has long since mastered this art,
Strike new money, Simon, and present it!
If it was earlier rejected, it will now find a warm welcome.

Now, as the nobles and the bishop of Mardin supported the maphrian, Mosul was united with Tagrit. This decree was confirmed in that synod, and the patriarch and all the bishops, both Easterners and Westerners, subscribed. At the same time they assigned Tur ʿAbdin to Bar Andreas, deposing its elderly bishop. Raʿban was added to Yohannan of Kaishum, and Bar Salibi of Marʿash obtained Mabbugh as well. They also joined [517] Sibaberek to Edessa, deposing its bishop Basil, who had previously been bishop of Laqabin. In fact, they held that synod merely to gratify their own desires, and for no other reason.

After the synod broke up, the maphrian and the bishop of Mardin invited Bar Andreas to join them, and when they reached the monastery of Mar Hnanya, he showed off the breadth of his knowledge there. His fame spread quickly among the people of Tur ʿAbdin, and the priests, monks and people sought him out to claim him for themselves. He was received by all like an angel of God. But he had enemies who were driven by envy, who attacked his character, saying that he was proud and arrogant, and that he trusted too much in his own intelligence and was imprudent in his speech. Before he had lived a full year in that place he died. Some people say that he did not die naturally, but was poisoned.

At that time several of our bishops fell openly from grace. One of them was Ahron of Segestan, who had been consecrated bishop of Haditha by the maphrian Ignatius. He fell into fornication and was rejected by the faithful, and embraced the Muslim faith. He later repented and converted back to Christianity, but when he was not accepted as a bishop he went off to Constantinople and became a Chalcedonian. Then he went to see the patriarch, who pardoned him and consented to anoint him with incense in a synod. The maphrian protested, but the patriarch accused [519] the maphrian of consecrating him without a prior examination, and of now hindering him from repenting. The maphrian was justified by the sequel. That miserable man, whom the patriarch had received before he did penance, again became a Muslim, for no particular reason. Finally, repenting yet again of what he had done, he went to Jerusalem and from there to the Maronites of Mount Lebanon, where he ended his life.

Another man named Bar Turkaya, from Hesna d'Ziyad, whom the patriarch Mar Yohannan had consecrated for Tel Bashir and later moved to Symnadu, was convicted publicly of the vice of fornication. He was driven out from there and sent to Khabora; but he also lapsed there, and was again driven out, and went away into Greater Armenia, where he discarded his habit, took a concubine and entered the service of a nobleman; but when he saw that he could not obtain enough bread for himself and his concubine, he again assumed a false habit, and began to wander through the countryside, collecting alms in the name of the monks and the saints. In the end he was detected as an impostor and a fornicator, and a number of [521] zealous Armenians killed him.

ܓܒܝܐ ܕܡܢ ܛܘܒܢܐ ܗܘ ܛܒ ܒܥܒܕ̈ܘܗܝ: ܘܡܛܠܗ ܘܡܢܗ ܠܐܘܡܢܘܬܐ ܒܟܠܐ ܕܐܘܪܚ. ܛܟܣܐ
ܡܘܣܟܢ ܕܫܡܝܐ ܚܕܬܐ ܡܫܡܫܝ ܘܐܡܬܐ:
ܘܐܝ ܡܕܡܥܬܐ ܐܫܬܟܚܬ ܒܗ ܗܘܬ ܠܬܟܝܢܘ..

ܘܟܕ ܡܚܙܘܬܐ ܘܫܡܥܐ ܕܚܫܘܟ ܒܙܘܢ ܠܥܦܝܢܐ. ܘܐܬܚܫܒܬ ܐܦ ܡܕܡ ܠܐ ܠܟܠ ܠܬܓܪܝܬܐ. ܒܗܘܐ ܗܘܝܕܘܥ ܐܫܬܪܪ ܕܘܒܐ. ܘܐܪܥܗ ܒܗ ܐܝܟ ܦܛܪܝܪܟܐ ܘܟܠܗܘܢ ܐܦܝܣܩ̈ ܡܕܝܢ̈ܬܐ ܘܡܕܒܪ̈ܢܐ. ܘܟܕ ܐܝܙܓܕܘܬ ܠܘܬ ܙܘܢܘ ܛܘܪ ܒܚܕܝܢ ܘܥܒܪ ܠܥܡܐ ܗܟܢ ܕܒܗ. ܘܙܒܢܝ ܐܬܐܘܣܛܣ ܠܐܘܐܣܛܣ ܕܒܥܘܕܡ. ܘܟܕ ܢܟܒܬ ܐܘܣܛܐ ܡܥܘܢ ܠܐ ܡܕܝܢ. [517] ܘܡܫܬܒܪܝܢ ܐܘܣܛܐܘ ܠܐܘܪܝܢ. ܘܡܪܗ ܠܟܘܡܪܘܗܣ ܗܘ ܕܒܝܬ ܒܠܐܥܬܝܢ ܘܐܡܠܬ ܗܘܐ ܒܗ. ܘܥܦܪܐ ܠܥܘܟܒ ܫܒ̈ܩܘܗܝ ܒܥܒܘܪ ܠܚܘܝܕܘܥ ܗܘܐ. ܘܟܠܗ ܡܛܠ ܡܕܡ ܐ̱ܝܟܢ.

ܘܒܠܙ ܕܐܬܠܘܝܬ ܗܘܝܕܘܥ: ܡܦܢ̈ܐ ܘܗܘ ܕܡܢܘܝܢ ܐܘܟܠܗܘܢ ܒܥܝܢܝ ܠܒܪ ܐܝܙܓܕܐ. ܘܟܕ ܡܛܠ ܠܟܘܡܪܐ ܕܡܪܢ ܚܝܠܐ ܘܚܘܢ ܠܘܩܒܠ ܒܬܐܪܐ ܕܡܠܟܘܬܗ. ܘܐܬܠܡܠ ܛܐܒܘ ܠܟܬܒ̈ܢ ܛܘܪ ܒܚܝܢ. ܘܐܬܐ ܡܥܢܝܐ ܘܕܝܢ̈ܐ ܘܥܒܕܐ ܘܫܬܟܘܘܢ. ܘܐܝܟ ܡܠܐܟܐ ܕܐܠܗܐ ܐܬܡܟܠ ܡܢ ܟܠܗܘܢ. ܐܠܐ ܐܬܛܥܘ ܠܗ ܚܣܝܐ. ܘܫܬܠܘܡ ܗܘܘ ܠܒܢܘ̈ܗܝ. ܐܝܟ ܕܠܫܠܡܐ ܘܡܥܘܪܐ. ܟܕ ܓܒܪ ܕܐܡܠܠ ܗܘܐ ܥܠ ܡܠܘܐܐ ܕܢ̈ܟܠܐ ܠܐ ܪܡܙ ܗܘܐ ܒܟ̈ܠܗܘܢ. ܒܓܘܗ ܟܕ ܠܐ ܒܕܡܠܐ ܡܥܒܕ ܒܗ ܒܐܬܪܐ ܡܥܠܐ ܚܕܐ ܟܕ ܘܐܫܬܟܪܐ ܠܐ̱ܝܩ̈ܪ ܕܥܡܥܐ ܐܬܡܛܠ.

ܘܒܗ ܒܟܠܐ ܐ̱ܝܩܪ ܡܢ ܐܦܝܣܩ̈ ܕܒܟܬܒܐ ܕܡܢ ܓܘܢܐܬ ܢܦܠܗ. ܡܢ ܐܘܪܝ ܡܫܝܚܝܬܐ ܘܐܦܪܝܡ ܐܝܓܢܛܝܘܣ ܡܦܪܢܐ ܐܦܝܩ ܠܚܝܠܗ. ܘܟܕ ܢܦܠ ܒܪܘܚܐ. ܘܐܫܬܟܚ ܡܢ ܡܗܝܡܢܐ ܐܘܓܢ. ܘܒܠܙ ܕܥܐ ܐܬܐܘܢ ܘܦܝܐ. ܘܟܕ ܠܐ ܐܬܡܟܠ ܒܪܘܓܐ ܘܐܦܩܘܗܝ. ܐܙܠ ܠܥܘܠܝܗ̈. ܘܗܘܐ ܦܠܡܝܘܪܐ. ܘܐܘܒ ܦܝܐ ܠܒܐ ܦܛܪ̈ܝ ܘܡܢܗ. ܘܒܥܘܗܝܕܘܥ ܐܦܥ ܠܗ ܕܝܥܡ ܒܥܡܐ. ܘܐܬܪܟܡ ܡܦܝܢܐ. ܘܡܛܢܝ [519] ܦܛܪ̈ܝ ܠܥܦܝܢܐ. ܠܠܐ ܕܙܠܐ ܒܘܚܐ ܐܦܪܝܘܗ. ܘܗܘܩܝ ܠܡܒܥܠܗ ܡܢ ܐܬܪܐ. ܐܠܐ ܠܚܪܬܐ ܡܦܝܢܐ ܐܬܠܙܪ. ܒܗܢ ܕܟܕ ܡܟܠܗ ܦܛܪ̈ܝ ܠܗܘ ܕܘܐ ܡܕܡ ܐܬܪܐ. ܡܕܝܢܬ ܘܠܐ ܫܡ ܒܥܠܬܐ ܦܝܐ ܠܘܐ ܛܝܒܐ. ܘܐܘܒ ܐܬܐܘܢ ܘܐܙܠ ܠܐܘܪܥܠܡ. ܘܡܢ ܐܬܡ ܠܘܐ ܡܪ̈ܘܚܐ ܘܠܛܘܪܐ ܕܠܒܢ ܘܐܬܡ ܡܥܠ.

ܘܐ̱ܝܟܢܐ ܡܢ ܫܢܝܐ ܕܙܐܒ ܕܡܠܟܐ ܗܘܐ ܒܪ ܐܘܪܒܐ. ܠܗܘܐ ܐܦܪܝܘܗ ܡܪܢ ܢܘܚ ܦܛܪ̈ܝ ܠܟܠܠܐܦ. ܘܡܢ ܐܬܡ ܚܕܘܗ ܠܥܡܥܕܗ. ܘܐܬܦܪܥ ܒܪܘܚܐ ܘܐܬܛܪܕ. ܘܡܕܪܘܗܝ ܒܢܐܬܒܘܐ. ܘܐܦ ܐܬܡ ܢܦܠ ܘܐܬܛܪܕ ܘܐܪܝ ܠܐܘܪܒܢܐ ܙܒܢܐ. ܘܥܡܒ ܠܐܬܥܒܐ. ܘܢܦܩ ܪܝܫܐ ܘܐܬܠܒܝܕ ܠܐܫܝܢܐ ܐ̱ܝܟ. ܘܟܕ ܚܙܐ ܕܐܦܠܐ ܒܥܝܢܐ ܡܠܐ ܒܪܘܚܗ ܘܙܪܝܩܐ ܢܦܠ ܗܘܐ ܒܗ. ܒܟܡ ܐܘܒ ܐܦܥܝܢܐ ܕܓܠܐ ܘܡܪܝ ܚܙܪ ܘܡܟܝܢ ܕܦܟܬܐ ܒܥܡܐ ܕܕܝ̈ܢܐ ܘܡܕܝܢܬܐ. ܘܟܕ ܐܬܓܠܒ ܕܡܛܝܢܐ ܗܘ ܘܐܝܢܐ ܦܛܠܗܘܢ ܐ̱ܝܟܢ [521] ܛܢ̈ܝܐ ܐܪܥܝܢܐ.

There was another man too, Gabriel from Marʿash, who was surnamed Shamabir, or 'the mangler of prayer'. This man was consecrated for Sarugh by Mar Athanasius, but was thrown out by his flock because his fornications had become a public scandal. He then made himself a cross and wandered deceitfully through the villages of the Armenians, but was eventually arrested by the governor of Melitene, who confiscated all his goods and threw him into prison. Then his brother, a priest named Romanus, went to Qilij Arslan, the son of the sultan Masʿud, the lord of Marʿash, who agreed to release the bishop from prison for a certain sum of gold, and duly set him free once it was paid. Then Yohannan of Kaishum, who was anxious for the Church and feared that he would return to his old bad habits, coaxed him into going with him to see the patriarch. The patriarch awarded him the diocese of Damascus, so that his vices might be corrected in a foreign district.

Another man named Joseph, the sister's son of Mar Timothy of Gargar, used to indulge in immorality and drunkenness while he was still a deacon, so that that holy old man was as much at fault as once Eli had been. After his death, the patriarch Mar Athanasius was violently besieged by several members of his family, and in the space of a mere 24 hours he made him a monk, a priest and finally a bishop. Then, according to the adage: [523] 'That which is easily assumed is easily hidden,' Joseph returned to his depraved customs: drunkenness, gambling, merry-making and the other vices of luxury. When complaints were made about him to the patriarch, the patriarch blamed those who had brought him forward. But they threatened the patriarch, saying: 'If you depose him, he will apostasize.' The monk Abu Ghaleb, who owned some monasteries in that region, indignantly assembled the chief men and brought them to the patriarch to bear witness to Joseph's immoral acts, but the patriarch refused to listen. Indeed he rebuked Abu Ghaleb, saying that his zeal masked his ambition to become bishop of Joseph's flock himself. Then the bishop of Mardin became so angry that he forced the patriarch to dismiss Joseph from his pastoral office and shut him up in the monastery of Maqrona.

At that time Basil, the elderly bishop of Gihon, went to the patriarch and forced him to ordain his brother's son, a child who had not yet attained years of discretion, so that he might succeed him as bishop. The patriarch refused, saying that this was illegitimate, but the old man replied: 'But you have already consecrated Joseph of Gargar in the place of his uncle, [525] thereby disposing of this throne by hereditary succession, and you also made the bishop of ʿArqa the heir to his uncle's throne. Finally, you consecrated a boy without discretion for the church of Laqabin. I am just one among their number, and indeed am first of all.' Then the patriarch saw that he would be forced to consecrate him for Gihon. Then the elderly Dionysius of Gubos immediately sought out the patriarch, taking his brother's son with him, and the patriarch consecrated this man, Timothy Abraham, in his place. Thus was fulfilled what was written: 'Modest bars, when once they are broken, lower the depth of the entire river.'

ܘܐ̱ܢܫܝܢ ܒܬܪܐܡܠ ܕܡܢ ܡܢܝܚ ܘܐܬܢܝܚ ܠܡܠܟܝܢ ܠܐܡܠܟ ܦܢܝܚ ܙܟܘܬܐ. ܟܗܢܐ ܡܢܗ ܐܬܐܣܝ̈ܬ ܐܦܝܣܗ ܠܦܪܘܩܢ. ܘܟܕ ܐܬܦܪܣ ܒܪܘܚܐ ܐܬܐܪܐ ܡܢ ܡܢܝܚܬܐ. ܘܟܕ ܠܗ ܙܟܝܬܐ. ܘܟܪܝܗ ܗܘܐ ܟܦܘܪ̈ܐ ܘܐܪܦܝܐ ܘܡܬܬܝܐ. ܘܟܕ ܠܟܠܗ ܡܟܬܫܐ ܘܡܟܬܫܝܢ. ܘܢܦܩ ܡܟܬܒܢ ܘܐܡܠܟܝܢ ܟܠܗ ܘܢܟܦܘ. ܐܬܠܐܣܘܢ ܙܢܝܘܬ ܡܫܝ̈ܢ. ܟܘܠ ܡܟܝܢ ܐܪܥܐ ܟܪ ܦܘܠܝܐ ܡܫܝܚܝܢ ܡܪܢܐ ܕܡܪܟܡ ܘܥܡܡ ܕܗܘܢ ܟܠ ܣܦܘܬܐ. ܘܡܬܐܟܘܠܐ ܚܙܪ ܐܦܝܗ ܡܢ ܣܟܘܡܝܐ. ܐܬܐܣܝܦ ܕܝܢ ܕܟܝܦܡ ܟܕ ܡܦ ܟܠ ܒܝܬܐ. ܘܠܐ ܢܠܝܚܐ ܟܟܠܢ ܒܝܬܐ ܟܢܝܐ. ܚܝܠܗ ܘܐܬܠܝܗ ܟܘܠ ܦܓܪ̈ܐ. ܘܙܘܦ ܠܗ ܕܙܥܦܘܦ. ܠܐܡܠܟ ܠܐܬܪܐ ܢܟܪܝܐ. ܡܟܪ ܢܟܠܬܪܘܢ ܡܩ̈ܦܘܢ ܠܐܝܡ.

ܘܐ̱ܢܫܝܢ ܢܦܩܘ ܟܪ ܚܠܬܗ ܕܡܢܝ ܓܝܣܐܬܐ ܕܟܝܢܝ̈ܢ. ܕܟܣܟܣܟܝܘܬܗ ܟܫܘܚܐܬܐ ܘܪܘܚܐܬܐ ܐܦܝܡ ܗܘܐ. ܘܡܬܟܠܘܐ ܠܐ ܐܦܝܢ ܡܢ ܒܝܬܐ ܗܘ ܫܒܐ ܡܝܢܐ. ܐܚܝ ܕܐܬܠܐ ܒܝܬ ܗܘ. ܟܕ ܒܝܢ. ܐ̱ܢܫܝ̈ܢ ܡܢ ܡܪܟܠܗܘܢ ܒܝܡܝܢ ܠܦܓܪ̈ܐ ܡܢܝ ܐܬܐܣܝ̈ܬ. ܘܟܝܪ ܟܠܟܠ ܐܝܡܡ. ܠܠܟܝܢ ܐܦܝܢܐ ܕܕܝܢܘܬܐ ܘܐܦܝܣܗ ܡܝ̈ܬ. ܘܟܠܪ ܢܦܠܐ ܐܦܝ̈ܩ. ܟܝܠܗܘܢ ܐܚܝ ܗܢ ܘܐܦܢܝܐ [523] ܕܟܠ ܕܕܟܠܠܟ ܡܟܠܝܬ ܘܟܠܠܟ ܡܟܬܫܐ. ܡܢܝܪܘ ܗܘܦܝ ܗܘ ܢܦܩ ܠܟܝܬܐ ܒܬܝܐ. ܙܘܢܝܬܐ ܘܡܬܝܐ ܘܟܘܣܩܐ. ܘܡܢܝܐ ܕܪܬܝܐ ܡܟܠܒܝܐ ܕܪܝܘܬܐ. ܘܟܕ ܡܟܪܘܥܐ ܗܘܐ ܦܓܪ̈ܐ ܡܬܟܠܐܗ ܒܢ̈ܝܗܘܢ ܕܡܢܟ[ܘ]ܗܝ ܡܟܒܝܠ ܗܘܐ. ܗܢܘܢ ܕܐܦ ܡܟܝܡ ܟܝܡܝܢ ܗܘܘ ܠܦܓܪ̈ܐ ܘܐܡܪܝܢ. ܕܐܝ ܟܝܡ ܠܐܬܠܙܡܘܢ ܡܪ. ܘܟܬܘܒ ܕܝܢ ܠܗ ܐܟܘܟܠܬܐ ܡܣܝܒܐ ܗܢ ܕܟܗ ܟܠܬܪܐ ܐܝܟ ܗܘ̈ܝ ܠܗ ܕܢܝ̈ܬܐ. ܘܟܝܡ ܐ̱ܢܫܐ ܡܝܬܐ. ܘܐܬܠܝ ܟܘܠ ܦܓܪ̈ܐ ܕܢܦܘܠܘܢ ܟܠ ܡܢܝܚܘܬܗ ܕܢܦܩ ܠܐ ܡܟܠ ܦܓܪ̈ܐ. ܘܡܟܪ ܠܐܦ ܠܐܟܘܟܠܬܐ ܕܟܝܢܐ ܗܘ ܠܝܚܗ. ܐܦܝܡ ܕܗܘ ܢܗܘܐ ܐܦܝ̈ܩ ܠܟܢ ܠܡܪܟܝܬܐ. ܗܝܕܝܢ ܡܝܬܐ ܕܡܢܝܢ. ܟܠܝܬܐ ܙܟܐ ܠܟܠܗ ܠܦܓܪ̈ܐ. ܘܡܢܝܢ ܠܟܘܩܦ ܡܢ ܙܟܘܬܐ. ܘܡܕܪܗ ܟܝܪܬܐ ܕܡܟܪܘܬܐ.

ܘܟܗ ܒܪܟܬܐ ܡܝܬܐ ܫܒܐ ܕܟܢܝܢ ܕܗܘ ܟܡܟܠܗܘܢ. ܐܬܐ ܟܘܠ ܦܓܪ̈ܐ ܘܐܟܝܗ. ܕܢܦܝܚ ܟܠܪ ܐܝܗܘܢ ܠܟܠܐ ܝܟܘܪܐ ܕܒܟܠܐܦܠܐ ܡܬܪܘܬܐ ܐܝܟ ܗܘܐ ܠܗ. ܕܗܘܐ ܐܦܝ̈ܩ ܒܝܘܟܠܗ. ܘܟܕ ܐܬܠܐ ܦܓܪ̈ܐ ܘܐܡܪ. ܘܠܐ ܢܟܘܦܬܐ ܐܝܠܝܢ ܗܘܐ ܐܡܪ ܠܗ ܗܘ ܫܒܐ. ܘܐܝܟܢܐ ܘܐܦܝܣܗ ܠܟܘܦ ܘܟܝܢ ܒܝܘܟܠ ܡܟܗ. [525] ܘܐܪܬܬܗ ܟܘܪܦܝܗ. ܘܐܦ ܟܠܗ ܕܪܥܐ ܐܪܬܬܐ ܟܘܪܫܐ ܕܡܟܗ. ܘܐܦܝܣܗ ܠܡܪܟܝܬܐ ܘܠܐܦܝܡ ܠܟܠܐ ܘܠܐ ܡܬܪܘܬܐ. ܘܐܦ ܐܢܐ ܐܝܟ ܚܕ ܡܢ ܗܟܝܡ ܐܝܠܝܢ ܘܟܕܝܬܐ ܕܟܠܗܘܢ. ܗܝܕܝܢ ܐܬܟܪܝ ܦܓܪ̈ܐ ܘܐܦܝܣܗ ܠܟܢܝܢ. ܘܟܝܢܐ ܐܦ ܕܢܘܣܩ ܫܒܐ ܕܟܘܟܒܐ. ܐܬܐ ܟܘܠ ܦܓܪ̈ܐ ܘܟܝܟܗ ܟܪ ܐܝܗܘܢ. ܘܐܦܝܣܗ ܒܝܘܟܠܗ ܘܐܬܐܡܪ ܠܡܟܬܐܬܐ ܕܗܘ ܐܟܪܘܡ ܘܐܬܠܡܟܠ ܗܢ ܕܟܠܝܬܐ. ܕܡܟܘܦܐ ܝܟܘܪܐ ܡܠ ܘܐܬܠܡܟܝ. ܟܢܘܪܐ ܟܠܗ ܢܦܝܒ ܠܐܦ̈ܩ ܟܠܢܝܗ.

In the year 1474 [AD 1163] Michael, the archimandrite of the monastery of Mar Barsawma, who later became patriarch, devoted himself to providing a water supply to the monastery. When a crowd of people gathered to venerate the saint, particularly at the time of his feast, they were oppressed with thirst, as the water had to be brought from afar on the back of a mule. And so Rabban Michael summoned [527] Mar Yohannan, the bishop of Mardin, who used his expertise to measure the ground, and to train the waters to move easily to the place where they were needed. He came immediately, in all eagerness, and after measuring the ground and showing how the waters could be led up to the monastery, he soon began to dig the earth and prepare instruments. But because winter was coming on, the bishop returned to his own diocese, promising to come back in the following April.

'I will refrain from enumerating,' wrote Mar Michael, 'how much pressure I had to bear from the murmurings of the brothers. For Satan, who hates all good things, excited both old men and young men, and they all began to cry out and hurl insults at my humble self. One man said: "The men of old were wiser and richer than us, and if they had known how to build an aqueduct on the peak of this mountain, which is strewn with rocks and huge boulders, they would have done it themselves." Another man said: "Even if it were possible to build it, why are we doing it now, at a time when we are surrounded by the Turks?" A third man complained about the expense. They all shouted that the monastery should be abandoned and destroyed. But while I was freely suffering these bitter darts, springtime came, and the holy bishop came back, as he had promised, and all the Arabs and Christians present approved everything they heard. Then the monks recovered their spirits, and every man toiled zealously at his task and strove to outdo [529] his companions; particularly because he appeared blessed in the eyes of those monks and servants who had earlier set their faces against him, as he held his ruler, measuring and showing what he wanted to be done, saying: "I want the waters to be brought to this place." Again, when the gates of the monastery were now very close to the water, where there was a very high and hard rock, which we were not strong enough to break, we prayed almost in desperation, and the saint appeared to a certain foreign monk and said to him: "Go, and tell the bishop and the archimandrite not to relax their diligence, but to dig in a certain place, and you will find a conduit for the waters." When he said this to us, nobody believed him, because the mountain was very hard in this place. But the monk himself broke the soil at the place first indicated, and the mountain was found to be split for the space of around fifty paces. Thus God brought aid in response to the prayers of the holy man, and the work was completed on 4 August of the same year.'

The maphrian Mar Ignatius died during a journey in the year 1475 [AD 1164], and his body was taken to the monastery of Mar Hnanya, to Mar Yohannan, who also inherited his property. In the same year there died at Melitene Saliba of Qarigreh. He was a priest, and after the death of his wife he became renowned for his teaching, surpassing all the men of his age and becoming very famous. For a while he fell into disrepute, because of his fondness for wine, but he later became a monk, [531] and Bar Salibi dedicated many of his treatises to him.

ܘܟܬܒܬ ܐ̱ܢܐ. ܟܕ ܡܫܬܐܠ ܗܘ ܕܒܠܥܙ ܦܬ̈ܓܡܐ ܐܬܐܡܪ. ܘܡܬܪܓܡܢܐ ܒܥܘܡܪܐ ܕܗܢܐ ܒܪܢܫܐ.
ܗܘܐ ܠܗ ܡܪܝܡܘܬܐ ܕܟܠ ܡ̈ܠܐ ܠܥܘܡܪܐ. ܡܛܠ ܕܟܕ ܡܘܬܒܐ ܕܥܡ̈ܡܐ ܡܬܟܢܫܝܢ ܗܘܘ ܘܐܬܝܢ
ܠܡܬܒܪܟܘ ܡܢܗ̇. ܡܢܗܘܢ ܕܝܢ ܒܬܪܘܗܝ. ܡܬܐܠܨܝܢ ܗܘܘ ܡܢ ܙܘܥܐ. ܒܗܢ ܕܝܢ ܩܕܡܐ ܟܠ ܚܕ
ܒܕܘܢܝܐ ܡܬܟܠܝܢ ܗܘܘ ܠܥܡ̈ܐ. ܗܝܕܝܢ ܡܕܪ ܗܘ [527] ܙܒܢ ܡܫܬܐܠ ܘܡܦܫܩ. ܒܬܪ ܗܢܐ ܢܣܒ
ܣܗܕܐ ܕܡܪܝܡ. ܗܘ ܕܒܫܘܠܡܐ ܐܡܬܝ ܗܘܐ ܠܐܘܪܗܝ ܕܡܫܡܫܢܐ ܐܘܪܚܐ. ܘܡܫܬܐܠܐ ܡܫܟܠ
ܗܘܐ ܡܠ̈ܐ ܐܝܟܐ ܕܡܬܟܬܒܢ. ܘܐܬܐ ܒܫܘܠܡܐ ܘܡܢ ܡܢܗ ܘܡܢܗ ܕܡܪܝܐ ܕܒܟܠܗܝܢ ܡܠ̈ܐ ܠܥܘܡܪܐ.
ܗܝܕܝܢ ܗܢܐ ܠܡܫܩܠ ܐܘܪܚܐ ܘܢܦܩ ܡܫܝܠܐ. ܘܡܛܠ ܕܗܟܢܐ ܡܢܗ ܗܘܐ. ܦܝܫ ܗܘ ܡܣܟܢܐ
ܠܡܪܕܝܬܗ. ܐܝܟܢܐ ܕܒܫܝܢ ܢܗܘܐ. ܐܡܪ ܠܝ ܗܘ ܡܢܐ ܡܫܬܐܠ ܕܥܠܘܗܝ ܐܢܐ ܠܡܬܐܡܪ.
ܒܗܝ ܐܘܪܚܐ ܡܫܬܠܡ ܡܢ ܙܒܢܐ ܕܐܡܪܐ. ܐܡܪ ܠܝ ܡܛܠ ܡܢܐ ܛܒܐ ܠܦܠܚܐ ܠܥܡܠܐ ܘܛܠܝ̈ܐ. ܘܡܠܟܘܢ
ܡܢܝܢ ܗܘܘ ܘܡܫܬܠܚܝܢ. ܟܠ ܡܫܬܥܝܢܐ. ܟܕ ܗܘܐ ܡܢ ܐܡܪ ܗܘܐ. ܕܡܢܝܢܐ ܠܐܡܪ ܡܫܬܡܥܝܢ
ܘܡܬܗܦܟܝܢ ܗܘܘ ܡܢܗ. ܘܐܬܐ ܢܦܫܗ ܕܒܪܢܫܐ ܕܐܝܟ ܗܘܐ. ܕܡܟܬܒ ܒܡܠ̈ܐ ܘܡܠܟܐ ܡܢ
ܐܬܪ̈ܘܬܐ ܢܬܐܡܪ. ܠܐ ܡܠܘܗ ܡܢ ܗܘܐ ܟܕ ܒܪܐ: ܐܚܪܢܐ ܕܝܢ ܐܡܪ ܗܘܐ. ܘܐܢ ܡܪܝܐ ܕܐܬܐ ܗܘܐ. ܡܢܝ ܙܒܢ
ܕܒܟܠܗ ܗܘܐ ܕܡܢܝܢ ܠܗ ܠܐܘܪܚܐ ܢܬܒܪܟ. ܘܐܚܪܢܐ ܠܡܫܬܠܡܘ ܐܠܐ ܗܘܐ. ܘܡܠܟܘܢ ܐܚܝܕܐ. ܘܐܢ ܒܗ
ܠܥܘܡܪܐ ܘܡܢܪ ܡܬܒܥܝܢ ܗܘܘ. ܘܡܢ ܠܥܘܡܪܐ ܡܢܬܐ ܗܝܟܠܐ ܡܫܬܠܡ ܗܘܠܐ. ܡܢܟܝ ܠܐܬܐ.
ܘܡܫܡܠ ܡܕܝܢܐ ܐܝܟ ܡܫܘܕܥ ܐܬܐ. ܘܟܠ ܕܡܫܟܚ ܡܢ ܛܠܝ̈ܐ ܘܡܢ ܡܢܫܬܐܠܢܐ ܡܠܝܢ. ܗܝܕܝܢ
ܐܬܟܬܒܘ ܕܡܢܐ. ܘܡܠܝܢ ܕܢܟܬܘܢ ܘܗܘܐ ܡܕܝܢܬܐ ܒܗ ܒܟܢܫܐ [529] ܡܪܝ ܗܘܐ. ܠܡܪܐܝܬܗ
ܡܬܠܟܢ ܘܠܐ̱ܢܫ̈ܝ ܡܢ ܕܝܪܐ ܘܡܫܡܫܢ̈ܐ ܕܡܕܝܢܬܐ ܡܬܟܢܫܝܢ ܗܘܘ. ܐܬܚܙܝ ܗܘ ܡܕܝܢܐ ܟܕ ܐܚܝܕ
ܢܦܫܐ ܘܡܫܡܫ ܘܡܫܬܐ ܟܕ ܐܡܪ. ܗܘܝܐ ܙܒܐ ܐܝܟ ܕܐܠܗܐ ܠܥܡܐ. ܘܐܘܦ ܟܕ ܠܐܘܪܚܐ ܕܥܘܡܪܐ
ܡܪܢܝܢ ܗܘܘ ܡܠ̈ܐ. ܘܡܫܟܚܐ ܡܢܗ ܙܒܢ ܗܘܐ ܘܐܬܐܡܪ. ܘܕܘܟܬܐ ܡܠܐ ܠܟܠܗ ܗܘܐ. ܘܐܝܟ ܗܘ
ܕܠܗܘܢ ܡܒܪܐ ܡܬܚܝܢ. ܐܬܚܙܝ ܗܘ ܡܕܝܢܐ ܠܟܪܝܐ ܐ̱ܝܬ ܐܚܪܢܐ ܘܐܡܪ ܠܗ. ܕܠܐܡܪ ܠܡܫܡܠܐ
ܘܡܢܝܢ ܕܡܪܐ. ܠܐ ܬܬܪܦܘܢ. ܡܛܘܠ ܒܥܘܡܪܐ ܦܠܚܬ. ܘܡܫܡܫܝܢ ܐܠܗܝ ܡܕܒܪܢܘܬܐ ܠܥܡ̈ܐ. ܗܘ
ܕܡܢ ܐܡܪܗ ܠܝ. ܠܐ ܐ̱ܝܬ ܗܘܝܢ. ܡܛܠ ܕܐܬܚܙܝ ܗܘܐ ܠܟܠܗ ܛܘܪܐ ܒܥܘܡܪܐ ܗܢܐ. ܗܘ ܕܝܢ ܕܢܝܐ
ܡܢܪ ܠܥܘܡܪܗܘܢ. ܐܝܟܐ ܕܐܬܚܙܝ ܠܗ. ܘܐܬܟܠܝ ܛܘܪܐ ܕܙܕܩܐ ܐܝܟ ܡܠܟܐ ܕܡܫܡܫܬܐ ܦܠܚܘܬܐ.
ܘܗܘܐ ܠܟܠܗ ܒܝܪ ܒܡܟܬܒܢܘܬܗ ܕܡܢ ܘܐܬܟܬܒܬ ܒܟܬܒܐ ܒܐܘܪܚܐ ܒܬܪ ܒܥܘܡܪܐ ܘܐܡܪܐ.

ܘܟܬܒܬ ܐ̱ܢܐ ܟܕ ܗܢܐ ܐܬܚܙܝܘܗܝ ܡܦܪܫܐ ܒܐܘܪܚܐ ܘܐܬܬܐܟܠ ܠܥܘܡܪܐ ܕܗܢܐ ܡܫܝܚܐ. ܠܟܠ
ܗܢܐ ܢܘܣܚ. ܗܘܘ ܡܢܐ ܠܡܫܬܠܡܘ ܕܡܠܗ. ܘܒܗ ܒܥܘܡܪܐ ܟܕ ܙܒܢܐ ܕܦܪܚܘܗܝ ܒܥܠܡܝܢ. ܗܘܐ
ܡܢ̈ܐ ܗܘܐ. ܘܟܕ ܐܘܡܠ. ܐܬܡܪ ܒܡܫܒܚܢܐ. ܘܒܪ ܠܥܠܡܝܢ ܒܢܝ ܙܘܓܐ. ܘܛܠ ܐܬܛܒܥ. ܘܐܦ
ܒܡܫܚܐ ܕܡܫܪܐ ܡܬܟܬܒܐ ܗܘܐ. ܒܫܪܬܐ ܗܘܐ ܕܝܢܐ. [531] ܘܠܐܦܩܘܗܝ ܐܝܟ ܒܪܝܟܢ ܡܘܬܒܐ
ܕܡܫܬܡܠܝܢ.

In the year 1476 [AD 1165] the Easterners, namely the people of Tagrit and Mosul, came to choose themselves a maphrian. Yohannan, the archimandrite of Mar Yaʿqob on the Mountain of Edessa, who sprang from a noble family of Sarugh, was chosen and consecrated.

In the same year the famous Mar Yohannan of Mardin fell from his horse and died, while he was riding up from the monastery of Mar Hnanya to the cave of Adrur, to pay a visit to the anchorite Heheh. All the property which he had inherited from the maphrian remained in the hands of wicked men, who impiously spent it all and later perished miserably. Then several men proposed to the patriarch that he should leave and go to Mardin, and establish his throne there rather than in Amid. He agreed, but decided to put off the journey until he recovered, as he was suffering from a stone in the bladder. But his illness grew worse, and he sensed that his life was drawing to its close. He therefore summoned Dionysius bar Salibi from Melitene, where he was lodging, and entrusted to him the diocese of Amid; but he refused to accept it, and exchanged only prayers with the patriarch. When the people of Mardin saw that it was impossible for the patriarch to come to them, they wrote a letter of consent [533] in favour of Rabban Michael, the archimandrite of the monastery of Mar Barsawma; but he refused, even though the patriarch and the bishops had given their consent. Meanwhile, the patriarch, that reverend old man, died in the midst of these negotiations, in the evening before Friday 14 July 1477 [AD 1166]. His body was laid to rest in the treasury of the church, in a crypt alongside the three other patriarchs named Athanasius. He had ruled the Church for 17 years and 7 months, and had consecrated two maphrians and 32 bishops.

The pope Yohannan of Alexandria and the catholicus of the Armenians also died in this same year. At this period the Armenians had four catholici: one in Egypt; one in Qalʿah Rumaita; a third [535] at Akhtamar, below Lake Archestia; and the fourth at Aghaban in Greater Armenia.

After Mar Athanasius or Ishoʿ bar Qutreh, Mar MICHAEL THE GREAT [Michael I 'the Syrian', 1166–99]. After the death of Mar Athanasius of blessed memory, when our bishops heard that the Egyptians had appointed Mar Mark as their patriarch, forty days after the death of Mar Yohannan, they were moved by solicitude and gathered in the Gargar region. Since some bishops had took it into their heads to exercise the prelacy, citing the earlier precedents of Haya, ʿAbdon and others, the remainder zealously wrote down the names of three candidates, namely the elderly Rabban Abu Ghaleb, who had also been designated in the election of Mar Athanasius, Rabban Sahda from the Mountain of Edessa, and Rabban Michael, the superior of the monastery of Mar Barsawma. They drew lots in the monastery of Pisqin, on the Sunday of Pentecost, after the sacrifice and the threefold sacred offering of that day, and the lot of the archimandrite Rabban Michael was drawn. [537] He was the son of the priest Eliya, from the city of Melitene, of the Qindasi family.

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[535] ܬܐܣܠܡܪ ܣܡܫܡܝܬܐ ܘܐܪܡܢܝܬܐ. ܘܢܝ ܬܐܣܒܠ ܘܐܪܡܢܝܐ ܪܒܬܐ.
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ܕܙܒܢ ܡܫܬܐܠܠ ܙܢܝܢܐ [537] ܘܐܬܠܬ ܒܪ ܠܟܠܐ ܡܫܢ ܡܢ ܡܬܠܬܢܝ ܡܕܝܢܬܐ ܡܢ ܚܪܒܬܐ
ܕܡܢܝܬܐ.

Then they sent three bishops to fetch him out; but he fled from the bishops and hid himself in a gloomy place; since he saw that a dissension had risen among them. For the bishops who had not been present with the others at the election, had begun to complain after their arrival that the proceedings had been rushed. Then the maphrian also arrived, with the Easterners. He quelled the contention, saying that he had already decided to support Michael, and that they should ordain him without drawing lots.

There also arrived two letters. One was from the monks living in the desert, who said: 'If Michael is elected, we hereby give notice that we will proclaim him.' The other letter was from the bishop of Jerusalem, who said: 'I am unable to be present in person, but I should like to place my opinion on record that you should consecrate Michael of the monastery. I will also welcome and accept the election of Denha, the archdeacon of Edessa. But if you choose someone other than these two men, you will answer to God!' When these letters were read out, those who had earlier complained said: 'We have nothing against Michael. We were merely angry because you did not warn us in advance, so that we could take part in this election.'

Since they were now all in agreement, they went to the monastery and led him out of his hiding place. However, he refused to consent until they had assured him that they would walk according to the statutes of the canons of the holy fathers; that nobody would conduct a sacred ordination [539] in return for a gift, or seize a church that was not his own, or move from one flock to another. Some of them were reluctant to do so, and muttered among themselves: 'This is not the moment for you to demand the highest standards of our religion. Rather, you should make a concession to the weakness of this generation.' They sought to have the election annulled, but Mar Dionysius bar Salibi said indignantly to them: 'For many years both myself and the old men of pious memory have been tortured by the judgement of our consciences. Synods have been held on several occasions to reform errors, but the abuses that exist have still not been rooted out. Now, since the Lord has stirred up zeal in the heart of that man who has been elected as our leader, anyone who does not agree is a veritable Satan!' Then they all agreed and signed their names.

When they began to plan the consecration ceremony, a dispute arose over the laying on of hands. The maphrian said: 'It is my right to lay my hands upon him, just as my predecessor consecrated two patriarchs.' But the Western bishops said: 'Not so. The senior bishop present [541] in the council ranks as the chief of the synod, and the laying on of hands falls to him.'

ܘܫܪܘ ܠܐܟܠܐ ܐܦ̈ܝܩܘ ܕܢܠܘܣܘܢ. ܗܘ ܕܝܢ ܒܪܗ ܡܢܗܘܢ ܕܐܦ̈ܝܩܘ ܘܐܬܚܒܫ ܒܕܘܟܬܐ ܚܫܘܟܬܐ. ܡܛܠ ܕܐܪܓܙ ܒܣܘܪܚܢܐ ܕܗܘܐ ܒܝܠܕܗܘܢ. ܡܣܟܢܐ ܓܒܪ ܗܘܐ ܘܠܐ ܡܫܬܡܥ ܗܘܐ ܠܥܠܡܐ. ܟܕ ܐܬܐ ܡܪܗ ܕܝܢ ܒܗܘ ܓܒܪ ܘܫܪܝܗ. ܘܟܕ ܐܬܐ ܡܦܪܢܣܐ ܘܡܕܒܪܢܐ ܘܡܠܟܘ ܠܣܘܪܚܢܐ ܟܕ ܐܡܪܝܢ. ܕܠܝ ܡܢ ܟܕܘ ܠܡܐܟܠ ܗܘܝܢ ܕܠܐ ܦܩܕܐ ܠܗ ܡܪܝ. ܘܡܛܠܗ ܠܐܦ ܛܘܒܐ ܐܝܬܝ. ܚܕܐ ܡܢ ܐܣܝܪܐ ܕܒܟܒܪܐ ܕܐܡܪܝܢ. ܐܢ ܡܫܬܠܡܬܐ ܠܟܘܢ. ܐܘܕܥܝܢ ܕܠܗ ܢܦܪܘܩ. ܘܐܣܪܐܬܐ ܡܢ ܡܫܚܐ ܘܐܘܫܛܘܗܝ ܘܐܡܪ. ܐܢܐ ܠܐ ܡܪܐ ܐܢܐ ܕܐܬܐ. ܗܘܐ ܒܪܢܐ ܠܡܫܘܬܦܘ ܕܡܠܟ. ܕܐܢ ܠܡܫܬܠܡܘ ܕܟܘܡܪܐ ܡܫܪܫܝܢ ܐܢܘܢ. ܐܘ ܠܡܫܒܚܐ ܐܘܫܦܝܢܐ ܘܐܘܪܘܗ ܡܠܟܐ ܐܢܐ ܘܡܫܬܠܡܢܐ. ܠܐܢܫܐ ܕܝܢ ܠܐ. ܘܐܢ ܡܛܪ ܡܢ ܗܠܝܢ ܠܐܝܢ ܕܝܢ ܐܢܘܢ. ܐܢܘܢ ܦܠܘ ܠܠܚܡܐ. ܘܟܕ ܗܠܝܢ ܐܬܡܪܘ. ܐܡܪܗ ܓܒܪ ܕܡܠܡܪ ܗܘܐ. ܘܐܦ ܚܕ ܠܗ ܒܟܢ ܗܘܝܢ ܡܠܟ ܡܢܗܘܢ. ܐܠܐ ܒܟܘܢ ܕܠܐ ܐܘܕܥܘܢ ܠܝ ܕܠܡܛܐ ܠܥܠܡܐ ܐܬܡܛܝ.

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ܘܟܕ ܚܙܘ ܕܡܠܐܦܪܢܣܘܬܐ: ܗܘܐ ܒܥܠܬܐ ܡܛܠ ܗܢܘܢ ܐܝܬܐ. ܒܟܢ ܕܡܦܪܢܣܐ ܐܡܪ ܗܘܐ ܕܢܠܟ ܗܘ ܘܐܗܢܘܢ ܐܝܬܐ. ܐܝܟ ܕܐܦ ܗܘ ܕܡܕܡ ܛܘܒ ܦܠܓܘܬܐ ܐܡܪܝܢ. ܘܡܫܟܢܐ ܡܫܬܟܚܐ ܐܡܪܝܢ ܗܘܘ. ܘܠܐ ܐܠܐ ܡܫܚܐ ܡܟܐ ܕܡܬܠܗܝ ܡܪܝܚܐ ܕܟܠܗ [541] ܒܢܘܡܐ ܗܘ ܐܠܗܐ ܙܩܦ ܡܫܝܚܘܬ ܘܟܠܗ ܡܙܕܕܩ ܗܢܘܢ ܐܝܬܐ.

After a lengthy discussion they decided that the maphrian should consecrate him; that twelve bishops should stand close by him as he performed the ceremony; that the bishop of Edessa, the chief of the synod, should offer the sacrifice; that the bishop of Melitene should read the Gospel; that the bishop Bar Salibi should perform the other reading; that the bishop of Kaishum should pronounce the Grace; that the elderly bishop of Gihon and the bishop of Gubos should recite the prayers; and so on for all the others, who numbered 32 in total. They performed this ceremony on Tuesday 18 October 1478 [AD 1166], in the monastery of Mar Barsawma.

The patriarch then wrote a letter in which he made an Orthodox profession of faith, and sent it by three monks to the patriarch of Alexandria, in accordance with the custom that flourished in the Orthodox Churches. Then the patriarch of Alexandria, who had been consecrated only recently, sent his own profession to Antioch, so that it might be read out in Syria [543] like ours in Egypt.

Then the patriarch departed to the monastery of Mar Hnanya, where he established nineteen canons. He also made Mardin his throne instead of Amid, and forced its bishop Mar Dionysius bar Salibi to move to Amid, which he ruled admirably for five years. At that time the governor arrested Ignatius of Melitene, and mulcted him of 300 darics. The people of Melitene, who had long been offended with him, gave him no assistance.

The patriarch, who had decided to go to Antioch, returned to Edessa, and made a visitation of all the monasteries on the Blessed Mountain. He was accompanied by two bishops, Ignatius of Gargar and Basil of Caesarea. Then he crossed the Euphrates, but because of the war between the lords of Aleppo and Antioch he was not able to go any further, but returned to Kaishum, and went to the monastery of Barid, where a bitter winter forced him to stay for some time. While he was there two bishops of Gihon, the younger of whom was the older one's nephew, were publicly accused of various crimes, and he deposed them both. Then he went into Cilicia, and from there to Antioch. He went to the residences of the governors to pay his respects, and was admitted inside by them. But he refused to go in, because the feast was at hand, and hastened on to Jerusalem. He went first to Laodicea, and from there to Tyre, and he arrived [545] in Jerusalem on the Thursday of Holy Week. After he had prayed at Golgotha and at the Holy Sepulchre, he celebrated Sunday and the consecration of the chrism in our monastery of Saint Mary Magdalene. On Easter Sunday he visited the patriarch of the Franks, who received him with honour. Then he returned to Antioch, and first went to see the patriarch of the Franks at Qosair. This man received him joyfully, and because he was offended with the Greek patriarch who resided in Antioch, he ordered that our patriarch should be brought in with great ceremony, so as to thumb his nose at the Greeks. The remnants of our people took some comfort from this. He stayed there for a whole year, during which time he confected the chrism and consecrated three bishops.

ܘܒܬܪ ܡܫܛܠܬܐ ܠܚܒܘܫܐ ܘܡܦܩܢܐ ܢܚܫ. ܘܟܕ ܢܦܩ ܐܒܐ ܢܗܘܘܢ ܟܠܗ ܠܐܘܪܚܐ. ܘܗܘ ܕܐܬܪܘܡ ܘܗܘ ܗܘܐ ܙܢܥ ܡܘܣܝܩܘܣ ܢܡܛܠ ܠܡܘܪܒܐ. ܘܗܘ ܕܡܛܠܛܝܣ ܢܦܪܐ ܐܘܣܛܠܝܘ. ܘܟܪܝܣܛܝܢ ܠܟܦܢܐ ܐܚܢܝܐ. ܘܗܘ ܕܡܣܡܘܡ ܢܒܪ ܠܛܟܘܬܐ ܘܡܟܐ ܕܛܡܝܢ ܘܗܘ ܕܛܒܘܣ ܢܐܡܪܘܢ ܙܒ̈ܢܐ. ܘܗܘܝܐ ܐܦ ܐܚ̈ܝܐ ܕܗܘܘܢ ܗܘܐ ܟܡܣܝܐ ܠܐܬܠܝܢ ܘܐܘܪܝܢ. ܘܡܡܠܠܘ ܠܐܬܡܡܠܬܐ ܟܡܘܡ ܠܐܬܠܬܐ ܐܡܝܟܢ ܟܐܡܪܢ ܡܢܝܡ. ܕܡܟܐ ܐܬܐܠܟܢ ܟܟܘܡܪܐ ܕܡܢܝ ܟܪܘܡܝܐ.

ܗܝܕܝܢ ܟܠܗܘܢ ܦܛܪ̈ܝܢܐ ܟܢܫܐ ܕܡܣܡܐ ܐܣܡܘܬܐ ܘܐܬܘܕܝܬܐ ܐܬܪܝܐ ܟܐ̈. ܘܫܕܪ ܟܕܝܢ ܐܠܟܐ ܕܥܬܝܐ ܠܦܛܪ̈ܝܢܐ ܘܐܠܟܣܢܕܪ̈ܝܐ ܐܝܟ ܟܕܐ ܘܐܬܠ ܗܘܐ ܟܥܬܠܐ ܕܐܬܩܪܝ ܟܐ̈. ܘܐܦ ܦܛܪ̈ܝܢܐ ܘܐܠܟܣܢܕܪ̈ܝܐ ܟܢ ܢܦܩܘ ܚܕܬܐ ܢܫܕܪ ܟܠܗ ܘܐܬܛܘܟܝܐ. ܘܟܠܟܢܝ ܟܡܘܪܝܐ. [543] ܐܝܟ ܕܐܦ ܗܘܐ ܕܡܢ ܟܐܢܛܘܦܛܘܣ.

ܘܐܬܐ ܦܛܪ̈ܝܢܐ ܟܡܘܡܪܐ ܕܡܢܝ ܚܣܝܐ. ܘܐܡܪ ܫܡ ܟܢ̈ܘܬܐ ܟܫܢܝܢ ܘܐܫܟܐ. ܘܟܕܒܪܗ ܠܟܢܘܫܝܐ ܟܘܪܣܝܐ ܚܠܦ ܐܡܝܢ. ܘܟܕ ܠܟܝܢܐ ܡܢܝ ܕܢܘܣܝܐ ܟܢܝܟܝܢ ܘܐܙܠ ܠܐܡܝܢ. ܘܫܦܛܐܐ ܕܒܪ ܗܒ̈ܐ ܚܫܚ. ܘܟܗ ܟܪܟܐ ܐܢܛܝܘܟܘܣ ܕܡܛܠܛܝܣ ܐܬܐܟܝܢ ܡܢ ܡܟܠܛܐ ܘܐܬܐܡܣܪ ܠܐܠܟܐܬܐ ܕܐܬܟܘܫܐ. ܘܟܬ̈ܒܐ ܡܛܠܛܝܣ ܡܛܠܠ ܕܡܢ ܢܛܝܪܐ ܟܡܠܟܝܢ ܗܘܘ ܟܗ. ܠܐ ܟܕܪܘܗܘܢ. ܘܦܛܪ̈ܝܢܐ ܫܡ ܟܢܝܣܗ ܕܐܙܠ ܠܐܬܛܘܟܝܐ. ܘܐܙܠ ܠܐܪܘܗܝ. ܘܐܬܟܢܝ ܟܛܘܪܐ ܩܕܝܫܐ ܟܟܠܗܘܢ ܕܬܝ̈ܐܐ. ܘܟܡܟܗ ܠܐܘܢ ܐܦܝ̈ܣܩ. ܐܢܛܝܘܟܘܣ ܕܟܢܛܢ. ܘܟܣܡܟܗܘܣ ܕܡܐܦܪܝܐ. ܘܟܢ ܠܐܡܢ ܟܟܪ ܦܪܐ. ܘܟܕ ܦܪܟܐ ܕܐܬܐ ܗܘܐ ܟܠܗ ܡܕܐ ܕܚܠܟ ܟܗܘ ܕܐܬܛܘ. ܠܐ ܐܬܐܡܪ ܕܐܙܠ. ܐܠܐ ܗܦܟ ܟܡܣܡܘܡ. ܘܐܙܠ ܟܟܘܡܪܐ ܕܟܐܘܪ ܘܐܘܪܟܗ ܡܠܟܐ ܡܡܠܐ. ܘܐܘܚܕ ܠܐܡܢ ܢܩܡܠܐ. ܘܟܕ ܐܬܦܪܡܗ ܠܐܘܢ ܚܡܬ̈ܐ ܕܚܣܝܢ ܡܡܠܐ ܘܟܪ ܐܣܗܘܢ ܟܡܘܛܪ̈ܝܐ ܕܐܬܝ ܐܬܝ. ܡܠܘܡ ܠܠܐܪ̈ܥܗܘܢ. ܘܐܙܠ ܠܟܣܛܟܝܐ. ܘܟܢ ܠܐܡܢ ܠܐܬܛܘܟܝܐ. ܘܦܛܪܢ ܟܠܐܪܟܐ ܒܩܛܡܘܬܐ ܘܐܬܐܡܟܠ. ܐܠܐ ܠܐ ܙܟܐ ܠܡܟܠܠ. ܡܛܠ ܕܦܢܝܒ ܗܘܐ ܟܐܘܐ. ܘܪܘܡܒ ܗܘܐ ܕܐܙܠ ܠܐܪܘܡܟܡ. ܘܐܬܡܟܠ ܟܠܐܘܕܝܫܐ. ܘܟܢ ܠܐܡܢ ܟܪܘܪ. ܘܟܡܘܡ [545] ܡܣܡܐ ܕܡܟܐܬܐ ܘܐܬܩܡܝܐ ܡܟܠܐ ܠܐܪܘܡܟܡ. ܘܟܕ ܟܛܘܟܠܐܬܐ ܘܟܡܟܪܐ ܡܢ̄ ܙܟܢ: ܟܕܡܪܐ ܕܡܟܝ ܘܡܛܟܠܐܬܐ ܟܐܪܐ ܡܬܐܝܐ ܘܡܘܕܡ ܡܘܪܘܢ ܡܡܟܢ. ܘܟܛܝܪܗ ܚܕ ܟܡܟܐ ܪܒܐ ܦܛܟܢ ܟܦܛܪ̈ܝܢܐ ܘܦܛܪ̈ܝܢܐ ܘܐܬܐܡܪ ܡܢܗ. ܘܟܕ ܠܐܡܢ ܐܡܛܠ ܠܐܦ̈ܝ ܐܬܛܘܟܝܐ. ܘܡܕܡܢܟܠ ܟܡܘܪܢ ܟܠܠ ܟܟܐ ܦܛܪ̈ܝܢܐ ܘܦܛܪ̈ܝܢܐ. ܘܟܡܟܗ ܚܕܐܬܟܠ. ܘܡܛܠܠ ܕܟܡܠܠ ܗܘܐ ܗܘ ܟܠܠ ܦܛܪ̈ܝܢܐ ܘܢܩܝܐ ܘܐܬܠ ܗܘܐ ܟܐܬܛܘ. ܦܡܝ. ܘܟܪܘܟܐ ܙܟܐ ܐܬܟܗܘܢ ܟܦܛܪ̈ܝܢܐ ܕܡܟܝ. ܐܝܟ ܕܟܡܘܦܢܐ ܕܢܩܝܐ. ܘܐܡܪ ܕܗܘ ܟܡܐܠܐ ܗܘܐ ܠܟܢܝܢܐ ܕܟܡܢ ܟܕ ܗܘܐ. ܘܒܬܪ ܟܠܗ ܡܢܐܠܐ ܐܡܢ ܘܡܢܗ ܡܘܪܘܢ. ܘܐܬܦܢܚ ܠܐܠܟܐ ܐܦܝ̈ܣܩ.

One of these was Athanasius, who was consecrated for Anazarbus in the place of the patriarch's elderly uncle Athanasius, who had departed to the Lord in the fullness of sanctity, free from earthly desires, after fulfilling his pastoral office at Anazarbus for 33 years.

The patriarch returned from Antioch to the monastery of Mar Barsawma, and in the year 1480 [AD 1169] summoned a synod in which Iwanis of Gihon [547] was degraded from his pastoral office and replaced by the monk Abu Ghaleb. He also established a canon, under pain of the anathema of God, that no bishop might employ a woman as his housemaid, even his sister or mother, nor be allowed to converse with a woman; that anything that needed to be said to women should be communicated to them by an elderly priest; and that no woman of any age, religious or lay, should be allowed to enter a monk's cell.

Athanasius of Maiperqat died at around this time, and Ignatius Abu Ghaleb, the brother's son of the maphrian Mar Ignatius of pious memory, was consecrated in his place. He was called out of the monastery of Mar Barsawma, and was consecrated there on the feast of the Cross. Basil of Edessa also [549] died, and the archdeacon Athanasius Denha was consecrated in his place. The patriarch summoned Ignatius of Melitene, from the monastery of Mar Abhai, but the people of Melitene attended the synod, and brought accusations against him and his brother the priest Sargis, and he returned to his duties.

At the time when the patriarch went to Antioch, the Greeks started a controversy about the faith, and the patriarch wrote a little book, which contained an exposition of our faith. The Greeks sent this little book to Constantinople, where it was read by the emperor Manuel. The emperor wrote back personally to the patriarch by Christopher, an erudite man, in the following terms: 'Manuel Porphyrogenitus the believing emperor, through Christ and God powerful emperor, lofty and illustrious, autocrator of the Romans, Comnenus, to Mar Michael, patriarch of the Jacobites by the grace of God. Our emperor wishes you to know that he rejoiced greatly when he saw the book you had written, which sets out the truth of the Orthodox faith and much great wisdom besides. Our emperor would like very much to meet you.' Shortly afterwards a certain Theorian was sent [551] by the emperor Manuel to the catholicus Nerses of the Armenians and to the patriarch Mar Michael, in the year 1483 [AD 1172]. When he arrived in Qalʿah Rumaita he sent to the patriarch, saying: 'I carry with me a letter for you from His Sacred Majesty. Since for many reasons I cannot cross [553] into Mesopotamia, perhaps you could come to Syria.' The patriarch declined to go in person, but sent Yohannan of Kaishum, who met and conferred with Theorian.

After Theorian returned to Constantinople, he was despatched a second time, and sent the patriarch a letter which ran as follows: 'Theorian, the servant of the emperor, to the holy Mar Michael, catholicus of the Jacobites. We now have in our hands the imperial rescript to Your Sanctity, and would like to place it in your hands. Please inform us when and where we can conveniently meet.' But the patriarch did not go forth to meet him on this occasion, but sent the monk Theodore bar Wahbon, his disciple, to meet him in Qalʿah Rumaita.

ܘܡܢ ܡܢܗܘܢ ܐܢܛܝܘܟܝ̈ܐ ܠܬܪܘܢܐ ܒܝܘܡܬܗ ܐܢܛܝܘܟܝ̈ܐ ܗܟܐ ܕܗܘܐ ܘܡܢܗ ܕܦܛܪܝܪܟܐ. ܗܘ ܕܡܢ ܐܬܟܠܠ ܐܬܟܠ ܗܢܝ ܥܡܗ ܕܗܘܐ ܠܬܪܘܢܐ ܒܥܠܬܐ ܦܢܝܬܐ ܘܡܦܛܪܝܪܟܘܬܐ ܚܢܢ ܥܠܝܐ ܗܢܐ.

ܘܡܢ ܐܝܟܢ ܗܘܐ ܦܛܪܝܪ ܠܥܡܪܐ ܕܡܢܐ ܒܪܘܡܐ ܘܥܠܡ ܗܘܡܢܘܗܝ. ܒܥܠܡ ܐܬܐ. ܕܒܗ ܐܢܛܝܘܟ ܕܝܘܚܢܢ [547] ܐܬܟܢܫ ܡܢ ܕܗܘܐ ܘܐܬܐܡܪ ܒܝܘܡܬܗ ܐܒܘܠܦܪܓ ܡܫܝܚܝܐ. ܘܗܟܢ ܡܢܘܢ ܒܥܡܐ ܘܐܬܪܐ. ܘܠܐ ܐܝܟ ܐܦܢܐ ܢܬܟܢܫ ܡܢ ܐܬܪܐ. ܐܦܠܐ ܐܢ ܢܬܒܗ ܬܗܘܐ ܐܘ ܐܦܝܗ ܥܠ ܥܠܗ. ܐܦܠܐ ܬܗܘܐ ܠܗ ܦܘܪܫܢܐ ܠܡܫܬܠܛܘ ܥܡ ܐܬܪܐ. ܐܠܐ ܒܡܢ ܡܫܡܫܐ ܐܝܟ ܗܕܐ ܢܫܬܡܥ ܗܘ ܗܕܐ ܕܘܠܐ ܕܢܬܐܡܪ ܒܟܬܒܐ. ܕܝܢܐ ܬܘܒ ܠܐ ܗܘ ܬܗܘܐ ܐܬܪܐ ܒܥܠܡܗ. ܠܐ ܗܟܢܐ ܘܠܐ ܠܡܠܬܐ. ܘܠܐ ܕܢܬܐ ܘܠܐ ܒܫܘܠܛܢܐ.

ܘܒܗ ܒܫܢܬܐ ܐܢܛܝܘܟܝ̈ܐ ܕܡܬܦܪܫܝܢ. ܘܐܬܦܪܫܘ ܒܝܘܡܬܗ ܐܝܣܛܘܪܝܘܣ ܕܗܘ ܐܒܘܠܦܪܓ. ܒܪ ܐܢܫܐ ܕܡܫ̈ܚܐ ܥܢܝܐ ܗܢܝ ܐܝܣܛܘܪܝܘܣ. ܐܬܦܪܝ ܡܢ ܒܥܡܪܐ ܕܡܢܐ ܒܪܘܡܐ. ܘܒܗ ܐܬܦܪܫܘ ܒܬܪܐ ܕܝܠܗܐ. ܘܒܥܠܬܗ ܘܐܬܪܘܝ ܬܘܒ [549] ܒܢ. ܘܐܬܦܪܫܘ ܒܝܘܡܬܗ ܐܢܛܝܘܟܝ̈ܐ ܕܗܘ ܕܢܬܐ ܐܬܟܢܫܘܢ. ܘܠܐܝܣܛܘܪܝܘܣ ܕܡܬܟܠܝܢ ܬܘܒ ܐܝܟܢܐ ܦܛܪ̈ܝ ܡܢ ܒܥܡܪܐ ܕܡܢܐ ܐܒܘܗܝ. ܘܐܬܐ ܒܬܪ ܡܬܟܠܝܢ ܠܗ ܠܗܘܡܢܘܗܝ. ܘܠܡܬܦܪ̈ܫܢܐ ܕܒܗܘܢ ܘܒܠܐܢܫܘܢ ܗܕܝܘܬ ܡܫܡܫܐ ܗܢܐ ܘܦܢܐ ܠܡܕܝܢܬܗ.

ܘܡܛܠ ܕܒܗܘ ܙܒܢܐ ܕܥܠ ܦܛܪܝܪܟܐ ܠܐܝܟܢ. ܐܡܪܘ ܡܫܢܐ ܕܪܡܐ ܕܥܠ ܬܘܕܝܬܐ. ܘܥܠܬ ܦܛܪ̈ܝ ܒܪܬܝܗܐ ܕܡܢܐ ܬܫܡܫܐ ܘܬܘܕܝܬܝ. ܘܥܠܗ ܠܒܪܬܝܗܐ ܡܪܘܢܘܢ ܡܫܢܐ ܠܡܫܡ̈ܫܢܐ. ܘܡܢ ܐܬܡܪܝ ܡܢܡ ܡܫܟܢܐ ܡܢܘܐܝܠ. ܥܠܬ ܗܘ ܡܫܟܢܐ ܠܗܕܐ ܘܦܛܪ̈ܝ ܒܢ ܒܪܬܝܗܘܦܘܪ ܚܕܬܐ ܙܒܢܐ ܗܘܝܐ. ܡܢܘܐܝܠ ܡܫܟܢܐ ܡܗܡܢܐ ܥܡܝ ܥܠܐܦܘܣܝܐ. ܒܡܫܝܚܐ ܐܠܗܐ ܡܫܟܢܐ ܢܬܠܝܬܐ. ܙܒܢܐ ܘܕܝܢܐ. ܐܬܦܪܫܘ ܕܪܘܫܐ ܘܡܫܚܬܗ. ܠܥܡܪ ܡܫܬܐܠ ܙܒܢܐ ܘܡܬܦܪ̈ܫܢܐ. ܠܥܠܬܐ ܘܡܬܟܠܐ ܒܢ ܡܢܐ ܠܡܬܦܪ̈ܫܢܐ ܘܒܠܡܫܟܢܘܢ. ܘܡܫܡܫܐ ܥܕܪܐ ܘܕܝ̈ܠܗ ܠܐܬܪܐ. ܘܡܫܟܢܘܬܐ ܡܫܡܫܬܐ. ܘܡܫܟܢ ܪܚܡܐ ܡܫܟܢܐ ܘܐܬܪܚܡ. ܥܠܬ ܗܘܠܝܢ ܐܬܟܢܫ ܐܝܟ ܘܡܫܡܗ ܠܐܬܦܪܫܘ ܡܢܗ [551] ܘܡܫܟܢܘܗܝ ܡܫܟܢܐ. ܥܠܐ ܢܬܥܒܕ ܡܠܐܬܟܠܝܐ ܘܐܬܪܡܝܐ ܘܥܠܝܐ ܗܢܝ ܡܫܡܫܢܐ ܦܛܪ̈ܝ ܒܥܠܡ ܐܬܐ̈. ܘܗܘ ܕܒܢ ܐܬܐ ܠܥܠܡܗ ܘܡܫܟܢܐ ܚܕ ܥܠܐ ܦܛܪ̈ܝ ܘܐܡܪ. ܘܐܬܒܪܐ ܡܫܝܚܐ ܘܡܫܟܢܐ ܐܝܟ ܒܢܝ ܥܠܡܗܘܢ. ܐܢ ܐܬܐܘܢ ܠܡܫܘܬܐ. ܡܛܠ ܕܡܢ ܘܡܢ ܠܥܠܡ ܢܗܘܐ ܠܐ ܡܬܐ [553] ܠܝ: ܒܥܠܡܐ ܡܫܬܐܠܐ. ܦܛܪ̈ܝ ܒܢ ܠܐ ܐܬܐ: ܠܐܢܛܝܘܟ ܘܥܡܗܘܢ ܚܕ ܘܐܬܦܢܝ ܒܢܗ. ܘܡܢ ܦܠܐ ܗܘ ܠܐܬܦܪܫܘ ܠܡܫܘ̈ܚܐ. ܬܘܒ ܘܬܘܕܝܬ ܕܒܢ̈ܝ ܐܬܟܢܫ. ܘܚܕ ܥܠܐ ܦܛܪ̈ܝ ܠܒܪܬܐ ܗܘܝܐ. ܠܚܕܝܐ ܗܢܝ ܡܫܡܫܢܐ ܡܠܐܬܟܠܝܐ ܘܡܫܬܥܠܝܐ ܒܒܪܐ ܘܡܫܟܢܐ ܠܐܬܦܪܫܘ ܒܠܡܫܟܢܐ ܡܫܟܢܬܐ ܐܝܟ ܒܢܝ ܥܠܐ ܡܫܡܫܢܘܢ. ܘܒܢܝܢ ܕܠܐܟܠܗ ܡܢ ܐܬܪܐ ܕܒܟ ܠܐܬܪܐ ܘܡܫܡܫܢܘܢ. ܡܢܡ ܪܘܡ ܘܐܬܘܕܝܘܢ ܠܝ ܘܐܡܠܟ ܘܐܡܪܐ ܢܗܘܐ ܒܢܝܐ ܕܗܘܐ. ܘܡܢ ܐܦܠܐ ܒܗܕܐ ܪܒܐ ܐܬܐ ܦܛܪ̈ܝ. ܚܕ ܥܠܐܗ ܠܐܬܘܕܘܪܘܣ ܕܢܬܐ ܒܢ ܗܘܕܝܢ ܠܐܬܡܢܝܗ ܒܥܠܡܗ ܘܡܫܟܢܬܐ.

When Theodore came to him, he discovered that before his arrival Theorian had defeated the Armenians in a debate with his mastery of profane knowledge, and had shaken their arguments with some quotations from Aristotle. So Bar Wahbon asked him whether substance divides itself into corporeal and incorporeal through essential or accidental differences, as the first hypothesis conduces to the composition of simple incorporeal beings, the second to the consubstantiality of the corporeal and the incorporeal. He also asked him: 'In how many modes is Nature known by the philosophers? And these two natures which you confess in Christ, are they particular or common?' Then Theorian was broken like a twig of wood, and said: 'What have we to do with the teachings of the pagan Aristotle?' The catholicus of the Armenians, when he saw [555] Theorian confuted, rebuked him and said: 'So long as we had nobody among us who could refute your complicated reasonings, you set yourself above us and reproached us with our ignorance. Now that those have arrived who can defeat you with your own arguments, you are exposed for all to see!' Then the catholicus dismissed Theorian, and sent him away, saying, 'I shall hold a synod and reply to the emperor.'

The catholicus also sent the patriarch the following letter: 'The emperor of the Greeks asks us to do ten things. Five of these concern our faith: that we should confess two natures, two wills and two operations; that we should recognise the Fourth, Fifth, Sixth and Seventh Councils besides those three which we already accept; and that we should not say "who was crucified for us". The other five concern our rituals: that we should celebrate the Feast of the Nativity in the same way as the other confessions; that we should use leaven when we consecrate the host and place water in the chalice; that we should make the chrism from olive oil; that we should pray in the churches; and that we should perform the sacrifice publicly. Now I could easily agree, for the sake of peace and quiet, to reform our rituals and [557] to profess two natures, in accordance with the teaching of Gregory Theologus; but I cannot remove the phrase "who was crucified for us", or anathematize the saints. As things stand, whatever you do, we will do too.'

Now Theorian, after his departure, sent a fresh letter from the emperor to the patriarch. After touching upon many other things, it said: 'We understand that Your Sanctity desires to come and meet Our Majesty and speak with us face to face, but that you fear that you might be treated violently and compelled to write or speak something contrary to your own will. Our Majesty was appointed by God, and to dispel this fear, we have sent a letter by our minister Theorian, which guarantees Your Reverence a safe conduct. We now promise you in writing that you will be permitted to say whatever you wish, and will suffer no humiliation or slight. You will be received with honour and may return to your own cathedral. If Your Sanctity does not approve of our faith, you may remain in your own.' Afterwards three other letters to the same effect were sent from the emperor by the hand of Caloene the Greek. The patriarch's reply was as follows: 'We greatly desire and would never shun a union with all those who have not changed the faith of the Fathers, [559] and who profess with Athanasius and Cyril one incarnate nature in the Word.'

ܘܡܢ ܦܣܩ ܒܗ. ܐܠܨܗ ܕܢܦܩ ܕܡܛܠ ܡܬܪܘܪܒ ܗܘܐ ܒܠܐܬܪܥܝܬܐ ܒܡܘܠܟܢܐ ܕܒܢܝܐ ܘܡܬܬܠܐܒܗ ܗܘܐ ܒܟܠܐ ܐܪܣܛܘܛܠܝܬܐ. ܘܡܢ ܫܠܝܗ ܒܪ ܥܘܡܝ ܘܐܝܟܢܐ ܡܬܦܠܛܐ ܐܘܣܝܐ ܠܦܘܡܩܐ ܘܟܠܐ ܠܦܘܡܩܐ. ܘܒܦܘܪܥܢܐ ܐܪܐ ܐܪܥܝܢܐ ܐܘ ܦܬܓܡܢܐ. ܗܘܐ ܡܢܝܢܐ ܒܟܠܐ ܡܪܒܝܬܐ ܕܦܣܩܬܐ ܠܐ ܦܣܩܬܐ ܡܦܠܐ. ܗܘܐ ܕܐܪܝܡ ܒܟܠܐ ܗܘ ܕܦܩܘܚ ܒܐܘܦܝܐ ܚܕܐ ܦܘܡܩܐ ܘܠܐ ܦܘܡܩ. ܘܐܘܒ ܫܠܝܗ ܕܒܦܩܐ ܝܬܒܐ ܡܬܐܘܪܐ ܚܝܠܐ ܒܟܠܐ ܦܬܓܡܩܦܐ. ܘܗܟܢ ܐܠܝܢ ܒܢܝܐ ܕܡܘܕܝܢ ܐܠܗܐ ܒܦܘܡܚܐ. ܘܡܠܟܝܐ ܐܝܟ ܐܘ ܦܘܩܕܢܐ. ܗܢܝܢ ܐܝܟ ܡܦܩܐ ܐܬܐܒܪ. ܘܐܡܪ. ܕܡܐ ܠܝ ܘܟܠܗܘܢܟܐ ܕܐܪܣܛܘܛܠܝܣ ܚܣܝܐ. ܘܐܬܐܘܡܢܐ ܕܝܢ ܕܐܪܥܝܢܐ ܒܢ ܚܕܐ [555] ܕܐܬܚܙܝ. ܪܫܝܡ ܘܐܡܪ. ܒܟܠܐ ܕܟܠܗ ܗܘܐ ܒܟܐܠ ܡܢ ܕܝܕܥ ܠܒܣܪܐ ܒܪܘܪܟܝܢ ܡܬܪܘܪܒ ܗܘܐ ܠܟܠܢ ܘܡܫܬܪܝ ܘܠܐ ܢܕܟܝܢ ܡܢܝܢ. ܘܗܘܐ ܕܐܬܐ ܗܟܢ ܕܡܢ ܢܠܟܫܝܢ ܡܫܟܢ ܠܢ ܡܬܠܐܘܬܐ. ܘܗܟܢܐ ܐܘܦܝ ܬܐܘܠܘܓܝܐ ܐܦܘܗܝ ܡܢܗ ܕܐܬܘܪܝܬܗ ܘܡܪܝܡܗ ܒܢ ܐܡܪ. ܕܒܢ ܐܢܐ ܦܘܫܩܗ ܘܡܦܩܢܐ ܐܢܐ ܠܟܠܟܠܐ. ܬܐܘܠܘܓܝܐ ܥܠܝ ܐܘܕܝ ܠܦܛܪܪ̈. ܕܡܠܟܐ ܕܢܦܫܐ ܒܦܪܐ ܦܘܒܢܝܐ ܐܚܝܕ ܡܢܝ. ܡܫܡܫܐ ܒܠܘܕܝܬܐ ܘܐܠܗܘܬܝ ܗܟܢ. ܕܢܐܡܪ ܐܘܟ ܒܢܝܐ ܡܫܒܚܐ ܒܟܡܝܢܐ. ܐܘܟ ܪ̈ܒܢܐ. ܐܬܐܬ ܡܒܒܪܝܬܐ. ܘܢܒܪܐ ܒܗܢ ܐܠܗܐ ܦܩܘܕܗ. ܗܢ ܕܐܘܒܗ. ܘܢܣܒܬ ܘܝܗܒܬ ܘܢܒܗܬ. ܘܠܐ ܢܐܡܪ ܕܐܬܛܠܒܬ ܡܠܦܢ. ܘܡܫܡܫܐ ܐ̱ܢܫܝܐ ܒܒܢܝܐ. ܐܠܗܘܬܝ ܗܟܢ. ܕܢܒܢ ܥܠܘܐ ܘܢܟܝܐ ܐܝܟ ܦܪܥܐ ܘܐܠܗܘܬܐ. ܕܢܫܩܘܡ ܡܫܡܪܐ ܒܡܪ̈ܬܐ ܘܡܫܬܐ ܒܒܫܬܐ. ܕܢܒܢ ܡܫܘܪܝ ܡܢ ܡܫܡܝܐ ܕܢܚܬܐ. ܘܕܠܐ ܒܝܫܘ ܒܪ̈ܬܐ. ܕܢܒܢ ܡܘܪܒܐ ܒܝܫܒܐ. ܘܡܫܬܠ ܡܫܝܐ ܦܫܝܛܐ ܠܗ ܠܒܛܠܪܗ ܒܢ̈ܝܐ. [557] ܘܕܐܡܪ ܐܘܟ ܒܢܝܐ ܐܝܟ ܐܬܐܘܠܘܓܘܣ. ܐܠܐ ܕܐܚܫܠ ܠܒܪܢܐ ܦܠܐ ܕܐܬܛܠܒܬ ܡܠܦܢ. ܘܕܐܫܪܡ ܒܒܢܝܢܐ. ܠܐ ܡܕܡ ܠܗ. ܘܡܢ ܗܟܢ ܗܘ ܡܢܐ ܕܐܝܬ ܒܗܢ ܐܝܬ ܐܦ ܚܝܢ.

ܘܐܬܐܘܠܘܓܘܣ ܐܘܒ ܒܢ ܐܚܠ ܗܘܐ ܚܒܘܪܗ ܠܒܪܢܐܐ ܕܡܠܟܐ ܒܟܐܠ ܦܛܪܢܐ. ܘܡܠܟܐ ܗܘܐ ܒܗ ܒܟܠܪ ܡܒܢ̈ܬܐܐ ܗܘܝܐ. ܘܐܡܟܠܝܢ ܕܐܝܟ ܠܒܪܝܫܘܬܐ ܦܝܫܬܐ ܕܐܬܐܐ ܒܢܝܐܐ ܕܦܪܘܦܐ ܕܡܟܠܒܐܝ ܘܐܡܟܠܠ ܒܡܢܗ. ܐܠܐ ܡܢܗܐ ܕܟܠܐ ܢܗܘܐ ܒܟܢܗ ܡܛܪܐ. ܘܐܬܟܪܐ ܕܗܘ ܡܠܐ ܘܠܐ ܙܒܢܐ ܐܟܠܘܒ ܐܘ ܐܡܟܠܠ. ܒܪܓܝܢ ܗܐ ܡܪܝܡܐ ܒܗܘܝܐ ܡܢܗܐ ܡܟܠܗܘܐܐ ܕܡܢ ܢܘܡܟܠ ܡܢ ܠܟܘܐ. ܘܡܟܠܡܟܠܐ ܕܚܒܘܪ ܒܐܒ̈ܝܗ ܒܢܝܗܘܢ ܡܫܡܛܪ ܐܬܐܘܠܘܓܘܣ. ܒܗ ܐܝܟܐ ܡܫܡܪܘܬ ܒܗܘܡܟܠܐܐ. ܕܗܘܐ ܦܠܒܝܢ ܘܐܡܪܝܢ. ܕܡܟܠܒܝܡ ܕܙܟܐ ܐܝܟ ܕܐܐܡܪ ܡܟܠܢܛ ܐܝܟ. ܘܡܢ ܡܒܝܡ ܕܡܘܡܟܐ ܐܘ ܕܒܪܝܪܘܬܐ ܠܐ ܐܝܕܐ. ܐܠܐ ܐܐܡܟܠ ܘܐܐܡܪ ܘܐܘܦܝܡ ܒܒܘܪܫܐ ܕܡܛܠ ܒܢ. ܘܐܝ ܠܐ ܙܒܢܐ ܡܒܝܡܘܬ ܒܟܠܘܒܝܬܐ ܕܡܠܝ: ܐܡܟܠܪܝ ܒܝܠܗ. ܘܒܟܠܪ ܗܟܢ ܐܟܠܗ ܠܒܪ̈ܢܐ ܐ̱ܢܫܝܘܬܐ ܡܛܠ ܡܢܗ ܕܡܟܠܐ ܒܐܒ̈ܝܗ ܦܠܟܝܡ ܗܢܝܐ. ܕܗܘ ܒܢ ܗܘ ܚܝܠܐ ܩܢܡ. ܦܛܪ̈ܢܐ ܕܝܢ ܗܢܐ ܗܘܐ ܦܘܢܗ. ܘܚܢ ܡܠܟܪ ܡܬܛܠܒܝܢ ܘܠܐ ܒܪܫܝܢ. ܡܢ ܐܘܡܬܐ. ܒܢ ܦܠܠ ܘܠܐ ܡܫܡܠܟ ܠܟܠܘܒܝܬܐ ܘܐܒܗ̈ܬܐ. [559] ܘܡܘܕܐ ܒܢ ܐܬܐܝܫܘܬܗ ܘܡܘܪܟܠܘܬܗ. ܘܚܕ ܗܘ ܒܝܬܐ ܕܡܠܟܗ ܘܡܟܠܟܠܐ ܕܡܒܫܪ.

In that same year of 1481 [AD 1170], the eunuch Amin al-Din, the lord of Mardin, stole a hall at Mardin from us, and gave it to the Arabs and joined it to their mosque, which was a great grief to the entire people. On the following day the thief fell from his horse and repented, but was unable to restore the hall to us, for fear of the Arabs.

In the same year the patriarch Mar Michael built the church that can be seen in the monastery of Abu Ghaleb in the country of Birta d'Gargar. Yohannan, the holy bishop of Kaishum, died in the monastery of Mar Barsawma on 24 September in the year 1482 [AD 1171]. He was most learned in the knowledge of the holy scriptures, was renowned for his eloquence and stood out in the Church. Then, in November 1483 [AD 1171], there died Dionysius bar Salibi, and his body was buried in the church of the Mother of God in Amid, in the southern wall next to the tomb of the patriarchs Bar ʿAbdon and Bar Shushan. The whole Church grieved greatly on his account. He was an eloquent teacher and the star of his age. He compiled and wrote accurate commentaries on all the books of both the Old and New Testaments, the Fathers [561] and the *Centuries* of Evagrius, and also commentaries on works of dialectic and many other books besides.

In the same year, in July, a certain Barsawma of Mardin was detected in fornication with an Arab woman, and after suffering many tortures was punished by the confiscation [563] of all his goods; and since he had built our church of Mar Thomas in Mardin, it was also ranked among his possessions, and was seized by the Arabs and turned into a mosque. This afflicted the Christians with great grief. At the same time Hasan bar Khulib, a monk and priest of Mardin, was cursed by his brothers because of his dissolute morals, and deserted his faith and went over to the Arabs. Shortly afterwards he repented of his deed and went to Jerusalem, where he returned to Christianity. When the governor discovered this, he arrested his brothers and some other monks and put pressure on them; and so all the Christians laboured under a heavier yoke.

In that year the reconstruction began of the great church of Melitene known as Rahta, 'the Sprinter'. Although its vault had been neglected for many years and was close to ruin, the shepherds and the faithful had not dared to lay a hand to it, because they feared that they would be unable to complete what they started. The patriarch therefore raised their spirits. He donated 50 dinars from his own store, and promised other assistance. Then the archdeacon Abuʾlhasan and the steward Romanus Daʿwagan undertook the work diligently, and after demolishing the arch and the southern and northern gates, began to build. Several men arrived to join them, when they saw how beautifully [565] the new gates were built, raised their spirits by their eager encouragement. In this way they gradually demolished all the old church and built a new, higher one, with the support of all the citizens. The very widows secretly gave all that they possessed to the believing Romanus. Its reconstruction took six years, and it was completed in the year 1488 [AD 1177], at a cost of 2,000 darics. The old church had been built by the bishop Ignatius the Sprinter in the year 1280 [AD 969]. This bishop died in the year 1302 [AD 991].

ܘܒܗ ܒܫܢܬܐ ܕܗܝ ܫܢܬ ܐ̱ܠܦ̈ܐ. ܐܘܣܒܝܣ ܐܦܣܩ ܠܟܬܒܗ ܕܡܟܬܒܢܘܬ ܗܘܐ ܒܟܪ̈ܘܢܝܩܘܢ. ܢܣܒ ܠܒܪܬܐ
ܘܡܢ ܕܒܗ ܒܡܟܬܒܢܘܬ. ܘܡܘܕܥ ܠܟܬ̈ܒܐ. ܘܫܠܡܘܬ ܒܡܫܡܫܢܘܬܐ ܕܠܗܘܢ. ܘܗܘܘ ܚܫܒܐ ܙܒܢܐ
ܠܟܠܗ ܚܫܒܐ. ܘܟܠܗܘܢ ܕܫܢܝܐ ܢܦܠܝ ܡܢ ܫܘܫܠܬܐ ܗܘ ܚܠܘܦܐ ܘܐܬܐܘ. ܐܠܐ ܠܐ ܐܬܡܪ ܕܫܘܦܪܢܗ
ܠܒܪܬܐ ܡܢ ܕܫܠܡܬ ܕܟܬ̈ܒܐ.
ܘܒܗ ܒܫܢܬܐ ܒܝܬ ܦܛܪܝܪܟܐ ܡܪܝ ܡܫܬܐܠ ܠܒܪܬܐ ܕܒܪܝܐ ܘܐܦ ܡܠܟܐ ܕܐܬܐܪܐ ܘܒܪܝܬܐ
ܕܡܙܪܥ. ܘܒܫܢܬ ܐ̱ܠܦ̈ܐ ܒܫܢܝܢ ܘܐܘܪܚܐ ܕܐܬܟܬܒܬ ܒܝܕ ܣܩܝܐ ܐܝܘܠܝܢܘܣ ܕܫܡܥܘܢ ܒܫܘܡܪܐ
ܘܡܪܝ ܒܪܘܫܐ. ܗܝܐ ܙܘܝܐ ܗܘܐ ܒܫܠܝܚܐ ܘܥܠܡ̈ܐ. ܒܫܢܝܐ. ܘܦܫܝܛܐ ܒܫܠܡܐ ܘܫܡܫܘܬܐ ܒܒܪܬܐ.
ܘܒܠܡܪܝ ܐܣܪܝ ܕܫܢܬ ܐ̱ܠܦ̈ܝܢ ܒܝܕ ܕܡܬܢܣܚܘܢ ܘܐܫܒܝ ܕܗܘ ܡܫܡܫ ܒܪܫܠܝܚܐ. ܘܐܬܦܫܛ
ܦܝܪܗ ܒܒܪܬܐ ܕܡܕܒܪܐ ܠܐܠܗܐ ܕܒܗ ܒܐܝܕܝ ܒܝܫܐ ܐܢܫܝܐ. ܠܒܬܐ ܡܪܐ ܕܦܛܪܝܪܟܐ ܒܪ ܒܪܝܗ
ܘܒܪ ܫܡܥ. ܘܐܬܠܐ ܠܡܪ ܡܫܡܫܢܐ ܐܬܐܘܣ ܠܟܠܗ ܒܪܬܐ ܡܫܟܢܐ ܗܘܐ ܡܫܠܡܐ ܘܫܘܫܠܐ ܕܪܘܚܐ.
ܒܝܫ ܘܐܬܠܒ ܦܘܫܩܐ ܥܠܝ̈ܐ ܠܟܠܗܘܢ ܥܠܡ̈ܐ ܕܐܘ̈ܪܚܬܗܘܢ ܘܐܬܐܬܩܢܘܬ. ܘܕܫܠܡ̈ܐ. [561]
ܘܕܫܠܘ̈ܬܐ ܕܐܘܒܪܬܗ. ܘܦܘܫܩ̈ܐ ܠܟܠ̈ܡܐ ܕܡܫܠܡܘܬܐ. ܘܟܠܗ̈ܐ ܐ̱ܝܬܝܗ ܫܘܒܚܐ.
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ܡܢ̈ܝܐ ܦܛܝ̈ܬܐ ܐܬܪܥܪ ܒܠܗܘܢ ܕܒܠܗ ܡܝܬܘܗܝ [563] ܐܬܦܫܒ. ܘܡܫܠܡ ܕܠܒܪܬܐ ܘܡܢ ܡܪܝ
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ܛܝܒܘܬܐ. ܘܗܘܐ ܡܫܡܫܢܐ ܗܘܘܐ ܐܚܪܐ ܠܡܪ ܙܒܐ ܠܒܪܝܫܛܝܘܬܐ. ܘܒܗ ܒܫܠܝܐ ܢܦܫ ܒܪ ܦܘܠܝܒ ܐ̱ܝܬ
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ܘܡܠܟܗ ܡܢ ܢܓܪܐ ܕܡܠܟܐ ܐܬܦܫܛ ܗܘܐ ܘܡܪܝܒܐ ܗܘܐ ܠܫܘܒܠܐ. ܠܐ ܡܫܡܫܢܝܢ ܗܘܘ ܪ̈ܫܘܬܐ
ܘܡܫܠ̈ܡܢ ܕܢܦܫܗܘܢ ܒܗ ܐܝܟܐ. ܕܫܠܡ ܗܘܘ ܓܒܪ ܕܠܐ ܒܝ ܡܫܡܫ ܠܐ ܡܫܠܡܢ ܠܡܫܠܡܢܘܬܗ. ܒܝܓܘܗܝ
ܗܘ ܦܛܪܝ̈ܪܟܐ ܠܟܠܗ ܐܝܟ. ܘܡܘܒ ܡܢ ܕܠܗ ܡܫܡܫ ܕܢܝ̈ܐ. ܘܐܫܠܡܘܗܝ ܠܥܘܪ̈ܬܐ ܐ̱ܝܬܝܐ. ܘܐܬܐܦܫܛ
ܐܝܟ ܠܐܢܫܝܢ ܐܪܥܝܢܫܘܢ. ܕܪܘܡܝܢܘܣ ܪܒܝܢܬܐ ܘܡܫܠܝܢܐ ܕܒܗܘܢ. ܘܫܠܡܪܗ ܠܥܘܒܠܬܐ ܘܡܠܠܪ̈ܬܐ
ܕܢܓܪܢܐ ܘܐܫܠܡܐ. ܘܡܢܝܗ ܒܒܫܝܢܐ. ܘܡܫܠܡ ܘܐܝܟ ܗܘܘ ܐ̱ܝܬܝܢ ܕܫܡܫܢ. ܒܝ ܚܙܘ ܠܟܠܪ̈ܬܐ
ܘܐܬܡܫܘܐܝܟ [565] ܐܬܐܬܝܗ. ܚܙܪܘ ܐܦ ܗܘܝ ܘܒܝܫܘ. ܘܒܠܝܐ ܒܠܝܐ. ܠܟܠܗ ܗܝ ܒܝܬܐ ܪܒܬܐ
ܫܠܡܪܗ ܘܒܝܗ ܘܐܬܪܡܗ ܘܡܫܠܠܗ ܒܝ ܒܠܗܘܢ ܒܬܪ ܡܒܝܫܬܐ ܐܫܠܡܘܬܗ. ܐܦ ܐܪܡܠܬܐ ܒܒܫܝܐ
ܡܩ̈ܒ ܗܘ̈ܝ ܡܫܒ̈ܚܢܘܗܝ ܠܐܒ̈ܝ ܪܘܡܢܘܣ ܡܪ̈ܩܘܡ. ܡܫܠܡ ܕܝܢ ܗܘ ܒܫܝܐ ܡܢ̈ܝܐ ܗܠ ܘܐܫܠܡܡܠܟ
ܒܫܢܬ ܐ̱ܠܦ̈ܝܢ. ܘܢܣܒ ܒܠܗܘܢ ܠܐܪܝ ܠܟܠܢ̈ܐ ܕܪ̈ܚܡܘܬܐ. ܗܘܐ ܗܘܐ ܕܝܢ ܒܫܝܗ ܡܕܡܝܐ ܕܒܠܝ̈ܢ ܡܫܝܐ
ܐܝܓܠܝܛܘܣ ܪܘܡܝܐ. ܒܫܢܬ ܠܠܦ ܘܡܫܠܡ ܘܐܡܫܝܢ. ܒܝܢ ܕܝܢ ܗܘ ܡܫܝܐ ܒܫܢܬ ܠܠܦ ܘܐܬܠܡܬܐ
ܘܐܬܪܐܡ.

At that time the patriarch retired to Amid, and exempted the church from the payment of the annual tribute of 100 dinars to the governor, which had been imposed during the time of the impious Abu Saʿar. He also rebuilt the church of the monastery of Qanqrat, which was of wood and lath, in stone and marble.

At that time, since the diocesans of Iwanis Denha of Callinicus had been angry with him since the time of the patriarch Athanasius Ishoʿ, they gathered together in the monastery of Mar Hnanya and held a synod, and brought accusations against him by trustworthy witnesses. The synod therefore made a judgement against him, that he should reside for three years in a monastery in the province of Mardin, and that in the meantime his case should remain pending. Iwanis, after dwelling there for a short while, spurned [567] this decision, and went to certain lawyers of the Nestorians, and brought a lawsuit against the patriarch, as though he had been calumniated by him. Then he went to the governor, and gave him money to support his accusation. He angrily ordered the patriarch to be brought to him; but that blessed man, although he had nobody with him except Abu Bashr, the archdeacon of Mardin, persuaded him in a few words to reject Denha. Denha, incited by Satan, went off to the lord of Mosul, promising him 1,000 dinars if he appointed him over all Mesopotamia; and the governor sent soldiers, who took the patriarch to Nisibis and brought him before the deputy of the emir Saif al-Din. There he made his defence, and Denha was found guilty. When he saw that he was rejected, he exclaimed: 'This old impostor does not only pursue me, but also forces the Arabs to become Christians. I have a written testimony to this effect with me.'

Then he brought out a letter which the patriarch had written to Bar Kulaib before he became a Muslim, in which he rebuked him for his immorality. When the Arabs saw this they were incensed, and picked up stones, to stone him to death. The monks who were with him abandoned him and fled. But at this same hour, through the mercy of God (praise to his grace), certain Arabs of Mardin happened to arrive. When they saw what was happening, they said: 'This Bar Kulaib, whom all the fuss is about, used to be a monk and a priest, and was an immoral man. This venerable patriarch rebuked him [569] while he was still a Christian, not after he became a Muslim.' The magistrate was pleased with this testimony, gave the patriarch a written verdict in his favour, and sent him away in peace. Then Denha, cheated of his hopes in that quarter, went down to Baghdad, to make a further accusation against him; but the faithful of that place expelled him, after receiving a letter from the patriarch. Later, when the patriarch went to Antioch, he met him there and did penance. The patriarch sent him to the Mountain of Edessa, to prepare a place for him in a monastery he intended to visit; but he died before the patriarch's arrival.

In the year 1485 [AD 1174] Ignatius Heheh, who had banished the fear of God from his heart and through his calumnies had inflicted many ills upon his flock, deserted his office on the evening before Sunday and went to the governor to heap reproaches upon the monks and the priests. But he ran into some Kurds during the night, and his companions ran away. After crucifying him, they thrust a stake up his backside and went away leaving him half-dead. He was discovered at dawn on the following day, [571] but he died as soon as they pulled out the stake.

ܘܒܗ ܒܝܘܡܐ ܐܙܠ ܦܛܪܝܪ̈ ܠܐܘܪܗܝ. ܘܥܒܪ ܠܥܕܬܐ ܡܢ ܬܪܥܐ ܕܡܥܠܬܐ. ܘܟܠ ܥܡܐ ܗܘܐ ܕܡܬܐ
ܒܟܐ ܗܘܐ ܡܢ ܡܢ ܕܚܙܐ. ܗܢܘܢ ܕܒܟܘ ܐܦ ܗܟܢ ܡܪܝܪܐ ܣܓܝ ܗܘܐ ܒܟܠܗ. ܘܡܚܕܐ ܠܗܘ ܘܐܬܟܢܫ
ܒܝܬܐ ܕܝܘܕܝܐ ܘܡܫܪܝܢ ܒܩܪܝܬܐ ܘܒܟܝܐ. ܡܛܠ ܕܒܟܠܢܐ ܘܐܢܫܐ ܗܘܐ.
ܘܒܗ ܒܝܘܡܐ ܐܘܣܝܣ ܕܐܬܟܢܫܘܗܝ ܕܗܘܐ ܙܘܥܐ. ܟܕ ܫܡܥܘ ܗܘܘ ܒܗ ܒܢܝ̈ ܡܕܝܢܬܗ ܡܢ
ܕܚܝܐ ܕܐܬܐܣܝܘܣ ܦܛܪܝܪ̈ ܕܗܘ ܡܥܠ. ܐܬܘ ܠܣܘܢܗܕܘܣ ܕܐܬܟܢܫܬ ܒܡܘܥܕܐ ܘܡܢܐ ܚܣܝܐ.
ܘܡܚܪܡܝܢ ܠܐܦܝܣܩܘ̈ܦܐ ܗܢܘܢ ܕܗܘܘ ܡܠܟܐܝ̈ܐ. ܘܐܣܪܝܢ ܠܟܠܗܘܢ ܗܢܘܢ ܕܐܚܝܕܝܢ ܠܐܠܗܐ ܚܠܦ
ܕܝܢܐ ܕܐܬܦܪܫܢܐ ܕܡܬܢܝܚ. ܒܝܬܐ ܕܫܬܥܠܝܐ ܡܬܒܥܝܢ. ܗܘ ܕܝܢ ܒܬܪ ܫܒܥܬܐ ܝܘܡܝܢ ܘܢܦܩ. ܘܡ
[567] ܠܡܥܡܘܕܝܬܐ. ܘܐܙܠ ܠܘܬ ܐܢ̈ܫܐ ܢܘܟܪ̈ܝܐ ܢܣܛܘܪܝܐ ܘܡܠܠ ܥܡ ܦܛܪܝܪ̈. ܘܐܡܪ ܠܗ
ܘܠܡܢܐ. ܘܟܠ ܐܙܠ ܥܠܘ ܒܬܚܬܝܐ. ܘܡܚܘܝܐ ܐܪܥܗ ܠܡܫܡܫܘ ܡܫܡܫܢܘܬܗ. ܘܗܘ ܒܪܘܚܐ
ܪܓܐ ܡܚܕܐ ܐܘܒܠ ܠܦܛܪܝܪ̈ ܠܘܬܗ. ܘܒܥܘܕܗܘܢ ܠܗܠܐ ܒܟܠܐ ܕܐܘܪܗܝܐ ܥܡܐ ܟܠܗ ܠܗ ܗܘ
ܠܦܛܪܝܪ̈. ܟܕ ܒܟܐ ܗܘܐ ܒܥܘܒܗ ܐܚܝܕ. ܗܛܝ ܡܢ ܐܦܗ ܒܥܢ ܐܪܟܕܝܩܘܢ ܕܡܢܘܝ. ܘܐܬܛܪܕ ܕܚܝܠ.
ܗܟܝܢ ܐܡܪ ܐܪܚܗ ܗܘܝܐ ܘܐܙܠ ܠܘܬ ܡܪܝ ܕܡܬܕܟܪ. ܘܐܬܟܠܘܢ ܠܟܠܗ ܕܝܪܐ. ܐܦ ܢܬܟܠܬܗܘܢ
ܥܠ ܦܘܡܐ ܒܟܠ ܢܘܩܦ. ܘܥܒܪ ܗܝܟܠܐ ܦܟܝܢܐ ܘܕܪܫܘܢ ܠܦܛܪ̈ ܠܒܝܬܗ. ܘܡܢܚܘܗܝ ܠܘܬܗ
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ܒܪܢܫܝܐ. ܗܘܐ ܒܡܥܒܕܗ ܠܗܘܢ ܒܚܘܒܐ ܡܪܝܐ. ܘܐܦ ܠܒܪܐ ܕܠܝܬ ܗܘܐ ܗܘ ܦܛܪܝܪ̈ ܠܒܪ
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ܠܡܫܡܫܢܘܬܗ. ܘܐܬܛܪܕ ܐܝ̱ܟ ܡܫܝܚܐ ܒܝܫܝܐ. ܘܟܕ ܐܬܚܙܐ ܠܥܠܡܐ ܐܥܪܗ. ܕܗܘܐ ܒܪ ܒܡܠܟܐ
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ܘܡܬܢܛܪܝܢܘܬܗ ܡܫܬܡܥܢ ܗܘܐ ܠܟܠܗܘܢ ܗܘܐ ܗܫܐ. ܘܟܠܗ ܒܠܐܙ ܘܐܬܐܡܪ. ܗܟܝܢ ܐܬܐܘܪܚ
ܡܫܡܫܢ. ܘܗܘܝ ܒܠܗܐ ܠܦܛܪܝܪܟܐ ܘܡܚܕܐ ܒܡܝܢܐ. ܘܟܕ ܡܢ ܠܘܬ ܐܦܝܣܩ ܗܦܟܗ ܕܝܢܐ. ܚܝܠ
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ܦܛܪܝܪ̈ ܐܙܠ ܠܐܢܛܝܘܟ ܐܬܐ ܒܥܠܬܗ ܘܐܒ. ܘܡܚܕܐ ܦܛܪܝܪ̈ ܠܒܝܬܐ ܕܐܘܪܗܝ. ܐܝܟܢ ܕܒܝܬ ܝܐܬܐ
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ܘܒܝܬܐ ܐ̱ܬܦܬ ܐܢܛܝܘܟܝܐ ܕܢܛܪ ܗܘ ܕܡܢܐ ܗܘܐ ܠܒܢܝܢܐ ܕܠܗܘܐ ܡܢ ܠܗܝܟܠܗ. ܘܠܟܬܒ
ܡܢܒܝܠܗ ܒܝܬܐ ܡܠܐܟܐ ܡܬܠܟܠ ܗܘܐ ܒܝܬܡܫܡܫܢ̈. ܒܪܢܗ ܚܕ ܒܝܬܐ ܡܢܗ ܠܟܠܡܬܡܫܠܐ
ܘܢܘܗ ܕܐܬܠܐ ܒܝܬܐ ܡܟܠܬܐ ܘܡܫܡܬܘܪ ܒܪܝܫܐ ܘܡܦܬ̈. ܘܒܠܟܠܐ ܦܪܝܫ ܒܗ ܒܡܘܪܕܐ ܘܒܪܝܫܗ ܗܢܘܢ
ܘܒܝܬܗ. ܘܟܕ ܐܬܠܝܕ ܒܗ ܡܢܫܐ ܡܟܬܒ ܒܟܘܪܗ ܘܡܫܡܫܘܢ ܒܝ ܗܘܐ. ܘܡܫܝܚܐ ܕܗܘܪ ܪܫܝܐ. ܐܬܗ
ܐ̱ܢܫܝ ܘܐܡܫܝܚ. [571] ܘܡܫܝܚܐ ܕܠܡܫܡܠܐ ܡܠܟܘ: ܢܫܡܗ ܚܝܠ.

Because a little earlier some Christian men, the sons of Quriaqos, the priest Merzuk and his brother and their children had been killed through the agency of this wretched bishop Heheh, the rumour went around that he had been killed by men who were seeking to avenge them.

At that time the patriarch Mar Michael, because he was himself from the monastery of Mar Barsawma, wanted to bestow his gracious protection upon the monastery, and confirmed a concession earlier made in writing by the bishops, at the synod held after the death of Mar Yohannan bar Shushan, that the patriarch should exercise no jurisdiction over the monastery. They had done this because at an earlier period certain patriarchs, upon being pressed for taxes by the governors, had seized the money that had been set aside for the monastery's own needs, while others had borrowed this money and had not paid it back. But the patriarchs, once they sat upon their thrones, had paid no attention to this concession, and it remained a dead letter until it was confirmed by Mar Michael. Then the monks, like horses released from the rein, offended the patriarch with their petulance; but he left them and set out for the monastery of Mar Hnanya; and after labouring in vain to correct them with a righteous rebuke, he used the rod, according to the precept 'lest the ulcer worsen [573] into a cancer'. Then the monks repented, and sent the older brothers after the patriarch. They brought him back, and he prayed over them. He later rescinded his earlier decree, the cause of the quarrel.

At that time a dissension arose between the patriarch and the maphrian Mar Yohannan on account of the Hassassinaye, as is explained in the section concerning the Easterners. A certain deluded doctor in Egypt named Mark, son of Qonbar, began to preach on the confession of sins in the spirit of the impure Messallians and according to the view of Lampetius, that we would be as though incorporeal in the body, and that whoever confessed his sins would come to a kind of impassibility. At this point Pope Mark of Alexandria began to reject their confession entirely. As a result there was a great schism throughout Egypt. Some men defended Bar Qonbar and condemned [575] the patriarch, while others did the opposite. Both sides wrote letters and sent them to the patriarch Mar Michael, who was then staying at Antioch; and that blessed man wrote a long letter in which he impugned the heresy of the Messallians and excommunicated Bar Qonbar for as long as he persisted in this view. He also wrote to the Egyptian pope, saying that it was unfair of him to reject this confession entirely, merely on account of Bar Qonbar's error.

In the year 1491 [AD 1180] the patriarch returned from Antioch to the monastery and laid the foundations of the new church he built in the monastery. Then, incited by the jealousy of Satan, Theodore bar Wahbon dared to join the schismatics. He was the patriarch's disciple and alumnus, and had been nurtured by the patriarch [577] since his baptism. For four bishops (Shemʿon of Arzun, Ishoʿ the Scribe, of Hesna d'Ziyad, Abraham of Amid and a fourth man, of Sibaberek), who had been rebuked by the patriarch for various derelictions, went to Amid and promised gold to its governor, Abu'l Qasim bar Nisan, if he allowed them to appoint a patriarch who would reside at Amid and hand over to him all the money he collected.

ܘܡܛܠ ܕܡܕܡ ܡܟܠܠ ܒܗ ܒܚܠܝܨ ܓܒܪ̈ܐ ܡܗܝܡܢ̈ܐ ܒܢ̈ܝ ܡܘܕܝܢܘܬܗ. ܡܕܪܘܫ ܡܢ̈ܗ ܘܟܪܘܙܘܬܐ ܐܣܘܝܐ ܘܒܢ̈ܝܗܘܢ ܒܡܕܒܪܢܘܬܗ ܕܡܫܝܚܐ ܕܗܘܐ ܐܬܦܛܪܗ ܗܘܐ. ܟܕ ܗܘ ܐܬܦܛܠܬܠܒܢܐ ܕܡܢ ܠܒܢ̈ܝ ܒܢܝ̈ܐ ܕܗܘܝ ܐܒܝ.

ܒܗ ܒܙܒܢܐ ܗܘ ܦܛܪ̈ܝܪ̄ ܡܪܝ ܡܫܡܠܝܐ. ܡܛܠ ܕܡܫܗ ܕܒܡܕܝܢܬܐ ܕܡܢܝ ܒܪܘܡܐ ܗܘܐ ܙܒܢܐ ܕܢܦܩ ܠܒܡܕܝܢܬܐ ܒܘܙܢܐ. ܘܡܢܘ ܠܒܘܕܐ ܗܘ ܕܢܠܒܗ ܗܘܘ ܐܦܝ̈ܩ. ܒܡܫܒܚܘܬ ܗܘ ܕܐܬܦܫܛ ܒܠܘ ܒܘܒܝܗ ܕܡܢܝ ܢܘܚ ܦܛܪ̈ܝܪ̄ ܒܢܫܡܝ. ܘܠܐ ܠܟܡ ܢܬܠܟܛ ܦܛܪ̈ܝܪ̄ ܒܠܘܗܝ ܕܒܡܕܝܢܬܐ ܒܝܬܐ ܡܕܡ. ܘܗܘܐ ܒܒܝܬܗ. ܡܛܠ ܕܐܝܬܝ ܡܢ ܦܛܪ̈ܝܪܟܐ ܕܒܝܬ. ܟܕ ܐܬܐܒܪܗ ܡܢ ܡܠܟܘܬܐ. ܫܡܥܘ ܐܝܟ ܠܘܠ ܙܒ̈ܢܐ ܕܫܢܝܐ ܘܡܠܟܘ ܫܘܒܩܢܗܘܢ. ܘܐܝܬܝܐ ܕܝܢ ܒܝܬܐ ܕܝܬܒܬܐ ܢܫܒܘ ܕܗܘܐ ܘܠܐ ܦܢܝܘ. ܒܪܡ ܦܛܪ̈ܝܪܟܐ ܕܡܫܘ ܠܘܬܗ. ܠܐ ܚܪܘܗܝ ܠܒܘܕܐ. ܘܦܫ ܗܘܢܐ ܠܐ ܡܬܒܕܪܐ. ܒܕܡܐ ܕܚܪܘܗ ܡܢܝ ܡܫܡܠܝܐ ܗܘܐ. ܘܡܫܪܐ ܐܝܟ ܫܘܫܠܐ ܡܢ ܓܘܕܐ ܐܡܪܘܗ ܕܝܬܐ. ܘܐܫܟܠܗ ܠܦܛܪ̈ܝܪ̄. ܘܡܟܡ ܐܢܝ ܘܐܬܠ ܠܒܘܡܪܐ ܕܡܢܝ ܡܫܝܐ. ܘܟܕ ܟܡܢ ܡܫܪܘܫܝܬܐ ܢܫܘܫܐܝܬܐ ܡܪܟ ܠܒܠܐܘܪܐ ܘܠܐ ܗܘܐ. ܒܡܘܪܕܝܬܐ ܐܬܫܡܫ ܐܝܟ ܦܘܫܝܐ. ܐܡܟܐ ܕܠܐ ܢܦܪܘ ܡܘܫܐ [573] ܠܡܟܝܬܐ. ܗܘܝܡ ܐܬܐܘܗ ܕܝܬܐ. ܘܫܪܘܗ ܠܐܬܐ ܫܟܐ ܠܘܬ ܦܛܪ̈ܝܪ̄. ܘܐܬܠܗܘܢ ܘܙܟܐ ܒܠܟܘܢ. ܠܘܬ ܕܒܛܠ ܠܒܘܕܐ ܗܘ ܒܟܠ ܫܝܡܐ.

ܘܒܗ ܒܙܒܢܐ ܗܘܐ ܒܡܠ ܦܛܪ̈ܝܪܟܐ ܠܡܢܝ ܢܘܚ ܡܦܪܢܐ ܪܘܡܝܐ. ܒܟܠܗ ܡܪܙܢܐ. ܐܟܡܐ ܘܡܬܢܘܬܐ ܒܡܬ̈ܒܐ ܡܕܝܢ̈ܬܐ. ܘܒܡܕܪܫ ܠܗܘܢ ܡܛܠܦܐ ܐܝܟ ܫܡܫܐ ܘܡܫܗ ܡܕܪܫܘܗ ܒܪ ܡܘܟܪ ܡܢܝ ܘܒܟܪ ܡܛܠ ܡܘܕܝܢܘܬܐ ܕܒܢ̈ܝܗܘܢ. ܒܪܡ ܐܝܟ ܪܒܝܐ ܘܡܪ̈ܟܢܐ ܠܦܐܬܐ. ܘܡܠܪܟܝܬܐ ܕܠܫܦܛܘܗ. ܘܠܟܡ ܒܫܓܪܐ ܐܝܟ ܠܐ ܦܓܪ̈ܐ ܗܘܢܝ. ܘܡܠܐܝܫܘܬܐ ܡܛܠ ܒܠܠ ܕܡܗܘܐ ܒܣܛܪ̈ܘܗܝ. ܘܒܗܘܐ ܒܟܠܬܐ ܡܢܝ ܡܕܪܫܘܗ ܦܫܐ ܘܐܠܡܫܒܪܢܐ ܡܫܠܐ ܠܡܘܕܝܢܘܬܐ ܒܟܠܗ. ܘܗܘܐ ܫܡܐ ܪܒܐ ܒܡܠܬܗ ܐܝܟܦܛܘܗ. ܘܐܝܬܝ ܡܢ ܠܟܪ ܡܘܒܪ ܡܕܘܡܝ ܗܘܘ ܘܠܦܛܪ̈ܝܪ̄ [575] ܡܫܒܚܝܢ. ܘܐܝܬܝܐ ܕܝܢ ܒܗܦܟܐ. ܘܡܠܟܗ ܠܓ̈ܒܐ ܠܐܪܗܘܢ ܟܠܐ. ܘܫܪܘܗ ܠܘܬܗ ܡܢܝ ܡܫܡܠܝܐ ܦܛܪ̈ܝܪ̄ ܟܕ ܗܘ ܒܐܬܪܗ. ܗܘ ܕܝܢ ܛܟܠܝܬܐ ܪܒܬܐ ܡܠܟ ܒܐܪܥܬܐ. ܘܠܟܘܪܣܝܐ ܕܡܪ̈ܟܢܐ ܙܘܥ. ܘܠܟܠܪܣܝܐ ܕܪ ܡܘܒܪ ܫܪܪ. ܫܡܐ ܕܒܗ ܒܠܪܟܝܬܐ ܡܫܘܐ. ܘܠܗ ܠܟܦܐ ܡܠܟ. ܘܠܐ ܙܘܥ ܕܡܛܠ ܛܝܒܘܬܗ ܕܪ ܡܘܒܪ ܢܫܠܐ ܗܘ ܠܡܘܕܝܢܘܬܐ.

ܘܟܡܝܠ ܠܟܠܟ ܘܐܪܟܡܬܐ ܘܐܬܟܡ ܘܫܪܐ. ܟܕ ܐܬܐ ܗܘ ܦܛܪ̈ܝܪ̄ ܡܢ ܐܢܛܝܘܟܝܐ ܠܒܘܡܪܐ. ܐܪܟܒ ܡܠܐܟ̈ܐ ܠܒܘܫܠܐ ܚܕܬܐ ܕܒܝܬ ܒܗ ܒܒܘܡܪܐ. ܗܘܝܡ ܟܕ ܢܫܡܬܗ ܕܟܝܢܐ ܡܢܝ ܫܡܝܐ ܕܠܐܬܘܪܘܗ ܒܪ ܗܘܟܘܢ. ܠܐܟܡܝܪܗ ܘܒܪ ܠܐܪܟܝܠܗ ܕܡܠܗ ܕܦܛܪ̄. [577] ܗܘ ܕܐܦ ܡܢ ܡܫܡܫܘܬܐ ܗܘ ܦܛܪ̈ܝܪ̄ ܡܟܠܗ ܗܘܐ. ܐܪܟܝܐ ܓܒܪ ܐܦܝ̈ܩ ܫܡܟܘܢ ܕܐܪܙܝ. ܘܫܡܥܘ ܠܟܠܗܘܢ ܕܡܫܝܚܐ ܕܐܬܐ. ܘܐܒܪܗܡ ܕܐܡܝܢ. ܘܪܟܝܢܐ ܗܘ ܕܡܟܬܒܪܝܢ. ܘܟܕ ܐܬܦܫܩܘ ܡܢ ܦܛܪ̄ ܡܛܠ ܡܫܟܢ̈ܬܐ ܕܒܝ̈ܬ ܕܝ̈ܬ. ܐܪܟܗ ܠܐܦܝ. ܘܐܬܠܗܘܢ ܠܡܟܠܬܐ ܐܒܗ ܠܟܠܐܦܝܡ ܒܪ ܢܘܚ ܕܗܘܐ. ܕܢܫܟܢܝ ܦܛܪ̄ ܕܡܠܟ ܒܡܕܝܢܬܗ. ܘܡܟܡܠ ܡܢ ܟܠ ܕܡܢ ܘܡܘܟ ܠܗ.

He gave them a letter that recognised Bar Wahbon's election, and Abraham of Amid went to see Bar Wahbon and brought him back with him. Abu'l Qasim, who had given them the edict, died shortly afterwards, so they went to his son and showed him his father's edict, and won his permission to do whatever they wanted. But the priests, monks and all the people rose up against the governor, protesting that they would not allow their religion to be destroyed. 'If your patriarch comes to us, we will throw him out!' they said. Meanwhile they went up into the church by night, closed the gates, and consecrated Bar Wahbon as patriarch. [579] Then, after changing their dress the following morning, they went to Mosul, to see the maphrian.

When the patriarch heard what they had done, he grieved greatly. He assembled his bishops, went to Amid, reconciled the governor to him and then went on to the monastery of Mar Hnanya. The maphrian, although he was at odds with the patriarch over the Hassassinaye, had so little sympathy for Bar Wahbon and his supporters that he summoned his bishops and went to see the patriarch. As they had been rejected by the entire population of the East, they left Mosul and took refuge in the city of Dara. But the maphrian went there, accompanied by a number of monks and bishops, and they brought them back in bonds. A synod was held, and they tried to excuse themselves. 'We did not appoint him to govern the Church while you were still alive. But we could see from your own demeanour that you intended to allow your nephew Isho' Seftana to inherit your worldly power. We were indignant at the thought, and appointed him so that he might fulfill your sacred office after your death.' But their explanation convinced nobody, and they and Bar Wahbon were marched off by force to accompany the patriarch and the maphrian to the monastery of Mar Barsawma. During the journey Bar Wahbon slipped away and hid himself, and tried to escape while the others were still pressing forward. [581] Then the maphrian murmured at the patriarch for not allowing him to be bound. But shortly afterwards, after a search was made, he was found, arrested, and brought back with them to the monastery, where they condemned him in the presence of a large concourse of bishops. It is said that at the time of the sacrifice he was stripped of his priestly vestments and dressed in secular garments, and that a red hood was placed upon his head. They then placed him by the side of the altar, and everybody walked past him and spat in his face, and then performed the mysteries. The blessed Mar Michael did not mention that he was deposed in this way, but we have heard it from several trustworthy old men. If these things are true, they are highly indecent.

After these things were done, all the bishops took with them a letter relating the deposition of Bar Wahbon and returned to their flocks. As for Bar Wahbon, he remained in the monastery as though in prison, but was given a monk's habit. The patriarch also returned to Mardin. Then some of the monks, moved by pity for Bar Wahbon, lowered him down by ropes over the wall of the monastery one night. He fled to Damascus, where he wrote a book in Arabic; for he was fluent in four languages, namely Greek, Syriac, Armenian and Saracen, and in fact [583] had no equal among his contemporaries in learning and eloquence.

ܘܢܣܒܘ ܡܢܗ ܐܓܪܬܐ ܕܡܪܝܬܐ ܠܒܪ ܨܘܡܐ. ܘܩܡ ܗܘ ܐܒܪܗܡ ܘܐܡܪ. ܘܐܝܬܝܘܗ ܠܒܪ
ܨܘܡܐ. ܘܒܗܘܢ ܒܢ̈ܦܫܬܐ ܫܡܥܐ ܐܒܘ ܠܦܠܘܛܘܣ ܗܘ ܕܡܛܠ ܗܘܐ ܠܗܘܢ ܡܠܟܐ. ܘܐܬܩܪܒܗ ܠܘܬ
ܦܝܪܘܙ. ܘܩܪܐ ܠܗ ܡܠܟܐ ܘܐܬܒܗܬ. ܘܐܦܩ ܠܗܘܢ ܕܢܒܥܘܢ ܐܝܟ ܕܝܠܦܝܢ. ܡܛܠ ܕܝܢ ܕܗܘܒܝܐ
ܘܡܠܘ ܒܥܠܐ. ܐܬܒܥܘ ܒܟܠ ܡܠܟܘܬܐ ܡܢ ܐܡܪܝܢ ܕܠܐ ܡܬܟܝܢ ܘܐܫܬܠܛܘ ܡܫܝܚܝ̈ܐ. ܗܘ ܕܝܢ ܦܝܪ
ܠܒܥܠܐ. ܕܐܦ ܐܬܐ ܦܛܪܝܪܟܘܬܐ ܠܘܬܗ: ܡܢ ܛܪܕܝܢ ܠܘܬܗ. ܘܩܕܡ ܦܝܪܘܙ ܠܘܬ ܠܒܕܐ. ܘܟܠܗܘܢ ܡܢ
ܐܦܝܣܩܘ̈ܦܐ: ܐܬܚܝܒܘ ܠܒܪܨܘܡܐ ܦܛܪܝܪܟܐ ܠܗܘ. [579] ܘܒܪܨܘܡܐ ܕܢܒܥܐ ܐܦܝܣܩܘܦܐ.
ܘܢܦܩܘ ܒܠܒܒܐ ܕܡܕܝܢܬܐ. ܘܐܬܝܗ ܠܥܘܕܠ ܠܘܬ ܡܠܟܐ. ܦܛܪܝܪܟܐ ܕܝܢ ܡܢ ܫܢܐ ܡܕܝܢܬ
ܕܒܝܬܗ. ܒܪܢܫ ܠܗ ܩܡ. ܘܒܬܪ ܐܩܝܩܝ ܘܐܬܟܠ ܠܐܫܬܡ ܘܗܘܐ ܠܒܠܚܘܕ. ܘܟܕ ܦܢܐ ܐܬܟܠ
ܠܗܘܡܝܐ ܘܡܢܗ ܫܠܝܐ. ܘܫܡܥ ܦܝܪ. ܐܦ ܐܢܐ ܗܘܐ ܒܡܠ ܠܗ ܒܦܛܪ̈ܝܪܟܐ ܪ̈ܫܝܢ ܒܢ ܚܪ̈ܝܢܐ.
ܒܪܘܡ ܠܐ ܫܠܝ ܥܠܡ ܠܒܪ ܨܘܡܐ ܘܠܩܘܒܠܗ ܕܒܥܐ. ܐܠܐ ܒܥܐ ܕܢܗܘܐ ܘܠܗܘܢ ܦܛܪ̈ܝܪܟܐ ܐܬܐ. ܦܝܪ
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ܐܢܫܝ. ܘܐܫܬܠ ܠܫܘܬܦ ܫܠܝܐ ܒܠܝܢ ܐܢܐ ܠܫܘܬܦܗ ܒܫܘܫܐ ܐܝܟ ܫܘܠܛܢܐ ܒܠܒܢܐ ܐܬܚܝܢ.
ܘܐܫܟܚܢ ܠܥܘܕܠ ܕܒܠܪ ܒܥܕܢ ܢܥܒܕ. ܘܡܢ ܠܐ ܐܬܒܟܠܒ ܡܬܠܒܘܗܝ. ܒܬܪ ܦܛܪܝܪܟܐ ܐܬܓܒܪܗ
ܗܘܝ ܘܒܪ ܨܘܡܐ ܕܐܝܬܘܗܝ ܒܗ ܦܛܪܝܪܟܐ ܘܡܫܡܫܢܐ ܠܥܘܕܠ ܕܡܕܝܢܬܐ ܒܪܘܡܐ. ܘܒܬܘܪܝܐ ܠܫܪܝ
ܢܦܩܘ ܒܪ ܨܘܡܐ ܘܐܬܚܝܒ. ܐܡܝܢܐ ܕܡܢ ܢܦܩܘܗܝ ܢܒܪܘܗ. [581] ܗܝܕܝܢ ܙܟܝ ܡܫܡܫܢܐ ܥܠ
ܦܛܪܝܪܟܐ ܕܠܐ ܫܒܩ ܕܢܐܦܝܣܘܗ. ܘܡܢ ܒܡܪܘܗܝ ܐܬܟܢܫ ܘܐܬܒܢܝ ܘܐܬܐܬܟܠܠ ܒܚܕܘܬܐ
ܠܥܘܕܠ. ܘܐܬܢܝܚܘ ܫܘܒܚܐ ܕܢܫ̈ܡܬܐ ܘܡܬܪܥܝܢܘܬܐ. ܡܬܠܐܡܝܢ ܕܒܝܬ ܦܘܪܫܐ ܐܬܟܢܫܘ ܐܫܬܡܥܘ.
ܘܐܬܒܣܡ ܠܥܘܕܠ ܕܒܠܫܢܐ. ܘܫܡܥܘ ܠܗ ܦܘܪܩܐ ܫܘܫܛܐ ܒܪܫܗ. ܘܐܫܬܡܥܘ ܦܝܪ ܦܬܐ
ܕܡܕܝܢܐ. ܘܐܬܚܙܝ ܗܘܘ ܡܠܘܗܝ ܘܪܐܝܢ ܒܐܦ̈ܝܗ. ܘܡܢ ܡܫܬܠܡܢ ܒܐܬܪܐ. ܠܗܘܢ ܠܥܘܕܠ ܕܝܠ
ܕ....ܐ. ܠܐ ܐܝܟ ܛܘܒܢܐ ܡܪܝ ܡܫܒܚܢܘܬܐ. ܐܠܐ ܡܢ ܫܘ̈ܬܐܐ ܫܦܝܪ ܚܘܒܗ ܠܡܬܠܘܫܘܗ ܡܥܒܕ
ܕܗܘܒܐ ܐܬܒܚܢ ܠܗ. ܘܐܦ ܡܪܝ......ܐ.

ܘܒܬܪ ܡܢ ܫܠܡܘܬ ܦܝܐ ܠܡܕܝܢܬܗ ܡܢ ܛܒܝܢ ܡܠܟܐ ܕܡܬܪܫܡ ܕܒܪ ܨܘܡܐ. ܘܗܘ ܒܪ
ܨܘܡܐ ܦܫ ܒܡܕܝܢܬܐ ܐܝܟ ܕܒܝܬܗ ܢܛܘܪܐ ܒܪܘܡ ܡܢ ܐܬܚܙܝ ܠܗ ܐܦܝܣܩܘܦ ܕܢܨܝܒܝܢ. ܘܦܛܪ̈ܝܪܟܐ
ܐܬܐ ܦܝܐ ܠܥܡܪܝܢ. ܗܝܕܝܢ ܐܙܠܝܢ ܡܢ ܡܕ̈ܝܢܬܐ ܕܢܣܝܘܗ ܠܒܪ ܨܘܡܐ. ܐܬܠܘܢܗ ܒܟܠܗ ܒܢܝ
ܡܕ̈ܐ ܒܡܘܙܐ ܕܡܕܝܢܬܐ. ܘܡܢܘܗ ܠܦܪܘܣܘܣ. ܘܡܢ ܡܠܟܐ ܒܐܬܪܐܬܗ. ܡܛܠ ܕܝܢ ܗܘܢ ܗܘܐ
ܘܡܩܒܠ ܒܐܬܪܐ ܫܦܝܪܐ. ܢܣܒ ܘܫܘܠܛܢܐ ܘܐܬܪܐ ܘܫܪܝܐ. ܘܒܡܪܐ [583] ܕܠܡܐ ܗܘܐ ܠܗ
ܒܦܘܠܚܢܐ ܒܐܝܪܗ. ܒܡܠܟܘܬܐ ܘܢܘܡܘܣܐ ܫܡܠܝܐ.

However, he lacked the practical side of philosophy, nor did he enjoy the honest conversation that might have kept him from error. For this reason, the Christian lawyers of that place did not allow his cause to succeed with its ruler Salah al-Din. He therefore left Damascus and withdrew to Jerusalem, where he was welcomed by the patriarch of the Franks. The Church of that place remained troubled until the Arabs captured Jerusalem. Then Bar Wahbon escaped, and turned his gaze towards the East, after being informed of the death of the maphrian Mar Yohannan. He even promised gold to the governor of Mardin and Mosul to secure a prosperous outcome.

Then he left that place, and withdrew to Qalʿah Rumaita, to the catholicus of the Armenians, who received him joyfully and gave him great assistance. He laid out vast amounts [585] of gold on gifts which he presented to the Turkish governors in Syria and Mesopotamia, and devoted his energies to deposing Mar Michael and raising up Bar Wahib. He also took him with him to Cilicia, to King Leo, who received and supported him very lovingly, and ordered that Bar Wahbon should be proclaimed as patriarch throughout his dominions. Then the patriarch convened a synod in the monastery of Mar Barsawma, and asked the bishops for permission to resign his office, saying: 'Assuredly, it is because of my sins that the Lord has allowed his Church to be afflicted by Bar Wahbon.' But the bishops refused to accept his resignation, and said: 'We will go and obtain a hearing from the catholicus, [587] and argue your cause in his presence. We will also go to see King Leo, and persuade him of the truth of the matter.' The patriarch replied: 'No, I would rather take refuge with God and his saint, and let whatever God pleases befall me. For it is written, Cursed be the man who puts his trust in man and makes the son of his flesh his right arm.' Then, on the feast day of the holy Mar Barsawma they all shook his hand, and wept, and cried: 'Lord Jesus Christ, spare your Church, through the prayers of Mar Barsawma, and destroy the man who troubles it, whoever he might be.' On the very day that they sent up this prayer in the monastery, the catholicus of the Armenians fell from his mount in Cilicia. He broke one of his toes, and died after it was amputated. Shortly after his death twelve Armenian bishops who had supported Bar Wahbon all died suddenly. Seven Syrian monks, disciples of Bar Wahbon, also died after being struck by lightning. Forty days after all these deaths Theodore bar Wahbon himself died. Everybody was terrified by these prodigies. King Leo was so frightened that he sent gifts to the holy monastery of Mar Barsawma, [589] and wrote to the patriarch to beg his forgiveness, as Mar Michael has recorded in his ecclesiastical history. The Church was troubled continuously for the space of thirteen years.

ܡܫܡܫ ܗܘܐ ܕܝܢ ܒܢܘܡ ܒܥܠܬܐ ܡܬܘܪܓܡܢܐ ܕܦܝܠܘܣܘܦܘܬܐ. ܘܒܠܝܠ ܗܘܐ ܠܗ ܕܢܒܢܐ ܡܠܬܐ ܕܡܬܕܪܫ
ܡܢ ܦܘܡܐ. ܘܟܬܒܐ ܒܟܠܗܝܢ ܡܬܬܥܝܢܐ ܢܘܡܝܢܐ ܕܐܝܟ ܠܐ ܡܚܡܣܢܘܬ ܕܢܥܡ ܠܗܘܢ ܡܟܠܗܐ ܙܠܝܩ
ܠܟܠܝܢ. ܒܝܘܡܝ ܡܚܡ ܘܐܪܟ ܠܐܘܪܫܠܡ. ܘܐܬܡܒܠ ܡܢ ܦܛܪܝܪܟܐ ܕܩܕܝܫܐ. ܘܐܬܝܗܒܬ ܒܬܪ
ܕܐܡܢ. ܒܝܬܐ ܕܡܫܠܡܘ ܛܝܒܐ ܠܐܘܪܫܠܡ. ܘܐܬܦܠܓ ܒܪ ܥܘܒܘܗܝ ܘܐܬܪ ܚܢܢܗ ܠܡܒܝܚܐ. ܡܫܬܠ
ܕܡܫܠܠ ܟܠ ܒܥܒܕܗ ܕܡܢܗ ܢܘܚ ܡܫܝܚܐ. ܘܐܬܠܡܘܗܝ ܕܗܘܐ ܠܐܚܝܕܐ ܕܡܢܪܝܢ ܘܕܡܘܪܝܢ.
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ܒܝܘܡܐ ܠܟܢ ܕܐܦ ܕܗܘܐ [585] ܡܟܬܐ ܘܫܩܠܬܐ ܪܘܬܬܐ ܐܟܡ ܒܝܡܬܐ ܕܡܡܪܪ ܗܘܐ ܠܡܠܟܝܬܐ
ܕܐܘܪܡܐ ܕܡܫܘܪܝܐ ܘܒܥܠܬ ܢܘܪܝܢ. ܒܪ ܡܫܡܗ ܗܘܐ ܕܢܬܠܘܫ ܠܡܕܢܝ ܡܫܬܐܠ. ܘܢܡܡ
ܠܒܪܘܗܘܢ. ܘܢܫܒܘ ܐܘܒ ܘܡܠ ܠܡܢܝܢܐ ܠܘܬ ܠܒܢܝ ܡܠܟܐ. ܘܐܡܪ ܠܗ ܘܡܠܟܗ. ܘܩܡܘ
ܘܐܬܐܡܪ ܒܪܘܗܘܢ ܦܛܪܝܪ̈ ܒܥܠܗ ܐܬܪܗ. ܦܛܪܝܪ̈ ܕܝܢ ܐܘܒ ܒܢܫ ܡܩܢܝܘܬ ܒܬܘܡܪܐ ܕܡܪܢ
ܒܪܘܡܐ. ܘܒܬܐ ܡܢ ܐܦܝ̈ܫ ܕܢܪܘܬܗܘܢ. ܐܡܪ ܠܗܢ ܕܟܡܢ ܫܠܝ̈ܫܢ ܠܡ ܐܘܡܝܢ ܡܪܝܐ ܕܒܪܘܗܘܢ
ܢܦܫ ܠܒܝܬܗ. ܡܫܝܚܐ ܕܝܢ ܠܐ ܐܬܐܦܫܘ. ܐܠܐ ܐܡܪܗ ܕܐܬܠܝܢ ܘܡܬܠܡܠܡܝܢ ܒܡ ܡܐܬܘܬܝܡܐ
ܒܡܫܟܬܐ [587] ܕܕܪܫܐ. ܘܡܬܠܝܢ ܐܦ ܠܘܬ ܡܠܟܐ ܠܒܗܘܢ. ܘܦܩܕܐ ܒܒܝܬܐ ܠܗ ܡܫܬܠ ܡܢܪܝ
ܘܦܛܪܝܪ̈ ܐܡܪ ܠܗܘܢ ܕܠܐ. ܐܠܐ ܐܬܐ ܢܬܟܢܫ ܥܠܝܗܘܢ ܘܡܒܪܝܢܗ. ܗܘܝܘ ܕܡܫܪܐ ܠܡܪܝܐ ܐܬܘܐ ܒܝ.
ܦܠܐܒ ܓܝܪ ܕܠܝܟܗ ܗܘ ܡܢ ܕܢܬܠܐܦܠ ܥܠ ܒܪܐܫܐ. ܘܢܒܥܐ ܒܪ ܒܫܪܐ ܕܪܘܚܗ. ܘܒܫܘܡ ܥܠܘܐ
ܘܠܗ ܕܡܪ̈ ܡܢܝ ܒܪܘܡܐ. ܒܪ ܐܬܪܘܚܬ ܡܫܝܚܗ. ܡܢܗ ܒܠܗܘܢ ܒܪ ܒܫܡ ܘܐܡܪܝܢ.
ܡܪܢܫܡܚܫܡܚܝܐ ܒܝܠܗܬܗ ܕܡܪܝ ܒܪܘܡܐ. ܢܘܦ ܥܠ ܒܝܬܗ. ܘܒܬܪ ܕܠܘܬܗ ܡܢ ܕܗܘ ܕܐܬܠܬ̈.
ܗܒܝܡ ܒܗ ܒܘܡܐ ܕܐܬܠܡܟܠܬ ܒܘܬܐ ܒܘܡܪܐ. ܢܦܠ ܡܐܬܘܬܝܡܐ ܕܐܪܡܝܐ ܡܢ ܪܘܡܐ
ܒܡܫܝܚܝܐ. ܘܐܬܐܒܪܐ ܙܒܢܐ ܕܪܥܝܬܗ. ܘܒܪ ܦܫܡܘܗ ܡܫܬ. ܘܒܬܪܗ ܐܬܪܡܫܪ ܐܦܝ̈ܩ ܐܪܡܝܐ
ܒܠܗܘܢ ܡܢ ܡܠܟ ܡܫܬܗ. ܗܢܘܢ ܕܝܗܒܘ ܗܘܘ ܡܫܡܫܐܬܗܘܢ ܠܒܪ ܘܗܘܒܘܢ. ܘܕܝ̈ܢܐ ܡܒܠܐ ܡܫܘܬܦܐ
ܐܬܡܫܒܪܘܗܝ ܒܒܪܐ ܡܢܗ. ܘܒܬܪ ܒܠܗܘܢ ܒܡܘܡܟܠ ܐܘܪܚܡ ܩ̈ܡܬܐ ܘܐܦ ܗܘ ܐܬܘܕܘܪܘܣ ܒܪ
ܘܗܘܒܘܢ ܡܫܬ. ܘܗܘܝ ܗܠܝܢ ܒܠܗܝܢ ܡܫܘܪܐ ܠܡܠܝܫ. ܘܐܦ ܗܘ ܠܒܗܘܢ ܡܠܟܐ ܢܦܠܬ ܒܗ
ܕܡܫܬܐ. ܘܡܒܪ ܕܡܝ̈ܢܐ ܠܡܒܝܥܐ ܡܪܝ ܒܪܘܡܐ. [589] ܘܐܬܬܪ̈ܐ ܠܦܛܪܝܪ̈ ܘܐܬܒܗ ܡܫܒܚܝܐ.
ܠܗܠܝܢ ܓܝܪ ܐܫܠܡ ܗܢܝܐ ܗܘ ܡܢܝ ܡܫܬܐܠ ܬܐܦܠܡܫܛܦܠܡܣ ܕܡܠܟܗ. ܢܦܩ ܕܝܢ ܗܘ
ܕܠܘܚܝܐ ܒܒܝܬܐ ܡܫܝܚܐ ܘܐܬܠܡܫܬܐ ܡܫܢ.

In the year 1492 [AD 1181] the sultan Qilij Arslan entered Melitene and enquired about the patriarch Mar Michael, and sent him a letter full of friendship, a pastoral staff and twenty golden dinars. In the following year the sultan again visited Melitene, and summoned the patriarch, asking him to come and meet him while he was out riding. On Thursday 8 July, at dawn, the sultan rode out on a horse, and the patriarch came to him. The sultan would not allow him to dismount, but embraced him while he was still sitting on his horse, and conversed with him with the aid of an interpreter. A cross was held above the patriarch's head, on the top of a lance, and this was a great comfort to the Christians. The patriarch conversed for a long time with the sultan, and tempered his discourse with such good advice that the sultan wept. On the following day the sultan sent a diploma, which exempted the monastery [591] from the tribute that had previously been imposed upon it. Furthermore, on Sunday the sultan again sent to the patriarch a hand made of purest gold, covered with encrusted gems, containing some of the bones of Saint Peter, the Prince of the Apostles. This hand, which the sultan gave to the patriarch, had come into his possession when the Turks plundered the camp of the emperor of the Greeks, and it is preserved in the monastery to this day.

In the year 1493 [AD 1182] Ignatius Abu Ghaleb of Maiperqat, the nephew of the maphrian Ignatius, died, and his nephew Ignatius Gabriel, who was called from the monastery of Mar Barsawma, was appointed in his place.

In the year 1494 [AD 1183] a fire broke out in the monastery of Mar Barsawma, for the following reason. A certain monk named Denha, who was bowed down by years, went into his cell during the morning and then went out into the vineyard, forgetting to extinguish the candle. The flame caught the roof and timbers of that cell and then, since the ceilings and the walls were both of wood, consumed four or five other rooms and cells as well. Then, at the third hour on Sunday 30 July in that same year, the flames burst forth and the lamentations of the monks rose to heaven. The patriarch ran to the little temple of the saint, and rescued the casket containing the right arm of Mar Barsawma. [593] Then the fire grew stronger, because a strong wind was blowing, and with a single blast made the flame spread around the whole monastery. It quickly took hold of the cells of the monks and the servants and also the interior buildings. The old church perished in this fire, along with the books and the silver and bronze ornaments. The iron gates of the monastery were also melted, and the stones were baked so that the walls collapsed. Nothing was saved except the new church, which was then under construction, the monastery's tall watchtower, the small cavern in which the furnace stood, and the so-called 'Gargar gate'. Everything else was reduced to a pile of ashes. Furthermore, on Sunday the vault of Kani (the inner dormitory) collapsed, and a boy from the region of Gargar was crushed and died. The patriarch and the monks, clutching the saint's right arm and other relics and some books which had been snatched from the flames, sheltered at the top of the watchtower for a whole month, until the fire died down. Then they began to rebuild. Within three years a new monastery was built, more splendid than the old, since they used marble in the lower structures in place of wooden planks. The new churches were built within the space of twelve years, and two more years were spent in painting and decorating them.

ܘܒܫܢܬ ܐ̱ܬܨ̈ܓ ܐܬܐ ܣܘܠܛܢ ܩܠܝܓ ܐܪܣܠܢ ܠܡܠܝܛܝܢܝ. ܘܥܠܠ ܥܠ ܦܛܪܝܪܟܐ ܡܪܝ ܡܝܟܐܝܠ. ܘܫܕܪ ܠܗ ܐܓܪܬܐ ܕܫܠܡܐ ܘܡܘܗܒܬܐ ܘܚܬܡ ܕܚܐܪ̈ܐ ܦܘܩܕ̈ܢܐ. ܘܫܠܚܗ ܕܢܐܬܐ ܠܘܬ ܐܬܐ ܣܘܠܛܢ ܠܡܠܝܛܝܢܝ. ܘܫܕܪ ܩܪܐ ܠܦܛܪܝܪܟܐ ܠܘܬܗ. ܘܩܡ ܕܝܢ ܪܘܡܢ ܚܕܘܗܝ. ܘܙܒܢ ܣܘܠܛܢ ܒܝܘܡ ܫܒܥܐ ܐܟܣܢܝܐ ܒܠܒܘܫ ܒܪܓܪܐ ܒܫܝܢܐ. ܘܐܬܐ ܐܦ ܦܛܪܝܪܟܐ. ܘܟܕ ܚܙܐ ܕܝܢ ܠܐ ܫܡܥܘ ܣܘܠܛܢ. ܐܠܐ ܐܟܠܐ ܕܙܒܢ ܒܫܡܗ. ܘܐܬܚܙܝ ܒܫܡܗ ܒܝܕ ܬܪܓܡܢܐ. ܟܕ ܙܟܝܢܐ ܠܐ ܒܪܝܫ ܙܘܗܝܐ ܠܟܠܢ ܡܢ ܪܝܫܗ ܕܦܛܪܝܪܟܐ. ܘܗܘܐ ܒܡܐܐ ܪܒܐ ܠܒܢܝ̈ܫܛܐܝܐ. ܘܟܕ ܫܐܠܬܐܐ ܐܫܠܡܗ ܦܛܪܝܪ̈ܟܐ ܒܝܕ ܒܬܪܐܝܘܬܐ ܡܢܝܫܢ ܠܫܠܠܘܗ. ܒܢܝܐ ܕܕܝܢ ܣܘܠܛܢ. ܘܟܠܙ ܢܡܘܐ ܡܕܙ ܣܘܠܛܢ ܡܣܬܟܠܢ ܕܣܘܪܙ [591] ܡܕܐܬܐ ܕܐܝܟ ܗܘܐ ܥܠ ܒܝܡܬܐ. ܘܒܝܘܡ ܚܕ ܒܫܒܐ ܡܕܙ ܠܘܬ ܣܘܠܛܢ ܠܦܛܪܝܪ̈ܟܐ. ܫܡܥܐ ܕܕܘܒܐ ܣܒܥܐ ܕܡܪܝܡܐ ܠܛܟܣܐ ܘܡܬܢܝܚܢܘܬܐ. ܘܟܢܫܘ ܡܢ ܢܨܝ̈ܚܐ ܕܡܪ̈ ܦܛܪܘܣ ܪܡܐ ܕܡܠܟܝܫܐ. ܒܕ ܓܢܙ ܒܗ ܠܘܪܟܐ ܠܡܫܪܝܬܐ ܕܡܠܟܐ ܕܩܕܝܫܐ ܢܦܠܬ ܗܘܐ ܡܫܝܐ ܠܣܘܠܛܢ ܘܡܘܒܠ ܠܦܛܪܝܪ̈ܟܐ. ܗܘܐ ܐܟܠܢܐ ܡܘܡܝܐ ܒܘܡܢܐ.

ܘܒܫܢܬ ܐ̱ܬܨ̈ܕ ܡܝܬ ܐܝܓܢܛܝܘܣ ܕܡܦܪܩܝܛ. ܕܗܘ ܐܦܣܩܘܦܐ ܒܪܐܝܘܗܝ ܘܐܝܓܢܛܝܘܣ ܡܦܪܢܣܐ. ܘܩܡ ܒܕܘܟܬܗ ܐܝܓܢܛܝܘܣ ܕܗܘ ܓܒܪܐܝܠ ܒܪ ܐܚܘܗܝ. ܘܐܬܡܢܝ ܡܢ ܥܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ.

ܘܒܫܢܬ ܐ̱ܬܨ̈ܙ ܕܗܘܐ ܡܫܝܐ ܕܥܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ. ܗܘܐ ܕܝܢܐ ܐ̱ܝܟ ܕܡܛܘ ܕܚܕ ܓܒܪܐ ܫܡܐ. ܒܥܕܢܐ ܕܡܓܘܫܐ ܥܠ ܠܥܡܠܝܗ ܓܘܡܐ. ܘܫܛܐ ܐܝܟ ܠܥܡܪܐ ܕܡܪܝܡܐ. ܘܢܦܩ ܐܙܠ ܠܒܪܝܬܐ. ܘܐܫܬܟܚܬ ܢܘܪܐ ܒܝܕ ܕܟܠܐ ܒܟܘܪ̈ܐܝܐ ܘܒܟܬܒܐ ܕܗܘܝ ܡܟܝܢܐ. ܘܡܛܘ ܕܒܪܝܐ. ܒܝܠܗ ܒܠܫܘܢ ܠܫܡܝܠܐ. ܐܠܐ ܐܦ ܐܟܠܐ ܒܟܬܒܐ ܡܬܟܠ ܗܘܘ. ܐܪܥܐ ܘܣܝܡܐ ܡܕܝܢܬܐ ܡܠܟܐ ܠܟܠܗ ܡܢ ܡܠܟܐ. ܗܕܝܢ ܒܥܕܢܐ ܕܐܬܠ ܡܠܬܐ ܕܢܘܚ ܗܘܡ ܡܠܟܐ. ܠܐܠܗܝ ܒܠܡܟܘܢ ܕܡܠܟ ܕܡܫܐ. ܐܬܬܠܟܠܬ ܓܘܪܠܐ ܘܡܠܬ ܓܘܬܐ ܕܡܫܬܪܝܐ ܒܝܘܡܐ ܠܡܫܝܐ. ܘܪܘܚ ܦܛܪܝܪܟܐ ܠܘܬ ܦܪܘܫܘܬܐ ܕܡܪܝ. ܘܐܫܡ ܠܓܠܘܫܫܢܐ ܕܒܗ ܡܫܝܐ ܕܡܪܝ ܒܪܨܘܡܐ. [593] ܘܗܘܝܘ ܡܠܟܐ ܠܐܡܕ ܪܘܓܙܐ. ܒܗܝ ܕܡܫܐ ܒܟܠܠ ܒܥܝܠܐ. ܘܟܕ ܙܦܩܐ ܥܠ ܡܠܗ ܒܘܡܢܐ ܐܦܪܝܠܗ ܠܡܫܘܒܐܠܐ. ܘܠܟܠܗ ܣܢܩܐܝܬ ܠܡܠܟܘܬܐ ܕܕܝܢܐ ܘܕܡܫܝܚܐ ܘܠܟܠܐ ܕܓܘܐ. ܘܡܢ ܗܡܛܠ ܟܠܗܡ ܘܡܠܟܐ ܘܙܟܝܐ ܘܫܠܝܡܐ ܘܕܝܚܐ. ܐܦ ܠܐܪܥܐ ܕܦܪܙܠܐ ܕܒܘܡܢܐ ܐܠܦܝܪܘ. ܘܡܠܟܐ ܐܠܦܝܢ ܘܡܘܬܐ ܢܦܠܗ. ܘܠܐ ܦܠܛ ܐܠܐ ܒܝܬܐ ܚܝܬܐ ܘܒܝܬܠܐ ܡܠܟܝܢܐ ܗܘܐ: ܘܒܘܪܓܐ ܕܡܠܟܬܐ ܕܓܢܓܪ. ܘܦܛܪܝܪܟܐ ܒܡܫܒܚ ܠܐܬܠܐ ܘܦܛܪܐ ܗܘܐ. ܘܒܝܘܡ ܚܕ ܒܡܥܠܐ ܢܦܠܬܐ ܕܚܝܐ. ܘܐܬܚܙܝ ܒܗ ܛܥܢܐ ܚܕ ܡܢ ܐܬܪܐ ܕܓܢܓܪ. ܗܘܐ ܦܛܪܝܪܟܐ ܘܕܝܢܐ ܒܪܝܫ ܚܝܠܐ ܒܒܘܪܓܐ. ܘܡܫܡܫܘܢ ܡܫܝܐ ܘܕܒܝܚܐ ܘܩܪܒܐ ܘܡܫܩܝܬܐ. ܘܡܠܟܐ ܘܐܬܠܘܪܒܗ. ܚܕܢ ܢܩܫܢ. ܒܝܘܡܐ ܕܚܕ ܪܘܓܙܐ. ܘܗܘܝܘ ܡܕܢܗ ܒܒܝܫܐ. ܘܡܠܟܘܬܗ ܡܬܢ ܐܬܐܝܢ ܒܘܡܢܐ ܡܠܟܐ ܡܢ ܡܕܝܢܬܐ. ܒܝ ܒܠܒܐ ܐܬܟܬܒܬ ܠܗ ܒܡܫܝܐ ܐܠܐ ܐܪܓܠ ܡܛܪܗ. ܒܝܬܐ ܕܝܢ ܚܝܬܐ ܒܡܠܟܝܐ ܘܐܪܐܒܡܫܬܐ ܡܫܝܢ ܐܬܐܡܠܟܠܐ: ܘܡܠܪܘܬܐ ܡܫܝܢ ܐܪ̈ܡܢܝܐ ܐܬܐܙܢܝܐ ܘܐܪܡܠܟܐ.

[595] Ignatius of Jerusalem died in the same year in which the monastery caught fire, after fulfilling his episcopal office for 45 years. Athanasius, the patriarch's brother, was sent there to replace him, but the monks of that place refused to accept him.

Also in the same year, the catholicus Gregory discovered, after setting off from Qalʿah Rumaita to Tarsus, that his sister's son Shahinshah had rebelled against him and wanted to hand over the fortress to the Turks. The catholicus collected an army and attacked the fortress, but was unable to capture it, so he left and withdrew to the monastery of Tabush near Kaishum, and with promises and a betrothal, confirmed with strong oaths, he offered his sister's son, and was reconciled with him.

In the same year, the church of Mar Yohannan in Edessa caught fire. It had thirty-two marble columns which were destroyed in the fire, so that the whole building was reduced to ashes. Fifteen large churches in Edessa were destroyed under the Arabs.

At the same time, because nobody could be found who was willing to become shepherd of the Church of Mardin, because of the heavy tribute imposed upon it by the governor, the patriarch was forced to consecrate Maudiana of Edessa. Shortly afterwards he was denounced for his base conduct and expelled, and considered becoming a Muslim. But some Greeks from Melitene went to see him, and with their blandishments wooed him away to Constantinople. Then he became [597] a Chalcedonian, and was awarded Maiperqat.

In the year 1500 [*recte* 1499, AD 1188] the maphrian Mar Yohannan fell from the roof of the great church of the fortress of Beth Khudaida, and was killed. Gregory Yaʿqob, the brother's son of the patriarch Mar Michael, was appointed in his place.

The bishop Athanasius of Jerusalem, the patriarch's brother, died on 11 October 1504 [AD 1192] at Antioch, and was buried in the monastery of Dovair. Ignatius Sahda, the monastery's superior, was then consecrated for Jerusalem. A little later, in December or January, Dionysius of Melitene died, and was replaced by Iwanis bar Qanon of Qlisura.

In the same year [AD 1193] the patriarch assembled 35 bishops; and on the Sunday before Pentecost, on 15 May, when the crowds came to the saint's festival, the new church built by the patriarch was consecrated.

In July of the same year [AD 1193] the Armenian patriarch Gregory died in Cilicia and was succeeded by his brother's son, a small boy named Dirasu.

In the same year Aimery, the Frankish [599] patriarch of Antioch, died at Qosair, and his body was taken to Antioch and buried in the great church. Large amounts of money were found in his possession, and he was despised on that account by many people.

Still in the same year, the recently-appointed pope Yohannan of the Egyptians sent the elderly bishop Peter as an envoy to our patriarch, with a profession of the true faith. He was accepted and proclaimed in all our churches.

[595] ܘܒܗ ܒܫܢܬܐ ܕܡܝܬ ܒܘܡܢܪܐ. ܟܕ ܐܝܣܛܛܝܘܣ ܘܐܘܪܒܢܘܣ. ܗܘ ܕܕܒܪ ܒܗ ܪܫܘܬܐ ܕܗܘܦܛܬܐ ܫܢܝܐ ܐܪܒܥܝܢ ܘܫܒܥ. ܘܐܬܡܠܟ ܠܗ ܠܐܦܣܩܘܦܘܬܐ ܐܝܢܐ ܕܫܡܗ ܕܦܛܪܘܣ̄. ܘܡܫܡܫܢ ܐܬܡܠܟ ܡܢ ܕܝܪܝܐ ܕܐܡܕ.

ܘܒܗ ܠܗܘܒ ܒܢܝܩܘܡܕܝܐ ܡܐܬܘܠܝܬܐ ܡܢ ܢܩܦ ܡܢ ܡܠܟܗ ܪܘܡܝܐ ܘܐܙܠ ܠܛܪܣܘܣ. ܒܪ ܚܠܦܗ ܘܡܛܘ ܥܠܘܗܝ ܡܢܪ ܒܠܘܗܝ. ܘܙܟܐ ܕܢܡܠܟܢܘܗܝ ܠܠܘܩܝܐ. ܘܡܐܬܘܠܝܬܐ ܥܠܝ ܚܝܠܐ ܘܐܬܐ ܒܠܡܢ ܘܡܠܟܗ. ܘܠܐ ܐܬܡܪܝ ܕܢܩܒܢܗ. ܐܠܐ ܢܟܦ ܘܐܙܠ ܠܒܝܬܐ ܕܐܒܘܗ ܕܪܝܒ ܒܢܦܫܗ. ܘܒܟܘܪܝܐ ܘܦܬܝܟܐ ܕܐܟܡܐ ܒܦܘܠܚܢܐ ܡܫܝܚܝܐ ܠܒܪ ܡܢܗ. ܪܒܝܐ ܘܐܬܡܠܟ ܒܗܠܘ ܘܐܬܠܝܬܘ.

ܘܒܗ ܠܗܘܒ ܡܛܘܠ ܒܝܬܐ ܕܡܪܝ ܚܢܢ ܕܒܠܘܗܝ. ܠܐܠܗܢ ܘܠܘܩܕ ܐܦܝܠܘܬܐ ܕܩܦܠܐ ܐܬܐ ܗܘܘ ܒܗ. ܘܩܒܪܘ ܐܝܟ ܚܝܠܐ. ܘܒܠܗ ܗܘܐ ܦܛܪܐ. ܡܫܡܫܢܐ ܒܢܬܐ ܪܘܒܠܐ ܗܘܦ ܗܢܝ ܕܡܢܟܒ ܒܠܘܗܝ ܒܩܘܫܒ ܛܝܒܘܬܐ.

ܘܒܗ ܒܟܘܠܐ ܟܕ ܐܬܐܠܟ ܦܛܪܘܣ̄ ܡܫܡܫܢ ܡܪܒܝܬܐ ܕܡܪܕܝܢ ܕܒܠܗ ܗܘܐ ܡܢ ܕܡܠܟܢ ܕܗܘܐ ܠܗ ܙܒܢܐ ܡܢ ܡܢܦܫܐ ܕܗܝܡܢ ܗܘܐ ܠܒܠܗ ܡܢ ܡܠܟܘܬܐ. ܐܦܪܝܫ ܠܗ ܡܫܡܫܢܐ ܐܬܪܘܢܐ. ܘܒܠܗ ܡܠܟܐܬܐܦܪܣ ܒܝܘܡܐ ܡܫܬܐ. ܘܡܢ ܐܬܛܪܕ ܙܒܢܐ ܕܗܘܪܢ. ܘܡܢ ܦܛܪܘ ܒܗ ܢܩܝܐ ܒܬܪ ܡܫܠܛܢܐ ܡܕܠܬܗܘܢ ܘܡܕܪܘܗܝ ܠܡܘܬܐ̄. ܗܘܝܐ [597] ܒܫܡܕܘܢܐ. ܘܪܕܦܘ ܠܗ ܡܫܬܪܥܝܢ.

ܘܒܗ ܒܫܢܬܐ ܚܠܦ ܘܡܫܡܫ ܡܬܐ. ܢܦܠ ܡܪܢ ܢܘܚ ܡܫܪܝܐ ܡܢ ܦܛܪܐ. ܕܒܝܬܐ ܪܒܐ ܕܒܠܗ ܒܗܘܢܝܐ ܡܫܛܪܐ ܘܡܫܠܡ. ܘܡܢ ܒܝܘܡܗ ܦܛܪܝܛܘܪܘܣ ܕܗܘܐ ܡܫܡܫ ܒ.......... .

ܒܫܢܬ ܐܪ̈ܒ ܟܕ ܐܬܐܝܣܘܣ ܘܐܘܪܒܢܘܣ ܐܝܬܘ ܕܦܛܪܘܣ̄ ܒܐܬܝܗܘܢ ܩ̈ܠ ܒܠܡܪܢ ܡܕܡ. ܘܐܬܐܡܪ ܒܝܢܬܐ ܕܕܘܡܪ. ܘܐܬܐܦܪܝܫ ܠܐܘܪܒܢܘܣ ܐܝܣܛܛܝܘܣ ܕܗܘ ܗܘܐ ܪܫܝܢܐ ܕܡܠܟܐ ܕܕܝܢܐ. ܘܒܝܘܡܝ ܟܕ ܕܢܝܚܘ̈ܬܐ ܕܡܫܡܫܢ ܗܘܐ ܒܝܘܡܗ ܐܘܬܐܝܣܘܣ ܕܡܫܡܫܢܐ ܕܗܘ ܒܪ ܩܘܡ.

ܘܒܗ ܒܫܢܬܐ ܒܝܗ ܦܛܪܘܣ̄ ܐܬܠܟܝ ܘܡܫܡܫܐ ܐܦܝ̈ܩ. ܘܒܝܘܡ ܡܢ ܒܡܫܐ ܕܡܕܡ ܦܛܪܘܣܘܛܘܣ ܡܫܡܫܠܒܫܪ ܒܐܪܙ. ܡܢ ܐܬܐܘ ܒܢܦܩܐ ܠܒܠܘܗܝ ܕܡ̈ܢ ܐܬܐܡܪܗ ܗܡܠܠܐ ܡܢܬܐ ܕܒܝܬܐ ܗܘ ܦܛܪܘܣ̄.

ܘܒܗ ܒܫܢܬܐ ܠܗܘܒ. ܒܡܢ ܡܪܝܩܘܡܕܝܐ ܡܐܬܘܠܝܬܐ ܘܐܬܘܡܝܐ ܒܡܫܠܡܝܐ. ܒܠܡܘܡܝ ܡܢܝܐ. ܘܡܢ ܒܝܘܡܗ ܛܘܒܢܐ ܒܪ ܐܝܣܘܗܝ ܕܡܠܟܐ ܕܪܘܡܐ.

ܘܒܗ ܠܗܘܒ ܒܡܢ ܙܘܡܪܢ ܦܛܪܘܣ̄ [599] ܕܦܪ̈ܝܣܛܐ ܘܐܝܛܘܒܝܐ ܒܡܘܙܢ. ܘܐܬܐܠܟܝ ܦܛܪܘܗ ܠܐܝܛܝܘ. ܘܐܬܐܡܪ ܒܝܬܐ ܪܒܐ. ܘܐܬܡܠܟܝ ܠܗ ܡܠܘܐܐ ܪܒܐ ܕܢܩܫܐ. ܘܐܬܒܡܪ ܡܢ ܡܫܬܪܝܐ.

ܘܒܗ ܠܗܘܒ ܡܢܪ ܐܘܬܐܝܣܘܣ ܦܩܐ ܕܡܪܘܡ ܕܡܫܬܐܠܟ ܡܢ ܗܘܐ. ܐܡܫܒܐ ܒܠܐ ܦܛܪܘܣ̄. ܐܦܣ̈ܩ ܡܫܠ ܦܛܪܘܗܝ. ܘܒܡܗ ܡܫܡܫܢܘܬܐ ܕܡܫܡܫܢܘܬܐ ܡܪܢܝܬܐ. ܘܐܬܡܫܠ ܘܐܬܒܪܝ ܒܫܠܡܐ ܒܢ̈ܝܐ.

In the year 1506 [AD 1195] Leo of Cilicia stealthily occupied Qalʿah Rumaita and summoned the junior catholicus to him; but he, after an enquiry was made into his conduct, was deposed and shut up in the citadel known as Gubidara. He tried to escape, but fell from a crag and was killed. Baidar, the old man's nephew, was consecrated catholicus for the Armenians.

In the year 1508 there was confusion over the date of the great feast of the Resurrection, because the fourteenth day of the Jews fell on Sunday 29 March. So the Greeks celebrated the feast on the following day, because they began to fast on 10 February, but the Syrians, the Egyptians and the Armenians throughout the world celebrated the feast on the following [601] Sunday, namely 6 April, because they had begun to fast on 17 February. This kind of confusion occurs every 95 years in the chronicles. But the Iberians, when they saw that the Armenians were not [603] celebrating the festival with them, grew angry with them, and burned down an Armenian church. Four or five men perished in this fire, and when they heard the news around 40,000 Armenians gathered together from various regions, to go to war against the Iberians. But the Iberians obtained peace from the Armenians by giving them 100,000 dinars as the price of the church and 1,000 dinars for each man who had perished in the fire.

Meanwhile, the affairs of our Church began to fall into disorder. When the blessed Mar Michael grew old and bowed down in years, his brother's son Ishoʿ Seftana persuaded a certain bishop to go to the patriarch and ask him for a letter granting him the right of succession to his uncle. As a result he incurred the hatred of the bishops and superiors, and the elderly patriarch was also angry with him, when he saw what he was trying to do. At the beginning of the year 1511 [AD 1199] the old patriarch fell ill. At first his nephew Ishoʿ refused to see him, but as his illness grew worse he finally paid him a visit. On the night of Monday 7 November of the same year, this blessed and truly industrious old man [605] departed this world. He had ruled the Church for 33 years, and had consecrated a maphrian for Tagrit and as many as 54 bishops. He died at the age of 73, and was buried in the new church which he had built in the monastery of Mar Barsawma, in the sepulchre which he had made ready before his death in front of the northern altar. This blessed man was extremely versed in the sacred scriptures, of imposing stature and pleasing features, and endowed with a deep and melodious voice. He devoted his days and nights to writing, and left many fine books for the Church of God.

After Mar Michael the Great, ATHANASIUS SALIBA QRAHA [Athanasius VIII, 1199–1207]. After the death of this venerable old man, there was an enormous scandal in the Orthodox Church. Scarcely had the proper rites been performed for the blessed Mar Michael when his nephew Ishoʿ left the monastery to go to Amid. When the monks realized that he had set out in order to sow trouble and confusion in the Church of God, [607] Rabban Mikhaʾil Qardas, one of the monastery's archimandrites, an influential man from Melitene, followed him and caught up with him in the monastery of Abu Ghaleb.

ܘܒܫܢܬ ܐܢ̈ܩ. ܓܒܪ ܠܗܘܢ ܕܡܫܠܡܢܐ ܠܡܠܟܘܬܗ ܙܘܥܡܐ. ܘܐܘܒܠ ܠܡܠܐܘܬܢܐ ܠܛܠܐ ܠܘܬܗ.
ܘܟܕ ܐܬܟܢܫܘ ܦܘܠܚܢ̈ܘܗܝ ܐܬܦܠܓܘ ܘܐܣܟܡ ܒܫܝܢܐ ܘܫܠܡܐ ܓܘܡܒܪܐ. ܘܫܕܪ ܕܐܬܦܪܫ
ܠܡܕܝܢܬܗ. ܢܦܠ ܡܢ ܟܐܦܐ ܘܡܝܬ. ܘܐܬܬܦܪܣ ܠܐܪ̈ܡܢܝܐ ܡܠܐܘܬܢܐ ܐܚܪܢܝ ܒܪ ܙܒܘܗ ܕܫܒܐ.
ܘܒܫܢܬ ܐܢ̈ܩܒ. ܗܘܐ ܙܘܥܐ ܕܟܐܦܐ ܪܒܐ ܕܫܡܝܐ. ܒܝܘܡ ܗܢ ܕܐܬܐ ܐܪ̈ܒܥܝܢ ܕܦܣܚܐ. ܒܝܘܡ ܚܡܫܐ
ܒܫܢܝܢ ܘܐܡܛܐ ܟܐܦܐ. ܒܪܝܓܝ ܡܘܬܐ ܠܥܘܠܡܐ ܘܟܠܗܘܢ ܒܝܕܘܗܝ. ܒܗܘ ܕܒܫܢܬܐ ܒܥܡܟ ܠܥܠܡܐ
ܗܘܐ ܢܘܗܪܐ. ܫܒܝܚܐ ܕܝܢ ܘܐܦܓܘܩܝܢ ܘܐܪ̈ܡܢܝܐ ܘܒܥܠܕܒܒܐ ܐܡܪܐ. ܒܢܝ ܫܒܐ [601] ܘܒܬܪ ܚܕ
ܫܒܐ ܗܘܐ ܒܝܘܡ ܟܐܦܐ ܟܐܡܬ ܫܒܐ ܒܫܢܝ. ܒܗܢ ܘܒܥܕܢܐ ܒܥܡܟ ܢܘܗܪܐ ܗܘܐ. ܟܠ
ܓܒܪ ܐܬܡܢ ܘܫܟܚ ܡܪܝ ܘܐܝܟ ܗܘܐ ܒܡܕܢܚܐ ܗܘܐ ܒܦܪ̈ܘܫܘܬܗ. ܐܡܪ̈ܝܢ ܓܒܪ ܚܕܘ ܠܐܪ̈ܡܢܝܐ ܘܠܐ
[603] ܡܕܝܢܬܐ ܒܥܣܩܐ. ܐܬܦܠܓܘ ܒܗܘܢ ܘܐܫܬܪܘ ܒܝܬܐ ܡܢ ܕܐܪ̈ܡܢܝܐ. ܘܒܗܢ ܫܢܬܐ ܐܝܟ
ܐܘܟܠܐ ܢܦܩ. ܘܫܡܥܘ ܐܪ̈ܡܢܝܐ ܕܐܬܐܪܘܬܐ. ܘܐܬܟܢܫܘ ܐܝܟ ܐܘܟܠܝܢ ܠܠܚܡܐ ܕܢܬܟܢܫܘܢ. ܩܪܒܐ ܥܡ
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ܘܒܫܢܬ ܗܠܝܢ ܦܘܠܚܢ̈ܐ ܕܒܝܬܐ ܕܡܠܟ. ܒܟܠܬܐܠ ܦܪܝܩ ܕܢܦܩ ܕܡܢ. ܘܟܕ ܛܝܒܘܬܐ ܐܚܘܗܝ ܡܬܘܟܠ.
ܗܦܟ ܘܟܠ ܒܥܡܡܐ. ܡܢܘܢ ܒܪ ܐܝܣܘܡ ܕܗܘ ܡܣܟܢܐ. ܠܟܠܐܦ̈ܩܐ ܘܐܬܐ ܗܘܐ ܠܘܬܗ ܕܦܠܛܪ̈ܐ
ܡܢܐ ܐܝܟ ܗܘܐ ܠܡܟܣܪ. ܘܫܠܛ ܗܘܐ ܒܪܬܐ ܐܚܪܢܐ ܕܗܘ ܠܟܡ ܢܦܘܩ ܒܬܪ ܙܒܢܗ. ܘܒܟܠܟܐ ܗܘܐ
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ܐܢ̈ܩܢܕ. ܒܪ ܐܬܦܪܘ ܗܘ ܦܠܛܪ̈ ܡܢܐ ܠܐ ܙܟܐ ܡܣܬܟ ܒܪ ܐܝܣܘܡ ܠܡܣܟܢܘ. ܒܝܘܡܐ ܕܫܒܩ
ܒܢܘܗܘܢ. ܗܕܝܢ ܒܠܒ ܠܘܬܗ. ܘܒܠܚܘܕ ܕܐܪܥ ܒܫܢܐ. ܡܢܐ ܠܡܦܪܩ ܐܚܪܝ ܕܡܠܟܗ ܘܒܬܪܐ ܡܢܢ
ܡܢ ܒܠܚܘܕ ܗܘ ܡܢܐ ܦܝܫܐ. ܗܘ [605] ܕܒܡܐܪܐ ܪܚܡ ܒܩܛܠܐ. ܕܒܪ ܠܥܝܢܐ ܡܪ̈ܢܐ ܠܐܠܗܡ ܘܐܠܗܐ.
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ܘܚܢܝܐ ܦܐܬܐ ܙܪܡ ܦܠܐ ܗܘܐ ܘܫܠܐ ܢܒܠܬܐ. ܘܡܦܩܛ ܗܘܐ ܒܟܠܡܟܠܬܐ ܕܟܠܢܐ ܘܐܡܡܡܐ. ܘܟܠܗܘܢ
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ܒܬܪ ܕܝܢ ܒܘܕܝܗ ܕܫܒܐ. ܗܘܐ ܒܦܠܐ ܙܟܐ ܒܥܠܬܗ ܒܝܬܐ ܕܐܬܪܝܢ ܗܩ̈. ܡܣܝܒܗ ܓܒܪ ܕܐܬܠܟܘܢ ܗܘ
ܗܘ ܕܒܝܠ ܦܪܝܫܐ ܡܢܢ ܡܬܘܟܠ. ܢܦܩ ܡܢܘܢ ܒܪ ܐܝܣܘܡ ܡܢ ܒܘܡܪܐ ܕܐܬܐܠ ܠܐܡܝܢ. ܘܡܢ
ܐܘܓܡܘ ܒܘܡܪ̈ܝܐ. ܕܠܡܡܓܘܡ ܒܝܬܐ ܕܐܠܗܐ ܘܠܡܝܒܠܡܘܐܬ [607] ܐܬܠ. ܙܘܦ ܒܬܪܘܗ ܙܡ
ܡܬܘܟܠ ܦܪܘܩ ܡܢ ܡܢ ܙܢܝܘܬܐ ܕܒܘܡܪܐ ܓܒܪܐ ܡܡܡܘܐ ܡܢ ܒܢܝ ܡܠܛܡܝܢ. ܘܐܙܘܥܗ ܒܝܬܐ
ܕܒܓܠܒܐ.

He tried to take him back by force to the monastery. Ishoʿ, seeing himself defeated, hurriedly sent one of his disciples to the bishop of the nearby city of Hesna d'Gargar with the following message: 'I was on my way to visit the prefect of Amid, to present him with gifts from my income, but this monk has followed me and refuses to allow me to leave, because he loathes and hates the lord of Amid.' The bishop, as he was from the province of Amid, arrested Rabban Mikhaʾil Qardas and imprisoned him. As Ishoʿ was walking past the prison gate, Mikhaʾil Qardas saw him. He ground his teeth and threatened him, saying: 'There will come a day when you will realise what you have done, Ishoʿ Seftana!' Then Ishoʿ said to him in a mocking tone: 'Succumb to temptation later. Right now, be silent!' These words became proverbial, and are still used by the sons of the Church to this day. Then the magistrate fined Rabban Mikhaʾil the sum of 100 dinars and sent him on his way, ordering him not to try to prevent Ishoʿ from going to Amid. This incident made Ishoʿ even more unpopular.

When Rabban Mikhaʾil returned to the monastery and recounted what had happened to him, the monks formed a plot. They sent out messengers and gathered together fifteen of the Western bishops, promising them gifts. Then they all went up together to the monastery of Modiq in the region of Qlaudia. [609] They drew lots for three candidates, and the lot of Rabban Sliba, the archimandrite of the monastery of Mar Barsawma, was drawn. He was consecrated on 19 December of the year in which the elderly Mar Michael died, and was called Athanasius. He had little knowledge of ecclesiastical matters, but he was experienced in worldly affairs and was also rich. They therefore accepted him, as a man who could frustrate the ambition of the old man's nephew.

At that time the maphrian arrived in Amid with three Eastern bishops, and went to see his brother Isho'. When he heard of the consecration of Qraha, he was greatly saddened. He went up to see the governor of Amid and promised to give him 6,000 dinars if he appointed his brother patriarch in his city. Mennas, the metropolitan of Amid, opposed the maphrian. He prevailed over the maphrian and forced both him and his brother to leave Amid, even though the bishop and the faithful had gathered together the gold, which they had gradually collected and handed over. This Mennas of Amid was a chaste and holy man, who had become famous for his great knowledge of medicine. As a result he was held in honour by kings, and was accustomed to move in their company.

After the consecration of Athanasius [611] Qraha, MICHAEL THE YOUNGER [Michael II, 1207–15], also known as Ishoʿ Seftana, was also consecrated. After leaving Amid, the maphrian collected his brother and the bishops of his retinue, and went off to Mardin, whose lord he had bribed with gold. Then he consecrated his brother patriarch in the monastery of Mar Hnanya, on the Friday of the Confessors. He was called Mar Michael after his uncle, in the hope that he might perhaps inherit some of his uncle's good fortune. This Mar Michael the Younger consecrated three bishops. Then the inhabitants of the Mardin region, moved by indignation, went to see the governor and gave him money, and he expelled the new patriarch and his brother the maphrian from his dominions.

ܘܥܠܝܐ ܡܬܢܝܚܐ ܙܟܐ ܗܘܐ ܕܢܬܦܫܘܢ ܠܥܘܡܪܐ. ܗܘ ܕܝܢ ܡܫܟܢ ܒܪ ܚܕܐ ܕܥܕܬܐ. ܐܘܪܚܐ ܚܕ ܡܢ ܠܥܡܪ̈ܘܗܝ ܟܠܐ ܘܫܒܘܩܐ ܕܚܝܐ ܕܒܣܪܐ. ܘܟܝܪܒܘܬܐ ܗܝ ܕܐܡܪ ܠܗ. ܕܐܬܐ ܠܟܡ ܢܣܒ ܐܬܐ ܕܐܬܠ ܠܟܐ ܡܛܠܬܐ ܕܐܡܪ ܠܡܥܘܒܕܬܐ ܕܚܝ̈ܐ. ܗܘܐ ܕܚܙܐ ܡܢ ܠܥܘܡܪܐ ܐܘܪܚܢ ܘܠܐ ܡܟܡ ܟܢ. ܡܬܠ ܕܗܐܬܐ ܗܘ ܕܒܟܒܕܒܐ ܕܡܪܐ ܕܐܡܪ. ܗܘ ܕܝܢ ܒܫܘܒܚܐ ܟܗܢ ܕܡܢ ܗܘܦܪܟܐ ܕܐܡܪ ܗܘܐ ܡܚܙ ܠܟܠܗ ܠܪܒܢ ܡܫܡܠܝܐ ܡܢܘܫ ܘܣܟܡܗ. ܘܟܕ ܟܒܪ ܡܫܟܢ ܟܠ ܬܘܢ ܣܟܘܡܐ. ܘܣܝܣܘܢ ܡܫܡܠܝܐ ܡܢܘܫ ܣܢܗ ܚܬܘܗܝ ܘܒܘܡܗ ܘܐܡܪ ܠܗ ܕܟܒܝܬܗ ܡܫܟܢ ܫܦܠܝܐ. ܡܫܡܠܝܬܗ ܬܐܣܪܐ. ܗܘ ܕܝܢ ܡܫܟܢ ܐܝܟ ܡܫܡܠ ܟܗ ܐܡܪ. ܟܬܪ ܟܢܫܘܣ ܘܡܟܢ. ܘܗܘܐ ܗܝܐ ܦܬܟܒܐ ܡܬܠܐ ܟܡܬ ܟܬܢ ܟܕܬܐ ܟܝܡܐ ܠܟܘܡܪܐ. ܒܟܒܘܬܐ ܕܝܢ ܟܬܪ ܕܐܣܦܪܗ ܠܟܢ ܡܫܡܠܝܐ ܡܬܐ ܕܚܬ̈ܐ ܡܥܪܗ. ܘܦܪܟܬܗ ܘܠܐ ܢܟܬܘܗܝ ܠܟܡܫܟ ܡܢ ܡܬܐܟܬܐ ܘܠܐܡܪ. ܘܗܘ ܗܘܐ ܟܕܒܬܐ ܬܬܪ ܐܣܢܬܗ ܠܟܡܫܟ. ܟܕܟܘܢ ܟܕ ܡܬܬܐ ܙܟܢ ܡܫܡܠܝܐ ܠܥܘܡܪܐ ܘܐܚ ܡܕܝܢ ܘܐܬܡܟܕ ܠܗ ܬܐܠܟܣܡܗ ܥܘܡܪ̈ܢܐ. ܘܡܕܪܗ ܟܢܡܗ ܣܡܬܟܬܪ ܐܦܝ̈ܩܐ ܡܟܬ̈ܟܐ. ܘܐܬܟܘܕܗ ܠܗܘܢ ܐܡܝ̈ܪܐ. ܘܐܬܟܗ ܟܠܗܘܢ ܐܡܕܐ ܟܕܪܐ ܘܡܕܝܢ ܕܬܐܪܐ ܘܡܟܘܕܐ. [609] ܘܐܪܡܗ ܦܬܟܐ ܟܠ ܬܐܠܗܐ ܦܬܪ̈ܘܟܐ. ܘܫܟܬܟܬ ܦܪܩܐ ܕܪܡ ܙܟܬܐ ܢܡܕܝܪܐ ܕܥܘܡܪܐ ܘܡܪܢ ܟܬܪܘܦܐ. ܘܐܡܪ̈ܬܗ ܟܬܡܟܬܡܪ ܟܥܢܝ ܡܕܡ ܕܟܬܗ ܕܡܬܐ ܕܒܗ ܟܕ ܫܒܐ. ܘܐܬܐܡܪ ܐܬܐܣܡܘܫ. ܗܝܐ ܡܢ ܟܩܟܬܟܐ ܕܒܐܬܐ. ܐܦ ܡܫܡܠ ܗܘܐ ܘܡܣܡܡ. ܐܠܐ ܟܥܘܡܪ̈ܝܐ ܠܟܡܫܬܐ ܫܟܝܢ ܡܟܫܟ ܗܘܐ ܘܟܬܡܪ. ܘܟܬܟܘܕܐ ܟܗ ܐܪܟܬܗ ܐܟܡܢ ܕܗܘ ܡܪܝ ܠܟܬܟܘܫ ܟܬܠܦܐ ܕܟܬ̈ܝ ܐܣܗܘܢ ܘܫܒܐ.

ܘܒܗ ܒܙܒܢܐ ܐܬܐ ܟܪܝܣܛܘܦܘܪܘܣ ܡܦܪܢܣܐ ܠܐܡܪ ܘܟܬܗ ܠܐܠܗܐ ܣܡܬܐ ܡܕܝܫ̈ܬܐ. ܘܐܡܫܗ ܠܐܣܗܘܢ ܡܫܟܢ ܬܐܡܢ. ܘܟܕ ܡܫܟܢ ܕܐܬܐܡܪ ܡܪܝܐ ܟܡܟ ܟܗ ܟܕ. ܘܫܟܬ ܟܘܠܐ ܡܟܠܬܐ ܘܐܡܪ. ܘܐܬܟܘܕܢ ܟܗ ܐܡܕܐ ܠܐܦܬ̈ܐ ܕܚܝ̈ܐ. ܐܝ ܡܫܡܡ ܠܐܣܗܘܢ ܦܛܪ̈ܐ ܟܡܕܝܢܬܗ. ܘܫܡܡ ܠܥܘܡܪܟܬܗ ܘܡܦܪܢܣܐ: ܡܫܝܐ ܡܬܛܪܐ ܘܐܡܪ. ܘܣܝܣܟܗ ܠܡܦܪܢܣܐ. ܘܐܦܫܗ ܡܢ ܐܡܪ ܟܗ ܘܠܐܣܗܘܢ ܐܟܡܠ ܘܠܐ ܙܟܡ. ܟܪܡ ܟܬܪ ܕܡܟܠ ܠܒܗܟܐ ܗܘ ܡܫܝܐ ܘܡܗܘܡܫܬܐ ܟܟܗܘܢ. ܘܡܪܢܗ ܡܟܢܫܡ ܘܦܪܟܡ. ܟܡܟܠܐ ܡܟܠܐ. ܗܘ ܟܪ ܡܫܝܐ ܘܐܡܪ ܟܪܝܐ ܗܘܐ ܢܟܠܐ ܘܡܪ̈ ܘܟܐܡܘܬܐ ܕܦܟܬܐ ܡܟܝܢ ܡܗܘܢ ܗܘܐ ܘܡܫܠܪ. ܘܡܬܟܘܕܐ ܡܟܐܡܪ ܗܘܐ ܡܢ ܡܟܠ̈ܟܐ. ܘܡܫܟܠܐ ܗܘܐ ܡܟܠܬܗ ܟܟܗܘܢ. ܟܬܪ ܕܐܬܐܡܪ ܐܬܐܣܡܘܫ ܕܗܘ [611] ܡܢܝܐ. ܐܬܐܡܪ ܐܦ ܡܫܡܠܝܐ ܕܟܘܪܐ ܕܗܘ ܡܫܟܢ ܩܫܝܫܐ.

ܗܘ ܕܝܢ ܡܦܪܢܣܐ ܟܕ ܢܦܩ ܡܢ ܐܡܪ. ܢܫܟ ܠܐܣܗܘܢ ܘܟܣܩܐ ܕܟܡܗ. ܘܐܙܠ ܟܡܪܕܝܢ. ܘܡܪܟ ܕܗܘܐ ܟܡܪܘ. ܘܐܡܪܣܗ ܠܐܣܗܘܢ ܦܛܪܝܐ ܟܥܘܡܪܐ ܘܡܪܝ ܣܝܣܐ. ܟܥܘܡ ܟܪܘܟܬܐ ܕܡܩܘܕܫܐ. ܘܐܬܐܡܪ ܐܦ ܗܘ ܡܪܝ ܡܫܡܠܝܐ ܟܥܡ ܕܕܗ. ܘܟܒܪ ܡܢ ܟܕܝܫܬܗ ܕܗܘ ܢܟܫ ܟܗ. ܘܐܡܪܣ ܗܘ ܡܪܝ ܡܫܡܠܝܐ ܕܟܘܪܐ ܠܐܠܗܐ ܡܫܝ̈ܐ. ܗܟܝܢ ܛܒܘ ܟܬܢ ܐܬܪܐ ܕܡܪܕܝܢ. ܘܐܬܐܡܪܗ ܟܘܠܐ ܡܟܠܬܐ ܘܡܪܗ ܟܗ ܕܗܘܟܐ. ܘܛܪܕ ܠܦܛܪ̈ܝܐ ܣܝܐ ܘܠܡܦܪܢܣܐ ܐܣܗܘܢ ܡܢ ܐܬܪܗ.

So, while the maphrian made for Melitene, Ishoʿ left Tur ʿAbdin to go up to the governor of Hesna d'Kifa. When he arrived there he gave him money, but even so he was not able to find peace and quiet. Because all the people of the region shunned him, he was forced to leave and go to Melitene, where he dwelled in the house of his uncles.

In the year 1512 [AD 1201], at the demand of the people of Tur ʿAbdin, their governor sent to the patriarch Athanasius and summoned him. He arrived, visited the entire region, and was received [613] honourably and solemnly by all. He came to the monastery of Qartmin, where he consecrated a bishop for Hesna d'Ziyad. Then he went to Mardin, where he was also given a warm welcome by the governor and the inhabitants of the region. While he was there, he heard that Ishoʿ had given 6,000 dinars to Rukn al-Din, the lord of Melitene, and that he had gone up to the monastery of Mar Barsawma with his backing and forcibly established his throne there. Qraha remained in Mardin for two years, but when Malik Ashraf ibn Adel invaded Mardin, and then went on to Rishʿaina, the patriarch Athanasius went with him, and built a church there. He also wanted to restore the monastery of Sapulus, which lies above the city, but the opportunity did not present itself. Furthermore, because the Egyptian lawyer Sadid al-Dawla bar Nashu, who was handling his business with Malik Ashraf, sent a messenger to Rukn al-Din, the lord of Melitene, the patriarch accompanied this messenger as far as the monastery of Abu Ghaleb, where he remained from January until the middle of July, while Rukn al-Din tried to expel Ishoʿ from the monastery; then Athanasius Qraha set out and took possession of his throne. Ishoʿ returned [615] to Melitene and resided in the house of his father. Then the maphrian Gregory went away and returned sadly to the East. They accused him to the lord of Mosul of dissipating all the gold that had been collected in his diocese and in other places to win the favour of foreign princes. He became very unpopular, and suffered many vexations.

The patriarch Athanasius met his end after occupying the patriarchal throne for 7 years. He died in the year 1518 of the Greeks [AD 1207], in the monastery of Mar Barsawma.

At that time the physician Shemʿon of Hesna, a just and upright man, built the monastery of Mar Quriaqos of Zoniqrat in the territory of Hesna d'Ziyad, where the rivers Deba and Arsanias mingle their waters, and adorned it with a royal roof of gold and silver, and around 60 monks gathered there, to whom he gave fields, ploughs and oxen, plus sheep in great number and beehives. They held a feast in the same month, according to the custom of the communities in Cilicia, and became famous for their outstanding morals; but they did not long stand firm from the envy of the devil, as that sacred place was eventually utterly destroyed, as will be described at the appropriate place.

ܘܟܕ ܡܫܪܝܐ ܠܐܦܝ ܡܩܕܘܢܝܐ ܛܘܪ̈ ܗܘ ܡܥܒܪ ܠܛܘܪ ܚܒܝܒ ܐܝܠ. ܕܢܣܒ ܠܗ ܠܘܬ ܡܕܝܢܬܐ ܕܫܡܝܐ ܕܢܦܩܐ. ܘܟܕ ܫܡܥ ܥܡܘܕ ܕܗܘܐ: ܐܦܠܐ ܢܐܡܢ ܗܘܐ ܠܫܘܥܝܐ. ܡܛܠܗܘܢ ܓܝܪ ܚܕܝ̈ ܐܢܫܐ ܐܘܦܩܘ ܐܦܐ ܡܢܗ. ܘܡܬܠܒܘܬܐ ܐܬܐܟܝ. ܘܐܦ ܗܘ ܥܡܗ ܘܐܙܠ ܠܡܕܝܢܬܗ. ܘܥܠܘ ܒܡܕܝܢܬܐ ܘܐܚܕܘܗ̇.

ܘܒܫܢܬ ܐܪ̈ܒܥ ܠܐܪܘܣ ܛܘܪ ܚܒܝܒܐ ܡܢ ܡܕܝܢܬܗܘܢ. ܘܫܕܪ ܐܠܗܐ ܠܐܣܛܪ̈ܛܝܓܐ ܦܪ̈ܣܝܐ. ܘܐܬܐ ܘܥܒܪ ܠܡܠܟܘ ܐܬܪܐ ܘܐܬܐܟܠܝܠ [613] ܡܢ ܦܠܢܗ ܒܐܫܪܐ ܐܦ ܐܪܘܡܝܐ. ܘܫܩܠܘ ܠܫܘܥܝܐ ܕܡܪ̈ܐܢܝܢ. ܘܐܫܪܝ ܒܗ ܡܫܝܚܐ ܠܡܫܝܚܐ ܕܐܠܗ. ܘܟܕ ܢܐܡܢ ܐܝܠ ܠܡܪܕܝܢ. ܘܐܬܐܟܠܝܠ ܗܘܐ ܡܢ ܡܕܝܢܬܐ ܘܒܢܝ̈ ܐܬܪܐ ܫܓܝ̈ܐ ܗܢܝܐܝܬ. ܘܟܕ ܗܘ ܢܐܡܢ. ܥܒܕ ܕܫܡܥ ܡܢܗ ܐܠܗܐ ܠܠܦܝ̈ܐ ܕܡ̈ܠܐ ܒܪܘܡ ܠܐܪܝܢ ܡܪܐܢ ܕܡܩܕܘܢܝܐ. ܘܐܫܩܘܗ ܠܫܘܥܝܐ ܕܡܪ̈ܢ ܒܪܘܡܐ. ܘܥܠܘ ܢܐܡܢ ܐܢܫ ܕܒܡܫܪܝܐ. ܘܡܬܠܒܘܬܐ ܥܠܘ ܡܪܝܐ ܒܡܪܕܝܢ ܡܠܝܐ ܕܐܬܐܪܐܢ ܥܢܝ̈. ܘܟܕ ܐܬܐ ܡܠܟܐ ܐܦܪܐ ܒܪ ܓܐܘܠܐ ܥܠ ܡܪܕܝܢ. ܘܡܒܥܐ ܘܐܝܠ ܠܪܡܫܝܐ ܐܝܠ ܒܥܘܗ ܐܬܐܣܝܬ ܦܠܢ̈ܪ. ܘܚܙܐ ܒܗ ܒܕܐܬܐ. ܘܪܓܐ ܕܢܒܐ ܐܦ ܠܒܪܐ ܕܫܐܠܬܗܘܢ ܕܚܒܠܐ ܡܢܗ. ܘܐܠܐ ܗܘܐ ܠܗ ܐܬܪܐ. ܡܛܠ ܕܢܘܡܝܐ ܗܘܝܘ ܠܐܒܘܠܗ ܒܪܢܝܗ ܐܚܪܦܛܐ. ܕܒܪ ܫܡܒܪܢܘܗ ܒܡ ܡܠܟܐ ܐܦܪܐ. ܘܫܕܪ ܐܢܚܪܬܐ ܠܘܬ ܙܘܥ ܠܐܪܝܢ ܡܪܐܢ ܕܡܩܕܘܢܝܐ. ܘܐܬܠܐܦ ܦܠܢ̈ܪ ܒܥܘܗ ܘܐܝܚܪܬܐ ܒܪܘܡܐ ܠܒܪܐ ܕܐܝܘ ܓܠܝܒ. ܘܥܠܘ ܢܐܡܢ ܡܢ ܒܗܘܢ ܐܚܪܢ ܒܪܘܡܐ ܠܒܪܗ ܢܐܡܪ. ܒܪܘܡܐ ܕܐܬܛܒܥ ܙܘܥ ܠܐܪܝܢ ܘܐܦܩ ܠܫܥܘܬ ܡܢ ܒܘܡܪܐ. ܘܐܬܐܠܐܬܐܣܝܬ ܪ̈ܢܝܐ ܘܥܠܘ ܒܒܘܪܣܝܗ. ܘܡܥܒܪ ܗܘܦ ܡܢ ܕܘܪܫ [615] ܠܡܩܕܘܢܝܐ ܘܥܠܘ ܒܡܕܝܢܬܐ ܘܐܚܕܘܗ̇. ܘܓܢܒܝܓܘܪ ܡܫܪܝܐ ܥܡܗ ܘܐܝܠ ܠܡܕܝܢܬܐ ܒܝ ܡܥܡܗ. ܘܐܬܐܟܠܝܠ ܦܬܓܡ̈ܘܗܝ ܠܘܬ ܡܪܐ ܕܡܘܪܝܠ. ܕܗܘܐ ܠܗܘܢ ܦܠܚܐ ܕܡܚܒܫ ܡܢ ܐܬܪܢ ܘܡܢ ܐܬܘܪܝܐ ܐܪ̈ܬܝܐ. ܥܠ ܡܕܝܢ̈ܬܐ ܐܪ̈ܬܝܐ ܡܫܠܡܘ. ܘܐܫܬܠܚ ܒܝܕ ܗܘܢ ܘܡܫܪ ܫܓܝܢ.

ܘܗܘ ܐܬܐܣܝܬ ܦܠܢ̈ܪ ܒܝ ܪܒܐ ܕܡܥܒܪ ܫܢܝ̈ ܡܠܟ ܥܠ ܒܘܪܫܝܐ ܕܦܠܢܪܒܐܬܐ. ܡܛܠ ܡܪܗ ܘܡܫܠܡ. ܒܫܢܬ ܐܪ̈ܒܥ ܕܦܐܪܝܐ ܒܒܘܪܫܝܐ ܕܡܪ̈ܢ ܒܪܘܡܐ.

ܘܒܗ ܒܗܘܝܐ ܪܒܐ. ܚܕܐ ܡܫܡܘܢ ܐܫܐ ܢܫܝܐ ܓܒܪܐ ܦܐܝܐ ܘܪܘܡܐ. ܠܒܪܐ ܕܡܪ̈ܢ ܒܘܪܫܘܫ ܕܗܘܢܫܪܐ ܦܠܐܬܐ ܕܢܫܝܐ ܕܪܐܝܢ. ܒܝ ܕܡܠܟܝܢܝܢ ܠܐܪܝܢ ܢܘܪ̈ܬܐ. ܢܘܪ ܕܐܦܐ ܘܢܘܪ ܐܪܫܝܢܘܬ ܒܢܝܬܐ. ܘܗܘܪܘ ܒܪܩ̈ܐ ܡܫܒܚܢ̈ܐ ܕܕܗܒܐ ܘܫܠܦܐ. ܘܒܥܢ ܐܝܟ ܐܡܠܝܢ ܕܢܒܐ ܘܡܘܒܠܗܘܢ ܐܬܒܠܐ ܘܦܬܝܐ ܘܢܫܝܐ ܠܝܠܐ ܫܘܓܐܐ ܘܒܘܪ̈ܐ ܕܕܒܘܪܬܐ. ܘܗܘܘ ܐܟܠܝܢ ܥܠܝ ܡܢ ܦܠܘܪܐ. ܐܝܟ ܒܒܪܐ ܕܓܒ̈ܐ ܦܪܘܢ ܕܒܥܠܡܐ. ܘܐܬܝܬܘ ܒܕܘܒܪܗܘܢ ܡܬܠܪܐ. ܐܠܐ ܒܫܡܥܘܗ ܕܒܥܠܐ ܠܐ ܐܢܫܘ ܫܓܝܢ. ܘܢܪܒܐ ܠܓܡܪ ܗܘ ܕܒܠܝܐ ܡܝܕܥܐ ܐܝܟ ܕܡܬܝܢܐ ܒܕܘܒܠܗ.

[617] After Athanasius Qraha, YOHANNAN ISHOʿ the writer [Yohannan XI, 1208–20]. After the death of Mar Athanasius Qraha in the monastery of Mar Barsawma, Mar Michael the Younger, or Ishoʿ Seftana, gave a sum of gold to the prefect of Melitene, who was called Montageb, and he allowed him to go up to the monastery and sit on his throne. And when he went up and sat there, the bishop Mennas of Amid, a certain Edessan by the name of Theodore Shukhayr, and Stephen of Hisn Mansur from Tur ʿAbdin sent to him: 'We are grieved by the dissensions, scandals and discords that exist in the Church of God. And so we ask you that from the thousand dinars that up to now are to be given by us to the lord of Amid, we should contribute a third, and you another third, and the other monks the remaining third. You will be confirmed on the throne, scandal will be removed, and there will be one Church and one shepherd.' But Ishoʿ Seftana was so proud that he refused to give an inch, and made the following reply: 'I have buried my adversary, and possess my own throne. I have no need to pay out gold. Let the man who has collected gold pay it out.' Then these noblemen, when they heard his answer pitched in such a tone, became angry, and with bitter [619] hearts they invited one another, and gathered together in the monastery of Shira, with the other bishops of Tur ʿAbdin. Then they unanimously decided to ordain Ishoʿ, a scribe of Beth Romaye, who was living the life of a hermit there. When this holy man heard that they were canvassing him, he left them and fled to Nisibis. But Seftana, who saw that they were preparing to create a schism, was terrified. He trembled, and his knees gave way. Then he sent to them Rabban Mubarak, archimandrite of the monastery, an illustrious and honest man, and also Rabban Mikhaʾil Khardes, to persuade them not to create a schism, and to come to see him in the monastery; that he would do whatever they wanted, and even if they were to give him all the gold in Amid, he would spend it without trickery and excuses. Now when both these archimandrites came to the bishops, Rabban Mubarak sincerely advised them to refrain from stirring up dissension in the Church, and to beware of creating a schism. As for Rabban Mikhaʾil, although he spoke persuasively, his expression belied his words, and he later told them discreetly what he really thought. 'Seftana', he said, 'only cares about one thing, namely to break up your alliance, and he is studying how to divide and scatter you. He will not help you with a single obol of gold. Rather, when he has triumphed over you individually, he will wreak vengeance and work his will upon you.'

[621] Then the bishops were enraged at this, and replied harshly to the archimandrites who had come to placate them. Then, after they had departed, they sent two of the bishops to Nisibis with a mitre, instructing them that wherever they found Rabban Ishoʿ, the man they had chosen, they should place the mitre on his head and lead him out. They then departed and found him, and brought him by force to the monastery of Shira. There he was consecrated patriarch in the year 1519 [AD 1208] and was given the name Mar Yohannan. They wanted to lead him to Amid, Mardin and Tur ʿAbdin, but he found a pretext to excuse himself and promised to go there on another occasion. When they urged him to make the journey, they were unable to extract a firm commitment from him, so they declared that they would come back several months later to collect him.

[617] ܒܬܪ ܐܬܐܢܣܝܘܣ ܕܗܘܐ ܩܕܝܫܐ: ܡܪܝ ܝܘܚܢܢ ܕܗܘܐ ܡܫܡܫ ܒܠܘܬܐ.
ܡܢ ܒܬܪ ܕܡܝܬ ܡܪܝ ܐܬܐܢܣܝܘܣ ܩܕܝܫܐ. ܒܥܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ. ܩܪܒ ܡܪܝ ܡܫܡܫܢܘܬܐ ܕܥܘܪܐ ܕܗܘܐ
ܡܫܡܫ ܫܦܝܠܐ. ܕܗܘܐ ܩܕܡ ܠܐܚܝܐ ܕܡܠܟܝܢ ܕܡܬܩܪܐ ܗܘܐ ܡܬܘܡܠܟ. ܘܐܦܫ ܠܗ ܕܢܫܡܫ
ܠܥܘܡܪܐ. ܘܠܟܠ ܒܥܘܪܫܢܗ. ܘܡܢ ܫܠܫ ܘܠܟ. ܫܠܚ ܠܗ ܢܫܡܐ ܫܡܝܐ ܕܐܫܡܥ. ܗܘܘ ܕܐܪܕܘܦ
ܕܗܘܐ ܬܐܪܕܘܦܘܣ ܫܘܫܢ. ܘܐܫܬܟܚ ܛܘܪ ܒܥܕܢܐ. ܕܫܘܫܢܫܝܪܘܦ. ܕܢܚ ܠܗܘܢ ܫܠܝܛ ܠܟ ܡܢ ܫܢܝܐ
ܘܒܟܠܐ ܘܡܢܝܢܐ ܗܘ ܕܐܬܚܫܒ ܒܥܕܬܐ ܕܐܬܬܐ. ܒܝܘܡܝ ܒܥܠܡ ܡܢܗ ܡܥܠܝܠ ܠܟܦܢܐ ܕܢܫܐ ܕܒܢܝܢ
ܒܟܠ ܠܥܡܪܐ ܕܐܫܡܥ. ܕܢܩܪܘܢ ܚܢ ܬܘܒܬܐ. ܘܐܝܬ ܬܘܒܬܐ. ܘܡܒܬܘܡܬܐ ܬܘܒܬܐ. ܘܐܬܡܠܪ ܐܝܬ
ܒܥܘܪܫܢܐ. ܘܢܬܬܪܡ ܒܟܠܐ ܘܬܗܘܐ ܚܝܐ ܡܪܒܥܬܐ ܘܚܕ ܙܒܢܐ. ܗܘ ܕܝܢ ܡܩܘܡ ܫܩܠܝܐ. ܒܢ ܠܐ
ܐܬܚܝܠ ܫܢ. ܐܠܐ ܒܗ ܒܡܪܫܘܬܗ ܗܘܐ. ܦܚ ܠܗܘܢ. ܘܐܝܟ ܒܒܠܒܒܗ ܡܪܢܐ. ܘܒܥܘܪܫܢܐ ܕܡܠܟ
ܦܢܝܠ. ܘܠܐ ܠܟܝܢ ܐܝܟ ܕܐܫܡܪ ܕܗܘܐ. ܡܢ ܕܡܟ ܠܟܠܗܘܢ ܕܗܘܐ ܗܘ ܢܦܪܘܫ. ܗܟܝܠ ܐܬܒܪܘ ܗܢܘܢ
ܫܢܝܐ. ܒܢ ܫܢܝܢ ܠܫܘܚܐ ܕܐܝܟ ܗܘܐ ܙܘܥܐ. ܘܒܒܥܬܐ [619] ܡܪܢܝܬܐ ܕܫܢܘ ܚܕ ܠܚܝܢ. ܘܐܬܒܝܢܘ
ܒܝܪܐ ܕܫܡܪܐ. ܒܡ ܐܝܬܝܐ ܫܢܝܐ ܛܘܪ ܒܥܕܢܐ. ܘܐܬܡܠܟܘ ܐܚܝܐ ܕܢܨܪܚܘܢ ܠܫܡܥ ܒܟܠܐ
ܙܘܥܬܐ. ܕܐܡܢ ܡܕܝܢ ܗܘܐ. ܒܢܝܐ ܚܢܝܢܐ ܕܚܘܡܬܐ. ܗܘ ܕܝܢ ܓܒܪܐ ܦܪܝܫܐ ܒܢ ܫܢܝܢ ܕܗܘܐ
ܡܬܟܢܫܝܢ ܒܟܠܗܘܢ. ܫܢܢ ܐܝܟ ܘܡܪܢ ܠܥܕܢܝܢ. ܘܐܦ ܫܩܠܝܐ ܒܢ ܐܫܬܠܛ ܕܒܢܫܢ
ܠܫܘܢܝܗ. ܝܘ ܘܙܒܠܐ ܘܒܘܪܟܬܗܘܢ ܐܬܠܟܢ. ܘܫܪܘܥ ܚܕܪ ܒܥܠܬܗܘܢ. ܠܪܝܢ ܡܬܒܐܪܢ ܙܢܝܢܐ
ܕܒܘܡܪܐ. ܒܢܝܐ ܗܕܝܐ ܘܡܫܡܪܐ. ܘܠܪܝܢ ܡܫܡܠܟ ܦܪܘܫ ܕܢܫܡܫܘܢ ܐܝܟ. ܘܠܐ ܢܒܥܘܢ ܫܢܝܐ
ܘܐܬܘܢ ܠܥܠܬܗ ܠܥܘܡܪܐ ܘܗܘ ܡܢܐ ܕܢܚܡ ܢܡܠܠܐ. ܘܐܦ ܒܠܗ ܕܗܘܐ ܘܐܫܡܥ ܒܟܠܗܘܢ ܢܫܡܫܘܢ.
ܢܦܪܘܫ ܘܠܐ ܒܟܠܐ ܘܡܠܟܐ. ܘܡܢ ܐܬܐ ܠܥܠܐ ܫܢܝܐ ܬܐܪܘܢ ܙܢܝܢܐ ܗܠܝܢ ܙܢܝܢ ܡܬܒܐܪܢ ܡܢ
ܒܘܡܫܘܬܐ ܡܠܟ ܗܘܐ ܠܗܘܢ. ܘܠܐ ܢܒܥܘܢ ܚܢܝܢܐ ܒܥܕܬܐ: ܘܡܢܗ ܠܗܘܢ ܡܢ ܫܢܝܐ. ܙܢܝܢ
ܡܫܡܠܟ ܕܝܢ ܒܠܚܘܕ ܡܫܡܫ ܗܘܐ. ܘܒܢܝܢܗܘܢ ܙܒܢ ܗܘܐ ܘܠܐ ܢܬܬܫܡܫܘܢ. ܐܦ ܓܝܪ ܘܠܚܘܕ
ܠܗܘܢ ܡܬܬܡܠܟ. ܕܫܩܠܝܐ ܠܡ ܠܥܡܪܐ ܦܘܡܝܗܘܢ ܒܟܠܗܘܢ ܚܕܐ. ܘܠܡܦܪܫܘܢ ܚܕ ܡܢ ܚܕ
ܕܡܠܬܐ. ܘܠܡܫܡܠܠܘܬܗܘܢ ܡܠܦܪܫ. ܘܐܠܐ ܚܕ ܡܢܐ ܠܐ ܡܒܕܪ ܠܗܘܢ ܡܢ ܕܗܘܐ. ܘܡܬܚܙܝܢ
ܬܘܒ ܡܢ ܒܟܠܢ ܡܢܗܘܢ ܒܢ ܡܫܡܠܟܐ. ܘܡܢܚܡ ܒܗܘܢ ܓܢܘܗ.
[621] ܗܟܝܠ ܡܠܟܐ ܐܬܚܪܒܬ ܒܫܢܬܐ ܗܝ ܫܢܝܐ. ܘܡܫܢܝܬܐ ܦܢܗ ܠܪܫܢܝܐ ܕܠܡܫܡܘܬܗܘܢ
ܐܬܐ. ܘܡܢ ܐܪܥܐ ܡܢ ܠܥܬܗܘܢ: ܚܙܘ ܗܢܝ ܫܢܝܐ ܬܐܪܘ ܡܢܗܘܢ ܠܥܕܬܐ. ܘܡܢܗܘܢ ܡܕܝܢܬܐ.
ܘܫܒܩܘ ܐܢܝ. ܕܐܝܟܐ ܕܡܫܡܫܝܢ ܐܝܟܝ ܠܗ ܠܡܪܢܐ ܙܟܝ ܡܩܘܡ. ܐܪܥܐ ܟܠܗ ܙܢܝܢ ܠܡܪܢܐ ܙܟܝ
ܡܩܘܡ. ܐܪܥܐ ܟܠܗ ܙܢܝܢ ܡܕܝܢܬܐ ܘܐܬܬܐܘܗܘܢ. ܘܡܢ ܐܪܥܐ ܘܐܬܡܫܢܐ. ܒܟܕܗ ܠܗ ܗܘܝܐ.
ܘܐܬܬܗܘܢ ܒܫܛܪܐ ܒܝܕܐ ܘܕܡܪܐ ܘܐܬܡ ܐܦܪܝܩܘܢ ܦܛܪܐ. ܒܫܢܬ ܐܝܬ ܕܩܛܝܠܐ. ܘܡܪܝ ܢܘܚܝ
ܒܢܝܘܢ. ܘܙܟܗ ܕܢܬܒܠܚܘܢ ܠܐܡܝܢ ܘܡܫܪܝܢ ܘܡܛܘܪ ܒܒܝܬ. ܗܘ ܕܝܢ ܐܬܒܠܠ ܒܒܬܒܬܐ.
ܘܐܬܡܠܟܘܢ ܠܗܘܢ ܕܠܥܒܐ ܐܝܬܐ ܬܬܐ. ܘܡܢ ܫܢܝܢ ܠܟܘܪܗܘܢ ܕܬܐܬܐ ܒܥܘܡܪܗܘܢ. ܘܐܠܐ ܐܬܡܪܝܗ ܒܗ.
ܚܙܘ ܒܥܠܘ ܡܫܝܚܐ. ܕܒܬܪ ܫܢܝܐ ܩܠܝܠ ܬܬܐܘܢ ܢܚܒܘܫܘܢ.

As soon as the bishops left him and went away, this blessed man immediately fled to Cilicia, hoping to go into hiding there. When he arrived at the monastery of Paqsimat, wearing the clothes of a commoner, the archimandrite refused to allow him to enter the monastery. He said to him: 'Since you have been proclaimed patriarch, [623] I cannot allow you to stay here with me unless the king grants me permission.' The patriarch Mar Yohannan received this statement from the archimandrite with a humble heart, and went to dwell in a little cell outside the monastery's gate, where he devoted himself to solitary prayer. Then the archimandrite of the monastery of Gawikath, indignantly sought out the patriarch and took him back to his own monastery, where he assigned him a cell as though he were one of the monks. Some time later, when King Leo of Cilicia was visiting Mopsuestia, a city close to the monastery of Gawikath, the archimandrite sent for the patriarch and introduced him to the king, to whom he told his story. Then the king, perceiving that he was a holy man, said to the archimandrite: 'You know that I live in peace with the sultan of Beth Romaye and am accounted his vassal. As such, I could reasonably ask you to reject this patriarch so long as he is not proclaimed in the country of Beth Romaye. But let him ask me for a place big enough for himself and his disciples, where he can pray for my kingdom and myself, and that I will willingly grant him.' When the archimandrite reported the king's words to the patriarch, he blessed him and said: 'This monastery where I am living now will do for me. I do not need any other place.' The king therefore [625] wrote him a diploma which read as follows: 'The patriarch Mar Yohannan is placed over the monastery of Gawikath and all its domains and possessions.' This order gave offence to the archimandrite, and he began to show less respect to the patriarch. So the patriarch, at the urging of the monks, dismissed the archimandrite from his office and gave it instead to a certain monk named Samania.

Then the bishop of Amid and his confederates, hearing that Mar Yohannan had been treated honourably by King Leo and had even been given a monastery, went to him, and went too to see the king, who gave them a petition to the sultan ʿAzz al-Din for Mar Yohannan. Although he was unwilling to leave, they gave him no rest. Eventually, they led him out of Cilicia and came to Caesarea of Cappadocia, and showed Leo's letter to the sultan ʿAzz al-Din. When the sultan read it and realised that he was a holy man, he asked to see him, and they brought Mar Yohannan to him in accordance with his instructions. He received him with great honour, and when the patriarch offered a common little robe to the sultan, he accepted it from him lovingly as though it were a blessing. The sultan himself gave an expensive white silk mantle to the patriarch, and from it he made a priestly robe, which he wore constantly thereafter and did not replace for the rest of his life. He also wrote him a splendid [627] diploma, to the effect that he alone might be proclaimed patriarch in his dominions.

ܘܟܕ ܫܡܥܘܗܝ ܘܐܙܠܘ. ܫܡܥ ܗܘ ܓܒܪܐ ܩܕܝܫܐ. ܘܐܬܐ ܚܙܝܗ ܠܫܠܝܚܐ. ܐܝܟ ܕܒܪܘܚܐ ܚܙܝܗܝ
ܘܫܡܥܐ. ܘܟܕ ܥܠܝܠ ܠܕܝܪܐ ܕܐܦܝܣܩܘܦܘܬܐ ܒܝܬ ܓܪܡܝ. ܠܐ ܨܒܐ ܪܒܢܐ ܗܘ ܕܢܥܠܘܗܝ ܠܕܝܪܗ.
ܐܡܪ ܓܒܪ ܕܐܝܟ ܕܗܘ ܫܠܡܐ ܕܦܛܪܝܪܟܘܬܐ [623] ܗܘܐ ܠܟܠܢ. ܘܐܢܐ ܠܟܠܢ ܦܘܩܕܢܐ ܕܡܠܟܐ ܠܐ
ܡܨܐ ܐܢܐ ܕܐܥܒܪ ܥܠܘܗܝ. ܘܗܘܐ ܦܛܪܝܪܟܐ ܡܪܝ ܚܢܢܝܫܘܥ. ܒܝܘܡܝ ܡܠܟܘܬܐ ܕܥܒܕܠܡܠܟ ܕܛܝܝܐ.
ܘܐܬܐ ܒܥܠܕܒܒܘܬܐ ܕܟܠ ܐܪܥܐ ܕܗܢܐ ܡܢ ܥܠܡܐ. ܥܠܡܐ ܚܕܐ. ܟܕ ܒܫܢܝܗܘܢ ܡܨܝܐ. ܗܘܝܢ
ܪܡܝܙܐ ܕܗܢܐ ܕܓܒܪܐ ܐܬܬܝ. ܘܐܬܐ ܢܦܩܗ ܠܦܛܪܝܪܟܐ ܙܒܢܗܘܢ ܘܐܘܬܒܗ ܒܚܕܐ ܡܢ ܡܕܝܢܬܐ
ܕܗܢܐ ܐܝܟ ܚܕ ܡܢ ܕܒܝܬܐ. ܘܟܕ ܐܬܚܙܝ ܠܗܘܢ ܡܠܟܐ ܕܡܠܟܘܬܐ ܒܡܫܬܥܒܕܘܬܐ ܡܕܝܢܬܐ
ܒܪܝܫܘܬܐ ܕܗܢܐ ܕܓܒܪܐ. ܠܗܠܝܢ ܪܡܝܙܐ ܠܦܛܪܝܪܟܐ ܘܐܘܬܒܗ ܒܗܝ ܡܕܝܢܬܐ. ܘܐܝܟ ܠܗ ܩܕܡܐ.
ܘܟܕ ܐܫܬܡܥ ܡܠܟܐ ܕܓܒܪܐ ܗܘ ܩܕܝܫܐ. ܐܡܪ ܠܪܡܝܙܐ. ܕܢܦܩ ܐܢܬ ܕܐܢܐ ܒܫܡܐ ܐܠܗܐ ܒܢ
ܫܘܠܛܢ ܕܒܟܠ ܬܘܩܦܐ. ܘܐܬܢܟܠ ܫܘܒܩܢܗ. ܘܠܐ ܡܨܐ ܐܢܐ ܕܐܫܒܘܩ ܠܟܘܢ ܕܬܦܪܘܢ ܠܗܘܢ
ܦܛܪܝܪܟܐ. ܒܟܠ ܕܒܟܢܫ ܬܘܩܦܐ ܠܐ ܡܫܬܒܩ. ܐܦ ܒܟܠ ܐܢܐ ܕܢܫܬܠܛ ܡܢ ܕܘܟܬܐ ܕܫܘܦܐ ܠܗ
ܘܠܡܠܟܘܬܗܘܢ. ܘܐܢܐ ܐܬܠܛ ܠܗ ܕܢܬܠܐ ܒܟܠ ܘܒܟܠ ܡܫܬܒܩ. ܘܟܕ ܐܡܪ ܪܡܝܙܐ ܠܡܪܝ ܚܢܢܝܫܘܥ
ܡܫܬܘܝ ܕܡܠܟܐ. ܨܠܝ ܒܠܒܗܘܢ ܘܐܡܪ. ܕܗܘܐ ܕܗܢܐ ܕܒܪܗ ܥܠܝ ܐܢܐ ܫܒܩܬܐ ܠܝ. ܘܠܐ ܫܒܩܬ ܐܢܐ
ܠܟܠ ܕܘܟܬܐ ܐܚܪܢܐ. ܘܫܦܝܪܐ [625] ܥܠܝ ܠܗ ܡܠܟܐ ܫܘܒܩܢܐ. ܕܗܘ ܦܛܪܝܪܟܐ ܡܪܝ ܚܢܢܝܫܘܥ
ܡܢܗܘ ܠܟܠ ܕܗܢܐ ܕܓܒܪܐ ܘܟܠ ܦܘܪܢܣܗ ܘܟܠ ܥܠܝ ܡܕܡ ܘܐܝܟ ܠܗ. ܘܗܘܐ ܗܘܐ ܠܟܠ
ܒܥܠܐ ܠܪܡܝܙܐ ܗܘ. ܘܡܪܝ ܡܪܩܘܣ ܡܢܗ ܐܡܪܐ ܕܦܛܪܝܪܟܐ. ܗܢܝܢ ܐܠܝܨܘ ܕܡܠܟܐ ܒܦܛܪܝܪܟܐ. ܘܡܪܝܗܘܢ
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ܘܟܕ ܫܡܥ ܚܕܐ ܕܐܦܝܣ ܘܒܢܝܢܗ. ܕܐܬܐܡܪ ܡܪܝ ܚܢܢܝܫܘܥ ܡܢ ܡܠܟܐ ܠܗܘܢ. ܘܐܦ ܕܗܢܐ ܠܘܬ
ܐܬܟܢܫ ܠܗ. ܐܬܐ ܠܘܬܗ. ܘܟܠܗ ܠܘܬ ܡܠܟܐ. ܘܢܦܩܘ ܡܢܗ ܥܠܡܐ ܘܐܫܬܟܚܬ ܠܘܬ
ܫܘܒܩܢ ܒܐܬܪܝܢ ܡܬܚܠܦܢ ܕܡܪܝ ܚܢܢܝܫܘܥ. ܘܒܫܘܠܛܢܐ ܟܕ ܠܐ ܨܒܐ ܐܫܬܡܥ ܡܢ ܡܠܟܘܬܐ
ܘܐܙܠܗ ܠܫܡܪܐ ܘܡܩܒܘܠܐ. ܘܫܘܒܩܢ ܠܐܓܪܬܐ ܕܡܠܟܐ ܠܗܘܢ ܠܫܘܒܩܢ ܒܐ ܠܟܠܝܢ. ܘܟܕ ܩܪܐ
ܫܘܒܩܢ ܘܐܫܬܠܛ ܕܓܒܪܐ ܗܘ ܩܕܝ. ܐܬܦܪܩ ܠܥܕܬܗ. ܘܩܡ ܘܐܙܠܘ ܠܡܪܝ ܚܢܢܝܫܘܥ
ܠܘܬܗ. ܘܫܡܥܗ ܒܐܡܪܐ ܙܒܢ. ܘܟܕ ܚܙܐ ܦܪܘܫܐ ܡܫܝܚܐ ܡܪܝ ܦܛܪܝܪܟܐ ܠܫܘܒܩܢ. ܘܡܛܠ
ܡܢܗ ܒܫܘܒܐ ܐܝܟ ܕܠܥܘܕܪܢܐ. ܘܗܘܐ ܫܘܒܩܢ ܢܦܩ ܠܦܛܪܝܪܟܐ ܦܪܝܐ ܚܙܐ ܘܐܬܠܩ ܪܡܝܐ.
ܘܟܬܒܗ ܩܝܐ. ܘܥܠܗ ܠܟܢ ܗܘܐ ܐܚܝܕܐ. ܘܠܐ ܫܡܥܗ ܒܝܕܐ ܕܟܢ. ܘܥܠܝ ܠܗ ܐܦ
ܫܘܒܩܢ [627] ܠܐܡܘܐ. ܕܗܘ ܢܛܪ ܦܛܪܝܪܟܐ ܒܫܢܝܗܘܢ ܒܟܠܗ ܐܘܪܚܗ.

Then the bishops left Caesarea, taking Mar Yohannan with them, and set off back to the monastery. When he heard of this, Michael the Younger left the monastery and went off to Melitene. The bishops and the patriarch also entered Melitene, and all its inhabitants came out to meet them. They made their way in great pomp to the so-called gate of Mar Theodore, passing close to the house of Mar Michael. When the bishops reached the door of the chamber where Ishoʿ was sitting, they asked the singers from the local choir to halt for a moment. Then Theodore of Edessa, who was gifted with a clear voice and a melodious delivery, began to chant this canticle: 'Where are you today, O fraudulent Judah? Come and see your companions, etc.' They all stood still until he reached the end of the canticle. Among their company was a certain monk of Melitene, from the family of Kishpeleg, an inveterate enemy of Seftana, who was always slandering him. There was also [629] a certain priest, who was related to Mar Michael's family through his wife, but who disliked them. This man had been accustomed for many years to wear a blue tunic, but on this particular day he put on a white one. He went up to Mar Yohannan, crying: 'I have been prevented from seeing you for so long!' and added more in the same vein. Such was the fate that now befell Seftana, to be insulted even by his own relatives. Seftana was sitting in the upper room just above the door, and could hear and see plainly everything that was said and done.

While all these things were being done, the patriarch Mar Yohannan could not refrain from tears, because he had been as a captive in the hands of the bishops, who indulged their passions through him as though he were a mere plaything, and he was unable to behave like a shepherd. In Melitene itself, the bishops collected a large sum in the name of the patriarch, so that all the women had to sell off their precious ornaments; for the people knew that many debts had fallen upon the bishops for the sake of the patriarch. The people of Melitene also hated Ishoʿ, even though he was their fellow citizen, because of his pride and his insatiable avarice. All the same, if you were to except these two odious vices that were present both in him and in his brother Gregory, the maphrian of the East, none of their contemporaries could match their learning, their chastity, and their imposing appearance and stature. So they led Mar Yohannan back from Melitene [631] to the monastery, and forced him to sit on his throne. Then they led him out of the monastery to Edessa, and the people of Edessa received him in a similar fashion, but with more love than those of Melitene, bestowing a large sum of money on him, so that maidens and recently married women divested themselves of their armlets, necklaces, anklets and rings. For they said: 'How should we be adorned, while our father is burdened with debts to the rulers?' Then they left Edessa and visited Amid, Mardin and Tur ʿAbdin, and collected so much that they paid off the 1,000 dinars that they owed, and still laid out much more besides. I have heard David, the venerable bishop of the monastery of Qartmin, assert that when the bishops led the patriarch Mar Yohannan around the region of Tur ʿAbdin and dressed him in the robe of his office, he wept at his violent treatment and cried: 'Have pity on me! You drag me around like a dancing bear, raking in money by putting me on show! You turn the affairs of God into a business transaction!'

ܘܫܒܚܘܗܝ ܫܡܝܐ ܠܡܪܝ ܢܘܚ ܘܫܡܥܘ ܡܢ ܦܐܪܝܐ. ܘܐܙܠܘ ܠܐܦܝ ܥܘܡܪܐ. ܘܡܢ ܗܫܐ ܡܪܝ ܡܫܬܐܠ ܕܢܗܘܐ. ܢܦܩ ܡܢ ܥܘܡܪܐ. ܘܐܙܠ ܠܡܕܒܪܝܬܐ. ܘܫܡܥܘ ܐܦ ܫܡܝܐ ܘܦܠܛ̈ܝ ܠܡܕܒܪܝܬܐ. ܘܢܦܩ ܥܠܘܗܝ ܥܡܐ ܠܐܘܪܚܗܘܢ. ܘܐܬܐ ܐܢܘܢ ܒܪܘܚܐ ܕܐ ܥܠ ܠܥܘܪܐ ܗܘ ܕܡܥܠܡܢܐ ܕܡܪܝ ܠܐܘܕܘܪܘܣ. ܘܥܠܠ ܗܝܟܘܐ ܕܒܠܗ ܡܪܝ ܡܫܬܐܠ ܒܒܪܘܟ ܠܡܕܒܪܝܘܗܝ. ܘܡܢ ܡܛܠ ܠܐܘܪܝ ܕܐܬܐ ܕܒܪܗ ܫܠܝܚ ܗܘܐ ܗܘ ܡܥܝܪ. ܒܬܪܗ ܫܡܝܐ ܠܐܝܟܘܕܐ ܡܕܝܢܬܐ. ܘܡܪܝ ܠܐܘܕܘܪܘܣ ܕܐܘܪܚܝ ܗܘ ܢܪܝܫ ܥܠܐ ܘܫܠܐ ܢܦܫܬܐ ܡܬܡܟܟܐ ܗܘ ܕܐܬܬ ܐܢܬ ܢܘܡܝܢ ܐܘ̈ ܢܘܕܐ ܢܦܠܐ. ܠܐ ܚܙܝ ܠܡܦܬܟܪܘ ܘܡܪܢܐ. ܘܠܐ ܐܫܟܚܗ ܡܢ ܠܐܦ ܒܪܢܫܐ ܕܡܫܬܥܠܗ ܥܠܘܗܝ. ܘܐܬܐ ܗܘܐ ܒܥܒܘܗܝ ܠܐܒ ܕܪܢܐ ܐܼܝܟ ܡܢ ܡܥܠܡܝܢ. ܡܢ ܚܪܒܬܐ ܕܒܡܥܠܝܢ ܦܐܬܐ ܒܚܝܠܐ ܕܥܒܕܬܐ. ܘܦܠܚܬܐܐ ܡܫܡܫ ܗܘܐ. ܐܦ [629] ܡܥ̈ܠ ܐܼܝܟ ܕܐܬܐ̄ ܗܘܐ ܚܬܢܐ ܕܒܠܗ ܡܪܝ ܡܫܬܐܠ ܒܪܡ ܦܝܐ ܗܘܐ ܠܗܘܢ. ܘܐܬܐ ܗܘܐ ܠܗ ܕܢܦܠ ܦܬܝܐ ܕܒܐܬܝܐ ܕܢܟܬܐ ܠܚܡ ܗܘܐ. ܘܒܗܘ ܢܘܟܐ ܠܚܡ ܚܘܕܬܐ ܘܐܬܬܐ ܠܒܬܐ ܡܪܝ ܢܘܚ ܘܐܡܪ. ܡܛܠ ܗܝ ܕܐܬܚܙܝ ܐܬܦܪܫܬܐ ܘܡܪܢܐ. ܕܐܝܟ ܗܕܐ ܓܒܪ ܓܒܝܐ ܒܥܡܐ ܐܬܐ ܗܘܐ ܠܗ ܠܦܠܚܬܐ ܐܦ ܡܢ ܒܢܝ ܓܢܣܗ. ܘܡܬܒܥܝܢ ܒܐܬܪܘܗܝ ܦܫܛ ܗܘܐ ܗܘ ܦܠܚܬܐ. ܘܐܦ ܒܒܢܝܘܗܝ ܚܙܐ ܗܘܐ. ܡܛܠ ܕܒܥܠܡܬܐ ܒܥܠܠ ܡܢ ܐܘܪܚܐ ܢܦܩ ܗܘܐ.

ܘܡܢ ܒܬܪܢ ܗܠܝܢ ܗܟܢ ܗܘ̈ܝ. ܦܛܪܝܪܟܐ ܡܪܝ ܢܘܚ. ܡܢ ܗܝ ܕܢܕܥܬ ܠܐ ܥܒܕ. ܡܛܠ ܕܐܝܟ ܐܦܪܐ ܗܘܐ ܒܐܒܝܕ ܫܡܝܐ. ܘܒܗ ܐܝܟ ܕܒܐܘܪܫܠܡ ܡܫܒܚܝܢ ܗܘܘ ܫܡܝ̈ܢܐ. ܟܕ ܗܘ ܠܐ ܪܒܐ. ܘܒܗ ܒܡܥܠܡܝܢ ܡܬܗܘܐ ܪܒܐ ܒܢܦܫܗ ܫܡܝܐ ܒܥܡܐ ܕܦܛܪ̈ܝ. ܒܝܘܡܐ ܕܐܦ ܢܗܘ̈ܝܢܬܐ ܒܠܗܝܢ ܫܠܝܚܝܢ ܪܘܡܝܢ ܗܘ̈ܝ. ܫܪܝ ܗܘܐ ܓܒܪ ܒܥܡܐ ܕܢܘܗܪܬܐ ܦܫܝܛܬܐܐ ܐܝܟ ܒܠܠ ܫܡܝܐ ܒܥܡܐ ܕܦܛܪܝܪܟܐ. ܦܓܪ ܓܒܪ ܦܫܝܛ ܗܘܘ ܒܢܝ ܡܥܠܡܝܢ ܠܥܡܗ. ܘܐܦ ܒܙ ܡܕܝܢܬܗܘܢ ܗܘܐ. ܡܛܠ ܙܥܘܪܬܐ ܘܡܬܟܦܪܬܐ ܠܐ ܡܬܡܫܚܬܐ ܕܐܝܟ ܗܘ̈ܝ ܒܗ. ܘܐܬܠܠ ܕܐܪ̈ܥܘܗܝ ܗܠܝܢ ܡܩ̈ܕܫܐ ܦܬܝܐ ܕܡܬܡܫܚܝܢ ܗܘܘ ܠܗ ܘܠܐܝܟܘܢ ܓܪܓܪܘܫܘܢ ܡܦܪܢܐ ܕܡܕܝܢܐ. ܡܢ ܐܝܟ ܗܘܐ ܒܪܚܘܗܝ ܕܦܝܫ ܠܗܘܢ ܒܡܥܠܦܢܘܬܐ ܘܢܚܦܬܐ. ܘܡܚܫܒܐ ܦܪܨܘܦܐ ܘܫܘܡܠܝܐ. ܘܗܘܠܐ ܡܢ ܡܥܠܡܝܢ [631] ܠܥܘܡܪܐ ܐܬܠܘܗܝ ܠܡܪܝ ܢܘܚ. ܘܐܬܐܒܘܗܝ ܒܥܘܪܢܗܘܢ. ܘܡܢ ܥܘܡܪܐ ܐܫܬܘܗܝ ܠܐܘܪܗܝ. ܘܒܗ ܒܪܘܚܬܐ ܐܬܪܘܡܐ ܥܠܡܪ ܡܢ ܡܥܠܡܢܝܬܐ ܡܥܠܘܗܝ ܒܥܘܒܐ. ܘܪܘܚܐ ܠܐ ܕܒܪ ܢܘܒܗ. ܗܘܒܐ ܓܒܪܐ ܘܢܦܠܐ. ܒܪܘܚܐ ܠܗܝ ܕܒܝܬܐ ܒܠܐܘܪܬܐ ܘܡܠܝܠܬܐ ܚܝ̈ܐܬܐ. ܡܦܩ ܗܘ̈ܝ ܘܪܘܡܝܢ ܡܥܠܝܢܝܢ ܘܡܐܪܘܗܝܢ ܘܐܡܠܝܢܝܢ ܘܡܪܘܥ̈ܠܝܢ ܘܐܡܪ̈ܝܢ. ܠܥܢܝܐ ܠܝ ܙܒܠܐ ܘܐܒܘܗܝ ܐܠܗܐ ܒܠܐܒܪ̈ܟܬܐ ܘܡܠܝܢܘܬܐ. ܘܡܢ ܐܘܪܚܐ ܐܪܟܗ ܠܐܡܝܢ ܘܡܠܡܪܝܢ ܘܡܛܠܗܘܢ ܒܥܒܝܢ. ܘܒܝܢܗ ܡܕܡ ܕܦܬܚܗ ܠܐܠܦ̈ܝܐ ܕܪܚ̈ܝܐ ܕܐܝܟ ܗܘܐ ܒܠܗܘܢ. ܘܐܬܪܘܐܗ ܐܦ ܦܣܩܘ. ܦܫܥܠܐ ܓܒܪ ܒܕܘܡ ܢܫܡܐ ܦܘܚܐ ܕܥܘܡܪܐ ܕܡܪܐܝܢ ܘܐܡܪ. ܕܡܢ ܒܬܪ ܡܚܪܝܢ ܗܘܘ ܫܡܝܐ ܠܡܪܝ ܢܘܚ ܦܛܪܝܪܟܐ ܒܐܬܪܐ ܕܛܘܪ ܒܥܒܝܢ. ܘܡܫܠܡܝܢ ܗܘܘ ܠܗ ܐܦ ܛܥܡܗ. ܒܥܠ ܗܘܐ ܒܝ ܡܫܠܒܪ ܘܐܡܪ. ܕܗܝ ܠܗ ܕܐܝܟ ܕܒܠ ܒܥܒܝܢ ܐܬܐ ܠܥܠܡ. ܘܡܥܒܕܝܢ ܐܢܘܢ ܒܠܗ ܡܫܝܚܐ. ܐܢܘܢ ܢܦܫܘܗܝ ܠܐܠܗܐ.

When they had completed their circuit, they led the patriarch Mar Yohannan back to the monastery. But as soon as they went away and left him alone, he again fled to Cilicia, hoping to find an end to his troubles there. He remained for some time in the monastery of Gawikath, but Seftana again suborned the prefects of Melitene with gifts, and went up to the monastery and established his throne there. Afterwards a rumour reached his ears that his brother the maphrian Gregory, who had decided to come [633] and visit him in the monastery, had fallen ill after reaching Hiyyel, a fortress in the region of Shigar, and had died. His body was taken back to the monastery of Mar Mattai and buried there, in the year 1526 of the Greeks [AD 1214]. Mar Michael was greatly distressed and fell into deep despair, because his strongest wall now lay in ruins; for he was sustained by his brother, just as a city is sustained by its wall. And so forty days after the death of his brother he himself died in the monastery of Mar Barsawma. It is said that one of the archimandrites went in to see Seftana as he was lying there, and not knowing whether he was dead or not, burst into tears and struck his face, saying: 'Alas for the Church, bereft of you!' When he saw that he was not moving, he said: 'So he has fallen asleep, and will not rise again,' and got up and left.

When they heard this news, the bishops went to see the patriarch Mar Yohannan in Cilicia, and led him back to the monastery of Mar Barsawma. There he consecrated the priest and monk Rabban David maphrian of the East, the son of the priest Thomas of Kaishum and the disciple of Rabban Barsawma Tafshish, the archimandrite of the monastery of Mar Barsawma, in the same year in which Gregory died.

[635] But the patriarch found no rest in the monastery, on account of the quarrelsome and impudent archimandrite Shemʿon Tabakan, from the region of Semha. So he left the monastery and went to the monastery of Modiq in the region of Qlaudia, where he built himself a cell and settled. After that impudent Rabban Shemʿon had completed his year's presidency of the monastery, he was succeeded according to custom by another monk, Rabban Mikhaʾil Qardas. At the beginning of his year of office Rabban Mikhaʾil ordered his domestic servants to go and fetch wood from the mountain, and that impudent Shemʿon met them, and by way of mockery of the archimandrite's instruction sent them to drag dung into a field, a task unsuitable and without recompense. When Rabban Mikhaʾil heard of this, he wrote to the patriarch to complain. But the patriarch wrote back: 'You yourselves have allowed that impudent fellow to rule the roost! Where are the venerable Rabban Barsawma, and Rabban Abuʾlfaraj, the leader of the choir, and you also, Rabban Mikhaʾil? Who is this foolish Shemʿon, that he should have a voice in the monastery?' But this letter fell into the hands of Shemʿon, who read it and wrote words of blasphemy, mockery and contumely above the patriarch's name. Then he resealed the letter and sent it back to the patriarch. The patriarch read it and raged in his spirit.

ܘܟܕ ܫܡܥܗ ܠܒܪܘܟܐ ܐܢܛܘܢܝ ܡܢ ܦܘܡ ܠܦܛܪܝܪܟܐ ܡܪܝ ܢܘܚ ܠܥܘܡܪܐ. ܘܥܡܝܕܐ ܕܥܒܕܘܗܝ ܘܐܬܐ ܠܗ. ܒܪܗ ܡܒܪܟ ܠܥܡܠܡܢܐ. ܐܚܘܗ ܕܐܬܐ ܠܘܬ ܒܢܝܐ ܒܗܬܠܐ. ܘܟܕ ܗܘܐ ܒܝܪܐ ܕܓܘܡܠܐ ܕܟܠܐ ܡܒܪܡ. ܠܘܬ ܥܣܪ ܫܢܝܬܐ ܠܐܚܪܢܐ ܕܡܫܠܡܢܝܢ. ܘܫܒܩܗ ܥܠܬ ܒܥܘܡܪܐ. ܘܐܬܐ ܠܗ ܛܠܝܐ ܕܠܡ ܓܪܝܓܘܪ̈ܝ ܡܫܪܝܢܐ. ܐܚܘܗܝ. ܟܕ ܚܙܐ ܟܠܗ ܕܐܬܐ [633] ܠܥܠܬܗ ܠܥܘܡܪܐ ܡܛܠ ܠܚܝܠܬܐ ܡܫܝܢܐ ܕܚܠܬܐ ܕܥܝܢܐ. ܘܐܬܦܪܗ ܘܥܒܕܗ. ܘܐܬܬܘܟܠ ܠܥܘܡܪܐ ܕܡܪܝ ܡܠܟܐ ܘܐܡܪ ܐܬܡܪ. ܥܡܗ ܐܒ̈ܗܐ ܕܥܘܡܪܐ. ܘܦܪܢܣ ܠܗ ܠ[ܡܪܝ] ܡܫܬܐܠ ܗܘܐ. ܘܫܥܒܕ ܗܒܪܐ ܗܟܢ. ܡܛܠ ܕܥܒܪܗ ܠܡ ܡܫܝܚܐ ܐܫܬܐܪ ܘܗܟܠ. ܢܛܒܪ ܠܡ ܐܝܟ ܡܢ ܐܚܘܗܝ ܐܝܟ ܡܢ ܡܒܝܢܘܬܐ ܡܢ ܥܒܪܗ. ܘܗܘܝܐ ܐܦ ܗܘ ܒܥܘܡܪܐ ܐܪܒܥܝܢ ܫܢ̈ܝܢ ܘܥܘܕܪܗ ܕܐܚܘܗܝ ܒܝܬ ܒܥܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ. ܡܬܐܡܪܐ ܕܝܢ ܡܢ ܪܘܚܢܝܬܐ ܟܠ ܟܠ ܫܥܬܐ ܕܝܠܐ ܒܪ ܪܗܛܐ. ܘܠܐ ܝܕܥ ܗܘܐ ܠܝ ܡܢ ܒܪܗ ܫܡܥܬ. ܘܡܪܝ ܒܗܠ ܘܡܚܝܐ ܒܬܫܒܘܚܬܐ ܘܐܡܪ. ܘܟܕ ܗܘ ܒܟܝܢܐ ܕܡܬܥܒܕܐ ܡܚܝܢ. ܘܟܕ ܚܙܐ ܕܠܐ ܪܫܡ ܐܡܪ. ܡܫܡܠܠ ܕܥܒܪ ܠܐ ܡܘܫܟ ܠܫܡܫܐ. ܘܫܡܥ ܘܟܕܡ.

ܘܟܕ ܫܡܥܘ ܢܫ̈ܐ. ܫܡܗ ܘܐܬܘ ܠܘܬ ܦܛܪܝ̈ܪ ܡܪܝ ܢܘܚ ܠܥܡܠܡܢܐ. ܘܐܫܟܚ ܡܫܪܝܢܐ ܠܡܕܝܢܬܐ: ܠܒܪ ܕܟܕ ܕܝܢܐ ܘܫܡܥ ܒܪ ܠܬܘܒܐ ܫܡܥ ܕܡܢ ܒܫܡܥܘܢ. ܠܡܥܕܪܐ ܕܝܢ ܕܢܦܠ ܒܪܘܚܬܐ ܪܡܝܢܐ ܕܥܘܡܪܐ ܕܡܪܝ ܒܪܘܚܬܐ. ܕܡܠܟܐ ܛܥܡܗ ܒܗ ܒܥܝܢܬܐ ܕܒܝܬ ܓܪܝܓܘܪܝܘܣ.

[635] ܘܠܐ ܗܘܐ ܠܗ ܠܦܛܪܝܪܟܐ ܢܝܚܐ ܒܥܘܡܪܐ. ܟܕ ܪܡܝܢܐ ܐܝܬ ܡܪܥܝܬܐ ܘܓܘܡܠܐ ܗܟܢ ܕܫܡܥܗ ܫܡܥܘܗܝ ܛܠܝܐ. ܡܢ ܐܬܪܐ ܕܪܝܫܐ. ܒܪܓܘܢ ܫܡܥ ܠܥܘܡܪܐ. ܘܐܙܠ ܒܝܐ ܠܗ ܡܟܠܬܐ ܒܝܪܐ ܕܡܒܪܟ ܒܐܬܪܐ ܕܡܠܘܟܐ. ܘܐܡܪ ܒܥܪ. ܗܘ ܓܢܪ ܡܫܢܐ ܫܡܥܘܗܝ. ܟܕ ܫܡܥܘܗ ܗܘܐ ܚܝܠܬܐ ܕܪܡܝܢܘܬܗ. ܘܫܡ ܪܒ ܡܫܡܠܠ ܡܪܝܫ ܪܡܫ ܕܝܢܐ ܐܝܟ ܒܝܬܐ ܕܒܪܘܚܬܐ. ܒܗ ܒܥܘܪܝ ܚܝܠܬܐ. ܟܕ ܐܡܪ ܪܒ ܡܫܡܠܠ ܠܥܘܡܪܢܐ ܕܓܘܐ. ܕܢܐܬܘܢ ܫܡܥܘܢ ܡܬܫܐ ܡܢ ܛܘܪܐ. ܦܓܥ ܒܗܘܢ ܫܡܥܘܢ ܡܪܝܐ. ܘܡܛܠ ܠܫܡܥܘܢ ܪܡܝܢܐ. ܘܐܡܪ ܐܢܘܢ ܕܢܓܪܫܘܢ ܕܠܐ ܒܥܠܠܐ. ܒܟܝܐ ܘܠܐ ܒܟܝܢ ܘܠܐ ܢܬܐܙܝܢ. ܘܟܕ ܫܡܥܗ ܪܒ ܡܫܡܠܠ. ܚܙܪ ܡܟܠܠ ܠܟܠܐ ܦܛܪܝ̈ܪ. ܘܦܛܪܝ̈ܪ ܥܠܬ ܠܗ. ܘܐܬܠܝ ܐܫܬܛܠܘܚܘ ܠܓܘܡܝܢܐ ܒܟܥܡ. ܘܠܐ ܐܝܟܐ ܕܪܡ ܒܪܘܚܬܐ ܗܟܐ. ܘܪܡ ܐܟܘ ܠܟܦܪܝ ܪܡܫ ܓܘܝܐ. ܘܐܙܠ ܪܡ ܡܫܡܠܠ. ܡܢ ܗܘܐ ܗܟܠܐ ܫܡܥܘܗܝ ܕܐܬܗܘܐ ܠܗ ܡܟܠܬܐ ܒܥܘܡܪܐ. ܘܗܘ ܗܘܐ ܐܓܪܬܐ ܢܫܟܚ ܒܐܝܕ̈ܝ ܫܡܥܘܗܝ. ܘܟܕ ܡܪܢ ܥܠܬ ܠܟܠܠ ܡܢ ܫܡܥܗ ܕܦܛܪܝܪܟܐ ܡܟܬܒ ܓܘܪܟܐ ܘܟܘܢܝܐ ܘܪܒܐ. ܘܐܬܢܫܒܬ ܗܘ ܐܓܪܬܐ ܡܢܗ ܘܐܬܥܒܪܬ ܠܦܛܪܝ̈ܪ. ܘܡܪܗ ܦܛܪܝܪܟܐ ܘܐܬܟܪܝ ܒܪܘܚܗ.

Mar Dionysius, the elderly bishop [637] of Qlaudia, told me the following story. 'At that time I was just a novice monk, and I was reading the gospel for the patriarch. When I went in with the Gospel under my arm, I saw him with his eyes glued to that letter. His hands were shaking and his whole body was trembling. For he was frail of stature, and his body was thin and emaciated from constant fasting. After he had read the letter, he handed it to Rabban Rubil, his disciple, who began to threaten Shemʿon. But the patriarch replied, "No, since this affair is more important than you think it is." Then he arose and went into the small building where he used to study and write, and wrote a letter that anathematised and excommunicated Shemʿon, and sent it into the monastery to Rabban Abuʾlfaraj, son of Elishaʿ, the leader of the choir, who could recite the entire contents of the *hudra* by memory. He instructed him, under threat of interdiction, to read the letter out before the community in its entirety, omitting not a single word. But Abuʾlfaraj, because he feared Shemʿon's impudence, wanted to delay reading it until they sent to the patriarch and soothed his anger. But when Shemʿon heard this he met Abuʾlfaraj and arrogantly said to him: "Why do you not read out Gandapal's letter?" (Mar Yohannan was known by this surname, which means a small adulterated coin, to the supporters [639] of Seftana.) Abuʾlfaraj replied: "We will not read it, but we will do something that pleases you." Then Shemʿon said: "Every anathema will descend upon your head unless you read out the letter in full." As a result, when all the brothers were gathered together for the feast of the dormition of Mary the Mother of God, the leader of the choir read out the letter. When he had finished reading it, the insolent Shemʿon boldly donned a chasuble and offered sacrifice, even though four years had passed since he last approached the altar. A few days later, before the Feast of the Cross arrived, Shemʿon became angry with a certain servant named Phuteg, who seized his staff and left the monastery indignantly, to return to the village of his fathers. This was reported to Shemʿon, and he ran out of the northern gate of the monastery after him, and when he was halfway down the ladder he stretched out his hand to take the staff from the hand of the servant. But the servant uncovered a boss in the middle of the staff and struck Shemʿon in the belly, so that he poured out his viscera and intestines onto the ground and died on the spot.' Thereafter, fear of the patriarch filled all the monks. They went and led him back in honour to the monastery, where he remained until he died, in the year 1581 of the Greeks [AD 1220].

[641] After Mar Yohannan the Hermit, IGNATIUS or Rabban David [Ignatius III David, 1222–52], who was previously maphrian. After the death of Mar Yohannan the Scribe, the Church remained widowed for 2 years. Then Mennas, bishop of Amid, and Theodore of Edessa and Khamis of Tur ʿAbdin, three elders held in high esteem in the Church, met in the monastery of Abu Ghaleb in the region of Birta d'Gargar and urged Rabban Rubil, the secretary of the patriarch Mar Yohannan of pious memory, to go to see the maphrian in Melitene and bring him to them so that they could elect a common father in the traditional manner.

ܐܝܟ ܠܗ ܡܪܢ ܕܡܘܢܘܩ̈ ܗܢܐ [637] ܕܡܠܘܐܐ. ܘܐܢܐ ܕܢܝܐ ܚܪܘܡܐ ܗܘܐ ܗܕܝܪ. ܘܒܠܚܘܕ ܕܦܛܪܝܪܟܐ ܗܢܐ ܕܘܡܢܘܣ ܐܘܣܒܝܘܣ. ܘܟܕ ܚܙܐ ܕܐܡܪ. ܘܐܘܣܒܝܘܣ ܐܫܟܚ ܚܝܠܐ. ܢܚܬܘ ܕܝܢ ܒܗ ܒܐܓܪܐ ܘܩܕܡ ܐܬܪܘܗܝ. ܐܦ ܒܠܗ ܓܘܫܡܗ ܢܦܪ ܗܘܐ. ܡܛܠ ܕܒܪܐ ܡܘܫܟܐ ܗܘܐ. ܘܫܓܝܫ ܥܡܠܐ ܒܫܓܪܐ. ܘܣܘܓܐ ܡܢ ܪܘܡܐ ܐܫܝܐ. ܘܟܕ ܡܪܗ ܚܙܐ ܠܒܪܝ ܪܘܚܠܐ ܠܐܫܟܝܪܗ ܘܗܘ ܡܪܝ ܡܦܪܝܡ ܠܫܡܥܘܢ. ܘܦܛܪܝܪܟܐ ܦܫ ܕܠܐ. ܡܛܠ ܕܪܒ ܗܘ ܫܘܒܚܐ ܡܢܝ. ܘܠܐ ܫܩܠ ܐܝܟ. ܘܫܡܥ ܟܠ ܠܟܠܗܘܢ ܕܥܘܬܐ. ܐܡܪ ܕܝܠܗ ܗܘܐ ܘܟܠܗ ܐܣܝܪܝܢ. ܘܟܠܗ ܐܣܛܘܢܐ ܕܡܬܩܪܐ ܘܦܫܩܐ ܠܫܡܥܘܢ ܡܪܝܐ. ܘܡܕܘܪ ܠܒܘܣܪܐ ܟܠܗ ܕܟܕ ܐܚܘܗ ܐܠܦܢܝ ܪܡܐ ܓܘܫܡܐ ܕܗܘܐ ܒܪ ܐܠܗܐ. ܗܘ ܕܒܠܥܕܘ ܦܠܚܘܬܐ ܕܫܘܪܐ ܥܠܝܐ ܡܢ ܠܟܘܢ ܐܡܪ ܗܘܐ. ܘܫܡܥ ܒܠܗܘܢ ܟܠܢܝܐ. ܕܢܦܪܘ ܓܝܪܐ. ܘܠܐ ܢܟܪܘ ܡܠܬܗ ܡܢܐ ܡܢܝ. ܗܘ ܕܝܢ ܐܚܘܗ ܐܠܦܢܝ. ܡܛܠ ܕܕܚܠ ܡܢ ܦܘܩܕܢܗ ܕܫܡܥܘܢ. ܪܒܐ ܕܢܛܘܪ ܠܦܛܪܝܪܟܐ. ܒܝܘܡܐ ܕܢܦܪܘܢ ܢܦܫܗ ܢܚܬܘܗܝ ܘܦܛܪܝܪ̈ܐ ܫܡܥܘܢ ܕܝܢ ܒܪ ܫܡܥܘܢ ܐܬܐ ܒܠܘܗܝ ܘܐܚܘܗ ܐܠܦܢܝ ܘܐܡܪ ܠܗ ܒܥܝܢܘܬܐ. ܠܫܡܐ ܠܐ ܡܪܐ ܐܝܬ ܐܓܪܐ ܕܢܦܫܐ ܕܠܘܬܟ.

ܗܟܢܐ ܡܢܝ ܗܘܐ ܠܗ ܫܡܥܐ ܡܠܬܐ ܠܫܡܥܘܢ ܢܘܚܝ ܒܬܪ ܓܒܪܘ [639] ܕܫܡܥܘܢܐ. ܟܕ ܦܘܠܚܢܐ ܡܪܝܡܐ. ܘܐܚܘܗ ܐܠܦܢܝ ܐܡܪ ܠܐ ܡܢܝ ܠܗ ܐܠܐ ܡܫܝܚ ܠܗ ܒܥܝܢ. ܘܫܡܥܘܢ ܐܡܪ. ܟܠ ܢܦܫܐ ܕܐܝܬ ܒܗ ܒܠܒܝ ܐܢ ܠܐ ܐܡܪܢܐ ܠܗ ܡܫܡܥܠܢܘܬܐ. ܘܟܕ ܐܬܩܝܡ ܠܗ ܐܢܫܐ. ܒܠܐܘܐ ܕܡܘܢܗ ܕܢܒܝܐ ܠܠܗܐ ܡܪܢܝ. ܗܢܘ ܕܝܢ ܓܘܫܡܐ ܠܦܛܪܝܪܟܐ. ܘܡܢܝܐ ܕܫܡܥܘܢ ܐܡܪܢ ܗܘ ܡܪܝܐ ܫܡܥܘܢ ܘܒܠܥܘ ܦܢܝܐ. ܘܒܠ ܡܪܢ ܦܘܩܕܢܐ ܒܗ ܐܝܟ ܗܘܐ ܠܗ ܐܘܪܚܐ ܫܢܝܐ ܘܠܐ ܒܠ ܠܥܒܕܢܐ. ܘܒܬܪ ܢܦܫܐ ܕܚܘܬܐ ܡܢܘ ܕܢܦܫܗ ܠܐܘܪܐ ܘܪܒܘܬܐ. ܙܟܐ ܗܘ ܫܡܥܘܢ ܒܠ ܡܫܡܥܘܬܐ ܐܝܟ ܕܫܡܥܘ ܦܘܠܚܢ ܗܘ ܢܦܫ ܡܦܛܪܗ ܘܢܦܩ ܡܢ ܥܘܡܪܐ ܒܪ ܚܡܫܡ ܕܐܪܒܥ ܠܫܢܝܐ ܒܢܝܐ ܐܢܫܘܗܝ. ܘܐܬܐܡܪ ܠܫܡܥܘܢ. ܘܗܘܝܘ ܐܘܪܚܗ ܠܒܪ ܡܢ ܐܘܪܚܐ ܓܫܡܢܝܐ ܕܥܘܡܪܐ ܡܫܝܚܐ ܕܓܢܐ ܘܐܘܪܚ ܐܢܘܗ ܠܡܫܠܡ ܡܦܛܪܐ ܡܢ ܐܢܘܗ ܘܡܫܡܠܝܐ. ܘܗܘܐ ܫܡܥܘ ܢܦܪܐ ܘܐܝܬ ܗܘܐ ܒܡܪܝܡ ܡܦܛܪܐ ܘܡܢܚܘܢ ܠܫܡܥܘܢ ܒܥܒܕܘܗܝ ܘܫܦܝܪ ܓܘܢܗ ܘܡܢܩܘܢ. ܘܒܕܘܒܠܗ ܗܦ. ܘܢܦܠ ܕܢܦܠܗ ܘܦܛܪܝܪܟܐ ܟܠ ܕܘܡܝܐ ܒܗܘܢ ܘܐܦܠܗ ܐܝܠܝܗܘܢ ܒܐܝܪܐ ܠܕܘܡܪܐ. ܘܢܦܠ ܒܗ ܒܝܘܡܐ ܕܒܝܢ ܒܫܢܬ ܐ̱ܠܦܐ ܕܡܘܬܐ.

[641] ܒܬܪ ܡܪܝ ܫܡܥܘܢ ܚܣܝܐ: ܐܢܛܝܘܟܘܣ ܕܗܘ ܓܘܢ ܕܗܘܝ ܕܐܬܩܪ̈ܐ ܗܘܐ ܡܦܪܢܣܐ.

ܒܬܪ ܒܘܝܢܗ ܕܡܪܝ ܫܡܥܘܢ ܒܠܘܟܐ ܡܢܝܐ ܕܐܬܐܡܪ ܫܢܝܢ. ܦܠܚ ܒܗܐ ܐܘܪܚܬܐ. ܗܢܝܢ ܡܫܐܠ ܢܫܡܐ ܕܐܡܪ. ܘܐܬܦܘܪܘܣ ܕܐܘܪܗܝ. ܘܡܫܡܫ ܕܝܬܪ ܒܒܝܢ. ܕܐܬܐܡܪܝ ܗܘܘ ܫܟܐ ܘܡܫܡܫܬܐ ܒܒܝܬܐ. ܐܬܦܢܫ ܘܐܬܐ ܠܒܝܬܐ ܕܐܝܟ ܓܠܝܠ ܕܒܠܬܪܐ ܕܒܢܝܬܐ ܕܓܢܓܪ. ܘܐܡܪܗ ܠܒܪܝ ܪܘܚܠܐ ܒܠܘܟܐ ܕܡܪܝ ܫܡܥܘܢ ܠܡܫܠܡܢܘ ܘܢܦܠܘܗܝ ܠܘܬܗܘܢ. ܕܢܒܥܘܢ ܕܒܪܐ ܕܓܘܫܡܐ ܕܐܝܟ ܓܘܫܡܐ.

But Rabban Rubil, being an astute and prudent man, said to them: 'The maphrian does not hold so lowly a rank in the Church that he will go to you with a humble monk such as I.' But they did not want to send bishops to him, because they hated him, so they dispersed and returned to their separate dioceses. All three men then died in the same year: Mennas of Amid and Khamis of Tur ʿAbdin died natural deaths, while Theodore of Edessa was attacked and killed by a certain monk whom he had excommunicated.

Then the maphrian collected Bar Qanon [643] of Qlisura and the bishop of ʿArqa, and also Eudoxius bar Bitra of Laqabin, and went with them to the monastery of Modiq. There also came to them Basil of Qolba, the bishop of Hesna d'Ziyad, and the other bishops from the neighbourhood, and for several days they conversed freely among themselves. Then the maphrian erected a pavilion above the monastery, so as not to be troubled by the labours of the monks. They left the monastery and went there, and sat there all day long. Then they began to complain to the maphrian: 'How long shall we sit here in idleness, since we care nothing for the business that has gathered us together?' The maphrian replied: 'It is for you to propose whatever you like. I will consent to whatever you agree upon.' It was agreed that Bar Qanon should speak first, and then they would all speak their minds. Bar Qanon therefore spoke as follows: 'You know very well, fathers, the instability of this time of ours, and the feebleness of the Church, which has been worn down by the schisms and dissensions that have arisen within it. We are sick of going cap in hand around the regions with the patriarch, begging for alms from the faithful for his support. Let us refuse to do so again. The man we want today must be a good speaker and a good worker, but he must also be rich enough not to need our support to shore up his ruins and mitigate his poverty. That is my opinion.' Everybody replied: 'You have spoken the truth, our father.' Then [645] the bishop of ʿArqa, who was a very contentious man, skilled of speech and most ready to answer, spoke freely to them: 'If this is really your opinion,' he said, 'then none of us here today can match such qualities and meet the challenge of our times except for our one father the maphrian, whom God has adorned and decorated with all spiritual and corporeal gifts.' Then everybody said in unison: 'He is fit and worthy!' The maphrian refused and tried to get up, but they ordered him to stay seated, and said to him: 'We ask you to commit yourself to God and his Church, to gird up your loins, and to rule it wisely.' Then they went into the monastery and news of what they had done got out. Then they wrote their consent, and took him to the monastery of Mar Barsawma, and there they enthroned him; and they read over him the oration of Clement, which is fitting for patriarchs; and they also handed him the staff prescribed by the canons, and escorting him to the throne they proclaimed him patriarch of Antioch and all Syria on the Sunday of Pentecost in the year 1533 of the Greeks [AD 1222].

ܘܗܘ ܕܝܢ ܪܘܒܠ ܡܛܠ ܕܒܝܫ ܗܘܐ ܘܫܬܩ. ܐܡܪ ܠܗܘܢ. ܕܡܦܫܩܢܐ ܠܗ ܒܪܝܐ ܗܘ ܒܥܕܬܐ ܕܚܡ ܕܝܢܐ ܕܐܘܟܠܐ ܢܐܬܐ ܙܕܝܩܘܬܐ. ܐܠܐ ܙܕܩ ܕܢܐܡܪ ܐܦܪܘܩ ܡܚܝܐ: ܢܐܬܘܢ ܠܘܬܗ. ܗܘܝ ܕܝܢ ܡܛܠ ܫܐܠܬܗܘܢ ܠܡܦܫܩܢܐ ܠܐ ܐܬܘܕܥܘ ܕܢܦܪܘܩ ܠܘܬܗ ܐܦܪܘܩ. ܐܠܐ ܡܚܝܘ. ܘܐܙܠ ܩܠܝܠ ܡܚܘܝ ܠܡܪܝܡܘܬܗ. ܘܒܪ ܒܥܝܬܐ ܡܢܗ ܠܐܠܗܘܬܗܘܢ. ܡܫܝܚܐ ܓܝܪ ܕܐܡܪ ܘܟܬܒܢ ܕܛܘܪ ܒܒܝܬ ܒܝܬܗ. ܘܠܐܘܕܘܪܘܣ ܕܐܘܪܗܝ. ܟܠ ܟܠܗܘܢ ܕܡܢܐ ܐܝܬ ܕܟܬܒܬ ܗܘܐ ܡܢܗ ܘܡܛܠܗ.
ܗܝܕܝܢ ܡܦܫܩܢܐ ܢܦܩ ܠܒܪ ܡܢܗ [643] ܕܡܠܟܘܬܐ. ܘܠܘܬܗ ܕܒܪܐ. ܘܐܬܟܢܫܘ ܒܪ ܫܥܬܐ ܘܠܐܡܪܝܢ. ܘܐܙܠܘ ܠܒܝܬ ܕܡܕܝܢ. ܘܐܬܐ ܠܘܬܗܘܢ ܒܐܝܟܢ ܕܡܘܟܟܐ ܐܦܝܩ ܕܢܝܚܐ ܕܪܐܝ. ܘܡܪܢܐ ܕܐܦܝܩ ܕܒܣܘܕܪܐ. ܘܗܘܘ ܒܝܚܝܠܐ ܕܚܙܪܐ ܢܩܡܬܐ. ܘܡܚܝܐ ܡܚܝܐ ܡܦܫܩܢܐ ܢܝܚܬܐ ܠܟܠܠ ܡܢ ܕܢܪܐ. ܐܚܪܢ ܕܢܫܬܝ ܡܢ ܫܒܩܐ ܕܕܝܢܐ. ܘܐܙܠܘ ܢܠܘܬ ܒܪ ܒܠܗ ܗܘ ܩܘܡܐ. ܘܡܪܢܘ ܕܢܐܡܪܘܢ ܠܡܦܫܩܢܐ. ܕܒܝܬܐ ܠܐܡܠܟ ܢܠܘܬܝܢ ܒܫܪܐ. ܘܠܐ ܢܦܩܝܢ ܕܫܘܒܚܐ ܕܡܫܬܠܬܗ ܐܬܟܝܢ. ܘܦܝܣ ܡܦܫܩܢܐ ܕܕܝܠܗܘܢ ܐܠܗܐ ܡܠܟܘܬܐ. ܘܠܘܬܗ ܕܡܠܟܝܢ ܐܠܗܘܢ: ܐܦ ܐܢܐ ܡܠܟ ܐܢܐ. ܘܟܠܗܘܢ ܡܠܟܘ ܕܒܪ ܒܝܬܝ ܢܟܠܠ ܡܕܝܢܬܐ. ܗ̈ܝ ܟܠܝܢ ܗܘ ܡܠܐ ܕܡܦܪܐ ܠܗ ܢܐܡܪ. ܘܗܘ ܒܪ ܒܝܬܝ ܐܡܪ. ܘܛܒ ܡܕܝܢ ܐܠܗܝ ܐܘ̈ ܐܟܘܬܐ ܡܫܝܚܘܬܗ ܕܟܝܢ ܗܘܐ. ܘܡܕܒܪܢܘܬܗ ܕܒܝܬܐ ܕܐܬܡܫܝܚ ܡܢ ܫܡ̈ܝܐ ܘܡ̈ܠܝܐ ܕܗܘܘ ܒܗ. ܘܚܝ ܐܘܫܝܢ ܡܢ ܗܢ ܕܐܘܟ ܢܫܘܡ ܒܡ ܦܛܪܝܢܐ ܘܒܪܘܡ ܒܐܬܪܘܬܐ. ܘܢܐܠܠ ܙܘܩܬܐ ܠܡܘܫܒܗ ܡܢ ܡܘܫܒ̈ܝܐ ܕܡܐܢܐ ܠܗܘܢ ܒܢ. ܒܕܝܠܗܘܢ ܠܐ ܢܚܫ ܠܢ ܫܡܝܐ. ܐܠܐ ܡܢ ܕܚܝܠܝ ܒܡܠܠܬܐ ܘܒܟܒܪܐ. ܘܡܚܠܘܬܐ ܦܓܪܝܐ. ܘܠܐ ܢܫܠܡ ܟܠܡ ܕܚܝ ܢܫܘܐ ܠܡܪܟܠܬܗ ܘܢܛܠܐ ܡܫܝ̈ܚܘܬܗ. ܗܘܐ ܗܢ ܡܠܟܐ. ܘܟܠܗܘܢ ܦܫܘ ܕܡܪܪܐ ܐܡܪܢܐ ܐܘ̈ ܐܟܘܢ. ܗܝܕܝܢ [645] ܗܘ ܕܒܪܝܐ ܕܫܓܝܫ ܠܟܢܟ ܗܘܐ ܘܟܘܢ ܠܟܐ ܢܫܘܡܐ ܡܠܟܐ. ܘܡܛܟܣܐ ܦܘܡܐ. ܐܡܪ ܠܗܘܢ ܦܐܪܘܫܝܐܬܐ. ܕܐܢ ܗܘ ܢܫܟܘܢ. ܡܕܝܢ ܠܢܬ ܠܟ ܢܫܡܐ ܡܢ ܕܟܝܢ ܠܟܝܐ ܗܘܐ ܘܪܟܝܐ. ܐܠܐ ܐܢ ܐܟܘܢ ܡܦܫܩܢܐ. ܘܐܠܗܐ ܙܟܝܬܗ ܘܗܘܙܪܗ ܒܟܠܗܘܢ ܙ̈ܘܢܝܬܐ ܘܦܓ̈ܪܝܬܐ. ܘܟܠܗܘܢ ܐܟܝܕܐ ܐܡܪܘ ܡܛܐ ܘܙܕܩ. ܘܡܦܫܩܢܐ ܒܝ ܐܬܠܐܠ ܘܪܓܐ ܕܢܫܘܡ. ܐܬܟܘܢ ܘܐܡܪܘ ܠܗ ܒܟܝܢ ܕܐܬܠܟ ܢܫܡܝ ܠܐܠܗܐ ܘܟܕܝܬܗ ܘܐܬܘܡ ܢܟܪܝܬܐ ܘܐܬܕܟܪܢܐ ܡܫܬܐܬܐ. ܘܫܡܘ ܟܠܗ ܠܒܪܐ ܘܐܬܛܒܥܬܐ: ܡܟܠܐ. ܘܟܠܟܘ ܠܗ ܡܠܟܘܬܐ. ܘܢܫܟܘܢ ܘܐܬܐ ܠܟܘܡܪܐ ܕܡܪܢ ܒܪܙܘܡܐ. ܘܟܒܪܗ ܠܗ ܫܘܠܛܘܢܐ. ܘܡܪܗ ܟܠܗܘܢ ܙܟܐܬܐ ܕܡܠܟܝܢ ܗܢ ܕܕܟܝܢܐ ܠܦܛܪܝܢܘܗ. ܘܐܡܠܟܗ ܠܗ ܠܐܒܪܐ ܢܡܘܫܐ. ܘܟܠ ܒܘܪܫܐ ܕܫܘܘܢ. ܘܦܛܪܝܢܐ ܘܐܬܛܘܒܐ ܘܟܠܗ ܫܘܪܐ ܐܒܪܘܗܘܢ. ܒܢܘܡ ܚܝ ܒܡܒܐ ܕܦܬܝܡܘܬܗ. ܚܢܐ ܐ̱ܝܟܢ ܕܩ̈ܝܡܐ.

The bishops then left him in the monastery and each went back to his own diocese. But the governors of Melitene, because they were accustomed to receive gold from the patriarchs his predecessors [647] and would share it out among themselves as though it were tribute, in order to prevent any ill feeling, sent also to Athanasius, asking for the customary gift from him. After giving them 200 dinars, he left the monastery and went to the monastery of Zoniqrat, in the territory of Hesna d'Ziyad, where he remained for a long time. Then he crossed the Euphrates and stayed for a while in the monastery of Abu Ghaleb. When the sultan ʿAla al-Din Kaiqobad came to Melitene, the superiors of the monastery sent to the patriarch, asking him to return so that they could all pay their respects to the sultan. But they did not wait for his arrival, but set off first without him. When the patriarch arrived at the monastery and discovered that its superiors were not there, he was angry that they had not waited for him, and immediately left the monastery and went after them, overtaking them on the road. They all spent the night in Tahnish, but the patriarch did not say a word to them. On the following day he left, intending to take his lunch in the monastery of Rahta. When the inhabitants of Melitene heard of this, they filled his cell with gifts of the earth's bounty and with precious loaves of bread. The monks of Maqrona and Sergisyeh also brought many honeycombs. Meanwhile the archimandrites entered the city and were lodged in the house of a pious citizen of Melitene and sent to the chief emirs to ask for admittance into the sultan's presence. But the emirs replied, [649] 'We have heard that the patriarch will also be coming. He should therefore go in first, and you should follow him, in accordance with the dictates of protocol.' When the appointed day arrived for the patriarch's audience with the sultan, he went up to the gate of the king, accompanied by an archimandrite. Then the sultan ordered the patriarch to go in alone, with the gifts of the monks. As for the patriarch's own presents, Basil Gerahah, the sultan's minister, kept them back, saying that they should be offered to the sultan's son and to the great eunuch of his tutor, which he duly did. Then the patriarch went in and was welcomed by the sultan. He expressed his thanks to him in a mixture of Arabic and Persian. When he went out, he found his archimandrites afflicted with grief, because they had not been allowed to enter, even though their gifts had been accepted. The patriarch comforted them, and returned to the monastery in their company. There he decorated the patriarchal cell with beautiful paintings. He also strengthened with lead the roof of the vault of the church that had recently been built by Mar Michael, because the mud lining did not prevent the damp from seeping inside and spoiling his wonderful paintings. He also, at enormous expense, built walls along the northern face of the monastery, and dug a ditch cut out of a very hard rock and led it round to the citadel.

At that time a dissension arose between him and the monks over the matter [651] of visitations; for his masters Rabban Barsawma and Rabban Mikhaʾil Qardas had died, and the archimandrites had set out to accuse him to the sultan. They were also joined by the bishop of Melitene, Dionysius bar Aramya.

ܘܡܢ ܡܫܡܫܢܘܗܝ ܒܥܘܡܪܐ ܐܝܟ ܡܠܝܢ ܠܡܪܢܝܬܗ. ܐܚܪܢܐ ܕܝܢ ܕܡܬܟܬܫܝܢ. ܡܛܠ ܕܡܫܝܢ ܗܘܘ ܠܒܘܫܐ ܕܡܠܝܚܘܬ ܗܘܐ ܠܗܘܢ ܡܢ ܦܛܪܝܪܟܐ ܕܩܕܡ ܗܢܐ. [647] ܘܐܦ ܥܠ ܚܙܘܐ ܡܫܡܫܝܢ ܗܘܘ ܐܝܟ ܡܫܡܫܐ ܒܟܠܗ ܚܝܠܐ. ܡܕܡ ܐܦ ܠܗܠܐ ܡܢܗ ܐܬܟܬܫܘ ܘܐܚܪܢܐ ܡܢܗ ܦܠܘܓܐ. ܘܡܢ ܡܢܗ ܠܗܘܢ ܡܠܝܢ ܕܢܝܪܐ. ܡܚܡ ܠܥܘܡܪܐ. ܘܐܝܟ ܡܠܟ ܒܝܪܐ ܕܪܘܚܢܝܐ ܘܒܠܚܘܕܝܐ ܕܚܫܝܐ ܕܐܝܟ. ܘܗܘܐ ܠܐܡ ܢܦܠܐ. ܘܡܢ ܠܐܡ ܠܘܬ ܒܒܪ ܦܪܐ. ܘܡܠܟ ܒܝܪܐ ܕܐܚܘ ܠܐܠܦ. ܘܡܢ ܐܬܐ ܫܡܥܬܐ ܒܠܐ ܐܠܟܝܢ ܡܫܡܫܝܢ ܠܡܬܟܬܫܝܢ. ܡܕܘܪ ܢܨܝܚܐ ܕܥܘܡܪܐ ܒܠܐ ܦܛܪܝܪܟܐ ܕܐܬܐ ܕܐܬܐܠܝܢ ܐܚܝܕܐ ܠܡܣܬܒܪܗ ܕܫܘܠܛܢܐ. ܠܐ ܕܝܢ ܡܫܡܫ ܠܗ ܕܐܬܐ. ܐܠܐ ܡܕܡܘܗܝ. ܦܛܪܝܪܟܐ ܕܝܢ ܟܕ ܡܛܠ ܠܥܘܡܪܐ ܘܠܐ ܐܫܟܚ ܠܢܨܝܚܐ ܚܕ ܘܠܐ ܐܫܟܚܘ ܡܢܗܘܢ. ܘܢܦܩ ܡܢܝܢ ܘܐܝܟ ܡܛܠ ܐܢܘܢ ܒܐܘܪܚܐ. ܘܒܠܗ ܐܚܝܕܐ ܒܠܚܝܡ. ܠܐ ܕܝܢ ܡܟܠܠ ܒܢܗܘܢ ܦܛܪܝܪܟܐ. ܐܠܐ ܒܪܦܪܐ ܐܫܡܠܟ ܦܛܪܝܪܟܐ ܘܐܝܟ ܡܪܐ ܒܝܪܐ ܕܪܘܚܢܝܐ. ܘܒܬܪ ܡܬܟܬܫܝܢ ܒܪ ܐܘܪܚܗ ܢܫܡܗ ܠܘܬܗ. ܘܡܛܠܘܗܝ ܠܡܠܟܘܬܗ ܠܫܠܡܗ ܕܐܘܪܚܐ. ܟܕ ܦܬܚܐ ܬܪܥܐ ܕܡܪܒܗ ܠܗ. ܘܐܦ ܥܠܘܗܝ ܗܘܝܬܐ ܐܬܠܗ ܠܗ ܕܬܪܐ ܕܡܫܪܘܝܐ ܘܕܫܪܝܫܘܬܗ. ܢܨܝܚܐ ܕܝܢ ܒܟܠܗ ܡܪܗ ܒܪܘܚܐ ܕܩܕܝܫܐ ܕܡܫܠܡܢ ܘܡܕܘܪ ܠܘܬܐ ܐܝܟܢܐ ܚܕܬܐ ܕܢܟܠܗܝ ܢܦܫܗ ܠܡܫܬܠܛܘ. ܘܐܚܪܢܐ ܦܢܘ. [649] ܕܡܫܡܫܝܢ ܘܦܛܪܝܪܟܐ ܠܘܬ ܐܢܐ. ܒܝܘܡܝ ܗܘ ܡܝܬܪܘܬ ܢܚܘܬ ܘܐܬܘܗܝ ܠܘܬܗ. ܗܟܝܠ ܡܢ ܠܐܚܝܐ ܡܫܪܝܐ ܡܬܩܫܐܬܐ. ܗܘܝܢ ܟܕ ܗܘܐ ܢܘܚܐ ܚܝܐ ܘܐܝܟ ܦܛܪܝܪܟܐ. ܘܐܬܐ ܒܥܘܗ ܐܦ ܢܨܝܚܐ ܠܠܘܬܗ ܡܠܟܘܬܐ ܠܦܛܪܝܪܟܐ ܒܠܚܘܕ ܩܕܡ ܡܫܬܠܛܢ ܘܢܗܘܐ ܘܡܚܕܐ ܕܡܠܐ ܕܥܘܡܪܐ. ܠܒܝܬܐ ܡܢ ܘܦܛܪܝܪܟܐ ܢܛܪ ܐܢܘܢ ܒܐܫܟܠ ܡܢ ܐܢܫ ܘܐܬܠܗܘܢ ܗܘܐ ܒܠܡܫܡܠܝܘ ܘܡܫܬܠܛܢ. ܐܡܪ ܡܢ ܕܗܠܝܢ ܠܒܢܘ ܕܡܫܬܠܛܢ ܘܠܐܬܘܚܕܐ ܙܒܢܐ ܡܪܒܝܢܘ ܢܠܡܕܘܢ. ܘܗܟܝܠ ܒܒܪ. ܘܡܛܠ ܦܛܪܝܪܟܐ ܘܐܬܦܠܓ ܡܫܪ ܡܢ ܡܫܬܠܛܢ. ܘܦܪܫ ܠܗ ܙܒܢܐ ܕܡܬܥܒܕܝܢ ܡܢ ܒܬܪ ܩܠܐ ܐܬܪܘܚܬܐ ܘܦܬܓܡܐ. ܘܢܦܩ ܘܐܫܟܚ ܠܢܨܝܚܐ ܒܠܐ ܠܐܘܪܚܐ ܕܡܫܪܝܢ. ܒܟܠܗ ܗܝ ܕܐܬܚܫܒܘ ܕܡܬܢܗܘܢ. ܡܛܠ ܕܝܢ ܠܐ ܒܠܗ. ܘܗܝܐ ܐܢܝ ܦܛܪܝܪܟܐ ܘܢܦܩ ܐܢܝ ܘܐܝܟ ܠܥܘܡܪܐ. ܘܐܙܠ ܠܡܠܟܘܬܐ ܘܦܛܪܝܪܟܐ ܒܪܘܬܐ ܡܫܪܝܬܐ. ܘܡܢܗ ܒܐܒܪܐ ܠܐܘܪܗ ܘܡܫܠܡܐ ܕܗܘܟܠܐ ܚܕܬܐ ܕܗܝܐ ܗܘܐ ܡܢܗ ܡܬܒܐܠܠ ܡܛܠ ܕܡܟܠܐ ܕܐܢܫܐ ܠܐ ܫܡܥ ܗܘܐ ܠܡܥܒܪ ܐܬܚܪܬܐ ܘܠܐ ܐܬܚܙܝ ܠܗܘܢ ܗܟܝܠ. ܘܐܬܚܙܝ ܠܒܪܘܬܐ ܐܬܬܢܝܚܬܐ ܕܒܗ. ܘܗܝܐ ܠܘܬ ܠܡܫܘܐ ܙܒܢܐ ܒܢܝܢܐ ܕܥܘܡܪܐ. ܒܫܘܦܪܐ ܗܝܟܠܐ. ܘܦܐܪ ܠܘܬ ܦܘܐ ܕܢܦܪ ܒܠܐܦܐ ܡܫܟܢܐ. ܘܚܝܪ ܠܚܫܝܐ.

ܘܒܗ ܒܪܓܠܐ ܗܘܐ ܒܡܠ ܠܗ ܠܥܘܡܪܢܐ ܙܘܒܢܐ. ܒܡܪܒܐ [651] ܕܡܬܥܘܪܬܐ. ܡܛܠ ܕܪܒܢܘܗܝ ܙܢ ܒܪܘܫܐ ܘܙܢ ܡܬܒܐܠܠ ܡܢܘܚ ܡܢ ܒܪܗ ܡܠܟܗ ܗܘܘ. ܘܢܦܩ ܢܨܝܚܐ ܕܐܬܐܠܝܢ ܢܦܫܗܘܢ ܒܟܠܗܘܢ ܒܠܐ ܡܫܬܠܛܢ. ܘܐܬܐܘ ܒܥܘܗܝ. ܐܦ ܚܫܝܐ ܕܡܬܟܬܫܝܢ ܕܗܘ ܕܡܘܚܘܡܐ ܒܪ ܐܘܪܚܐ.

He had earlier been consecrated for Aleppo, but after he became patriarch Mar Ignatius awarded Melitene to him, preferring to give honour to his brothers, who were among the noblest men in Melitene. Basil of ʿArqa, a friend and intimate of the patriarch, also betrayed him and took the part of the archimandrites. When the patriarch heard that they had left Melitene and were on their way to see the king, he gathered up all the gold and silver he had and put it in a long, narrow purse, filling it three quarters full with *zuze* and making up the rest with dinars. He caught them up while they were enjoying themselves in a tavern, and greeted them cordially: 'Where are you off to, then? Are you going to denounce me?' Then he took out ten dinars from his purse, and began to hand them around, saying: 'I intend to spend all this huge sum of money in making you a spectacle for all ages.' When the bishops and archimandrites saw all that gold, their resolution immediately collapsed, and they embraced him. They were reconciled with him and took him with them, so that they all returned together to the monastery.

[653] Then the patriarch determined to avenge himself upon Bar Aramya, who had inflicted a greater sadness upon him than the others; and because he was unable to do anything in Melitene because of his brothers, he decided to go to Jerusalem, and proposed that Bar Aramya should accompany him. He was also accompanied by the archimandrites Arya of Hesna d'Shura and Saliba of Kuphlida, and other bishops. And so the patriarch entered Antioch and was very honourably received, as also at Tripolis. All the people of the city went out to meet him and solemnly escorted him in. The same thing happened at ʿAkko. When he arrived in Jerusalem, the 'Frères' (the Frankish monks) went out to meet him, and showed the patriarch great honour. When they saw that he was unable to walk, because he was burdened with gout, they carried him in with their own hands. They entered by the gate known as 'the gate of the column', through which patriarchs and kings are wont to walk, and after their entry the patriarch and his companions were lodged in the monastery of the Magdalene, where seventy of our monks were dwelling at this period.

After they had remained in Jerusalem for some time, a certain Abyssinian monk named Thomas approached [655] them, reputedly sprung from a noble Abyssinian family. He wanted to be consecrated for the region of the Negroes, a thing impossible for two reasons: firstly, because that province was under the jurisdiction of the throne of Alexandria (indeed, it belonged to the patriarch himself), so that the patriarch of Antioch had no right of consecration there; and secondly, because no metropolitan had ever been consecrated for the Abyssinians from their own people since their conversion. Instead, they had always been governed [657] by an Egyptian, to whom they owed strict obedience. This custom is very similar to the practice that prevails with us in the East, where the Easterners will not allow a maphrian to be consecrated for them unless he is from the West. But in our case the maphrian writes and speaks the same language as his diocesans, while an Egyptian bishop who is sent to the Abyssinians cannot speak or write their language.

ܗܘ ܕܠܚܠܒ ܡܫܪܝܢ ܗܘܐ. ܘܟܕ ܗܘ ܡܪܝ ܐܣܛܛܝܘܣ ܦܛܪܝܪܟܐ ܗܘܐ. ܙܘܥ ܠܗ ܡܫܠܛܢܐ.
ܟܕ ܡܫܡܫ ܐܡܪܐ ܠܐܢܛܝܘܟ ܘܐܠܗܘܗܝ ܗܘܘ ܙܡܢܐ ܡܩܕܡܘܬܐ ܕܡܫܠܛܢܐ. ܘܗܘܬ ܒܫܢܬܗ ܗܘ
ܕܒܪܐ ܘܐܠܗܐ ܗܘܐ ܙܢܝܐ ܘܟܠܝܠܐ ܕܦܛܪܝܪܟܐ. ܐܬܒܠܝ ܠܟܠܗܘܢ ܘܗܘܐ ܠܟܢ ܙܢܝܢܝܐ. ܘܟܕ ܫܡܥܘ
ܦܛܪܝܪ̈ܟܐ ܕܫܡܥܘ ܡܢ ܡܫܠܛܢܐ. ܘܐܬܪܘ ܠܐܦܝ̈ ܛܪܘܢ ܡܫܠܛܢܘܬܐ ܐܬܪܘܢ ܘܫܡܥ ܟܠܗܐ ܕܗܢܐ ܗܘܐ ܡܢ
ܕܗܘܐ ܘܡܢ ܟܫܛܐ. ܘܡܢ ܛܘܪܥܐ ܐܘܪܚܐ ܘܡܕܝܢܬܐ. ܘܡܛܠ ܛܠܛܐ ܙܘܟܝܐ ܕܟܠ ܛܘܪܥܐ ܙܘܓܐ ܘܡܢ
ܙܘܟܝܐ ܕܢܝܐ. ܘܐܬܛܘܪܦ ܐܢܘܢ ܟܕ ܫܪܝ ܒܫܘܬܐܐ ܡܢܗ. ܘܡܪܐ ܙܕܘܗܝ. ܘܐܡܪ ܠܟܘܢ. ܠܐܢܫܐ
ܐܙܠܘ ܐܢܬܘܢ. ܘܐܡܟܘܢ ܐܘܪܐ ܠܟܠ. ܘܐܦ ܠܡܫܪܐ ܠܛܘܪܥܐ ܗܢܘܢ ܘܡܪܐ ܡܫܠܡ ܡܢ ܟܠܢܫ
ܡܢܠܐ ܕܕܗܒܐ. ܘܐܡܪ. ܕܟܠܗ ܗܘܐ ܡܟܘܪܐ ܙܕܘܬܐ ܕܕܝܢܐ ܡܫܠܡܘ ܐܢܐ ܘܟܕ ܐܢܐ ܕܐܬܦܛܪܘܢ
ܠܟܠܟܠܐ ܠܗܘܢ. ܡܢ ܐܘܪܐ ܢܛܦܠ ܡܢܟܘܢ ܕܐܬܩܒܠܘܢ ܟܕ ܘܐܬܟܒܫܠܘܢ. ܘܟܕ ܢܦܩ ܡܫܟܢܐ
ܘܙܘܕܝܢܝܐ ܠܟܠܗ ܕܗܘܐ ܗܘ. ܐܬܦܫܛ ܢܦܫܗܘܢ. ܘܫܡܥܘ ܒܫܡܥܬܗܘܢ ܘܐܬܪܓܫ ܒܫܡܗ. ܘܫܒܩܘܗܝ
ܘܗܦܟܘ ܐܟܝܕܐ ܠܒܝܬܐ.

[653] ܗܝܕܝܢ ܫܡܥ ܒܢܝܫܗ ܦܛܪܝܪ̈ܟܐ ܕܐܬܢܫܡ ܡܢ ܒܪ ܐܘܪܚܐ. ܡܛܠ ܕܫܡܥܗ ܠܐܢܪ ܩܐܡ ܠܗ ܐܘ
ܡܢ ܐܢܘܢ ܐܢ̈ܫܝܐ. ܘܡܛܠ ܕܒܡܠܟܘܬܐ ܠܐ ܡܬܐ ܗܘܐ ܡܢ ܐܢܛܝܘܟ ܕܒܟܕ ܒܫܡܗ ܡܢܗ. ܐܬܢܚܒ
ܕܢܐܙܠ ܠܐܘܪܫܠܡ. ܘܡܛܠܗ ܠܒܪ ܐܘܪܚܐ ܘܢܦܩܗ̇ ܒܫܡܗ. ܘܐܦ ܡܢ ܙܢܝܢܝܐ ܕܒܡܪܐ. ܐܘܪܚܐ ܕܝܘܡܐ
ܕܡܘܙܐ ܘܙܕܟܝܐ ܘܡܛܠ ܦܛܪܝܪ̈ܟܐ ܠܐܢܛܘܟܝܐ ܘܐܬܟܠܠ ܒܐܡܪܐ. ܘܗܘܬ ܒܦܛܪܝܪܟܘܬܗ. ܢܦܩ
ܡܠܗ ܒܫܢܐ ܕܡܕܝܢܬܐ ܠܐܘܪܗܘ. ܘܐܬܟܠܗܘܢ ܒܪܘܚܐ. ܘܗܘܝܐ ܐܦ ܒܫܢܗ. ܘܟܕ ܡܫܝܚ ܠܐܘܪܫܠܡ. ܢܦܩܘ
ܐܪܟܘܗܝ ܕܢܐܐ ܦܬܝܟܐ ܦܪܦܪ ܡܘܬܐ ܘܐܡܪܐ ܙܒܐ ܡܢܗ ܠܦܛܪܝܪ̈ܟܐ. ܒܪܫܐ ܠܟܘܢ ܕܒܠܐܝܠܝܢܘܢ
ܛܝܒܘܗܝ. ܕܢܐܬܘܢ ܘܠܐ ܡܬܐܡܪܐ ܠܡܫܘܠܡܘ ܡܢ ܐܝܟܐ ܕܦܘܕܝܢܐ ܘܐܝܟ ܗܘܐ ܠܗ. ܟܕ ܒܠܗ
ܒܠܘܪܟܐ ܕܡܬܐܡܪܐ ܘܐܦܛܘܢܐ. ܗܘ ܕܫܡܥܗ ܡܬܙܕܥܝܢ ܦܛܪܝܪ̈ܟܐ ܘܡܠܟܐ. ܘܡܛܠ ܦܛܪܝܪ̈ܟܐ ܘܐܢܘܢ
ܕܫܡܥܘ ܘܡܪܗ ܒܝܕܐ ܕܡܢܝܕܢܝܬܐ. ܐܝܟ ܗܘܐ ܒܪܗ ܕܝܢ ܗܝܕܝܢ. ܡܫܡܥ ܕܢܫܐ ܡܢ ܗܘܟܢ ܕܝܢ.
ܘܟܕ ܗܘܘܘ ܠܐܦ ܢܩܦܬܐ ܐܬܛܒܥ ܘܐܬܐ [655] ܠܘܬܗܘܢ ܕܢܫܐ ܐܢ̱ܫ ܚܫܝܟܐ ܕܡܫܗ ܠܐܘܪܫܠܡ.
ܘܐܡܪܝܢ ܗܘܘ ܠܟܠܗܘܢ ܕܡܢ ܛܘܒܐ ܗܘ ܡܫܡܗܐ ܕܚܫܝܟܐ. ܘܟܠܗܝܢ ܗܘܐ ܠܗ ܙܟܝܐ ܕܢܬܐܡܪ
ܡܦܛܪܘܩ ܠܐܬܪܐ ܕܟܠܗܘܢ ܘܐܘܟܝܢܐ. ܫܡܪܢܐ ܠܐ ܢܫܘܫܠܐ ܒܝܕ ܐܘܪܚܐ ܒܠܝܠܐ. ܚܕܐ ܡܢ ܕܗܘܝ ܗܝ
ܗܘܦܪܟܐ ܐܝܟ ܐܘܚܕܢܐ ܗܝ ܕܒܘܪܫܐ ܘܐܬܟܫܦܪܢܐ. ܒܪܘܚܝ ܠܗ ܠܗܘܢ ܦܛܪܝܪܟܐ ܐܠܗܘܢ
ܙܘܓܐ ܕܡܫܪܝܢܘܬܐ ܘܠܗ ܠܦܛܪܝܪܟܐ ܘܐܬܚܘܟܐ. ܘܐܬܪܘܢ ܗܝ ܕܡܢ ܙܟܝܐ ܘܐܬܟܬܒܗܘܢ ܕܫܡܥܢܐ
ܠܐ ܐܘܒ ܐܬܐܡܪ ܠܗܘܢ ܡܦܛܪܩ ܡܢܗܘܢ: ܐܠܐ ܒܪܢܐ ܐܢ̱ܫ ܐܣܛܛܝܘܣ ܙܘܥ ܕܗܘܐ ܗܘ [657]
ܕܐܬܐ ܒܪܫܗܘܢ. ܘܗܘܝܐ ܫܦܪ ܡܫܬܒܪܝܢ ܠܗ. ܘܙܒܢܐ ܗܘܐ ܒܚܕܐ ܒܪܝܪ ܡܛܠ ܠܒܘܐ ܕܡܢ
ܕܟܡܝܢܐ ܕܐܠܐ ܡܢ ܡܟܪܟܐ ܠܐ ܡܫܡܠܝܢ ܡܕܝܢܬܐ ܕܢܬܐܡܪ ܠܗܘܢ ܡܦܪܢܐ. ܫܘܐ ܒܟܠܗ ܘܫܦܪܐ
ܐܠܗܘܗܝ ܠܟܬܒܐ ܡܪܢܝܬܗ. ܐܣܛܛܝܘܣ ܕܝܢ ܗܘ ܕܐܙܠ ܠܘܬܐ ܚܫܝܟܐ. ܠܐ ܒܟܠܕܘܗܝ ܐܦܠܐ
ܒܫܦܪܗܘܢ ܗܘܐ ܕܡܫܡܫ:

But a quarrel then occurred between the patriarch Mar Ignatius and Cyril bar Laqlaq, the patriarch of Alexandria. The reason was that Cyril crossed the border that had been established by our fathers of old to delimit the thrones of Antioch and Alexandria in a place called ʿArish, and consecrated [659] a metropolitan for Jerusalem. He was moved to this course of action because the well-born Egyptian lawyers, who could be found in large numbers in Jerusalem and throughout Syria, had complained that the Syrian bishops could not properly govern strangers who did not speak their language, and compelled him to consecrate a bishop for them from among their own people. Although Cyril had a case, he should not have unsettled the good order of the Church. Rather, he should have sent the Egyptian to the patriarch of Antioch, who could have consecrated him legitimately. For this reason the patriarch Mar Ignatius decided to use a key to dislodge a key and to meet one infringement with another, by consecrating a metropolitan for the Abyssinians. But he decided not to inform the learned Frères of the Franks, in case the Egyptian metropolitan who resided at Jerusalem made a fuss; and so he sent the bishop Dionysius Saliba Harifa of Qlaudia to explain the business to them. They said: 'No, you should not be so eager to break the law. Tell the patriarch to wait, and we will send one of our own people to persuade Cyril to withdraw. If he refuses, then we will help you to obtain all that you can reasonably demand.'

But the patriarch, who was determined [661] to get his own way, was too impatient to wait. Instead, he consecrated the negro on the following day. When the Frères heard of this, they were furious, and went to see their Templar and Hospitaller brothers. They were so angry that the most noble men of their company went indignantly to see the patriarch, and sat down without even seeking his greeting. Then the superior of the learned brothers rounded on the patriarch: 'Who on earth do you think you are? You live here, in a city which you neither bought with your own money nor conquered with your own sword. You came here as our guest, and we, in obedience to Christ's command, welcomed you with love and treated you with honour. You then asked us whether you should commit an illegal act, and we told you not to. But you boldly went ahead and did it anyway, treating our advice as though it was worthless. You have insulted us! Tell us now, without shilly-shallying, what you intend to do, and how you intend to set about it.' The patriarch shrank from them in terror. His face grew pale and his lips grew white, and he could not bring out a word. Nor, indeed, did he know how to answer them.

Then Dionysius caught the patriarch's eye, and said to him in Syriac: 'Tell them that it was all my fault. I would rather that the blame fell on me than on you.' The patriarch, recovering his wits, replied: 'As God is my witness, I have never despised your instructions, nor would I ever dream of doing so. I am not such a rustic that I would repay the honour that you have shown me by insulting you. Look, the messenger that I sent to you is here in this room, as large as [663] life. He told me that you had no objection to my handling the matter as I thought best, so I have only tried to carry out your instructions.' Then the superior of the brothers turned to the bishop and said: 'Saliba, did I really say this to you?'

ܦܛܪܝܪܟܐ ܕܝܢ ܡܪܝ ܐܝܓܢܛܝܘܣ ܡܟܝܠ ܕܚܙܝܐ ܗܘܐ ܥܡ ܠܗ ܠܡܘܪܩܠܠܘܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܕܗܘ ܒܪ ܠܘܩܠܘܣ ܒܒܠܡ ܗܢ ܕܗܘ ܡܘܪܩܠܠܘܣ ܥܡ ܐܘܡܬܐ ܕܫܡܗ ܗܘܘ ܐܒܗ̈ܝܢ ܡܕܝܢ̈ܬܐ ܕܕܘܟܬܐ ܘܡܬܩܪܝܢܐ ܒܪܝܫ ܗܘ ܢܗܘܐ ܠܐܘܡܬܐ ܘܐܬܪ̈ܘܗܝ ܒܘܪܫܬܐ ܗܘ ܥܡ ܘܐܝܓܢܛܝܘܣ ܘܗܘ ܕܐܠܟܣܢܕܪܝܐ: ܘܐܡܪ [659] ܡܛܪܘܦ̈ ܠܐܘܪܫܠܡ ܘܐܬܬܠܠ ܕܟܡ ܢܦ̈ܫܬܐ ܡܡܫܚܐ ܐܣܛܦܢܐ ܒܕ ܫܟܝܢ ܕܐܘܪܫܠܡ ܘܒܥܠܘ ܫܘܪܐ: ܒܚܝܠ ܡܢ ܐܣܩܘܦ̈ܐ ܫܘܪ̈ܐ ܕܠܐ ܟܡ ܡܬܪܟܝܢ ܡܢܗܘܢ ܦܐܬܐ ܒܡܕ ܒܘܚܫܬܗ ܕܟܠܐ. ܘܟܠܗܘܢ ܒܕ ܠܐܝܘܢܝ ܐܡܪܝܢ ܠܗܘܢ ܡܢܗܘܢ ܪܚܐ. ܘܗܘܐ ܐܦ ܟܠܗܐ ܗܘ: ܒܪܡ ܠܐ ܙܘܥ ܗܘܐ ܠܗ ܠܒܢܝܐ ܡܘܪܩܠܠܘܣ ܕܟܠܗܠܐ ܠܫܡܐ. ܐܠܐ ܠܗܐ ܦܛܪ̈ܝ ܕܐܝܓܢܛܝܐ ܘܠܐ ܠܗ ܠܡܡܕܪܘ ܠܐܣܛܦܢܐ ܗܘ: ܘܡܢܗ ܐܬܐܡܪ ܗܘܐ ܐܝܟ ܢܡܘܣܐ. ܒܕܝܢ ܒܗܘܐ ܒܟܠܐ ܙܒܢܐ ܗܘ ܦܛܪܝܪܟܐ ܡܪܝ ܐܝܓܢܛܝܘܣ ܡܟܠܐ ܒܡܟܠܐ ܠܡܡܫܘ ܘܟܠܐ ܡܬܡܫܘܬܐ ܒܐܬܪܘܬܗ. ܠܐ ܡܬܡܫܬܐܝܬ ܢܐܪܘܥ ܒܕ ܡܡܪܢ ܡܛܪ̈ܝ ܠܡܟܬܒܐ. ܘܡܢܝܢܐ ܐܬܐܡܪ ܕܟܠܒ ܡܟܠܐ ܕܐܢܫܐ ܦܪܦܪ ܡܘܪܐ. ܡܟܠܬܐ ܦܬܓܡܐ ܡܕܡ ܠܐ ܢܟܒ. ܘܟܠܐ ܢܫܬܡܥ ܡܛܪ̈ܝ ܗܘ ܐܣܛܦܢܐ ܕܐܘܪܫܠܡ ܗܘܐ. ܒܕܝܢ ܡܕܪ ܠܡܪܝ ܕܢܘܚܡܐ ܕܡܠܘܟܐ ܕܗܘ ܙܒܢܐ ܚܪܫܐ. ܘܐܘܕܥ ܐܢܝ ܠܡܪܟܐ. ܘܗܘܝ ܐܡܪܗ. ܘܠܐ ܙܘܥ ܠܡܬܥܠܬ ܠܡܫܪܐ ܢܡܘܣܐ: ܐܠܐ ܚܫܒܘ ܦܛܪ̈ܝ ܒܝܬܐ ܕܢܩܕܪ ܚܕ ܡܢ ܕܡܠ ܠܗܘܢ ܕܡܘܪܩܠܠܘܣ ܕܢܦܩ ܐܝܟܘ ܡܢ ܗܘܪܐ. ܘܐܦ ܠܐ ܢܬܩܡܘܢ: ܗܟܝܠ ܢܡܘܣܐܝܬ ܡܕܪܝܬܐ ܗܘܐ ܠܗܘܢ ܒܟܠܗܐ ܕܙܒܢ ܐܠܗܝ. ܦܛܪ̈ܝ ܕܝܢ ܡܟܝܠ ܕܡܢ ܡܟܠܐ ܗܘܐ ܙܒܘܐܬ ܟܠ [661] ܡܣܟܠܬܗ. ܡܚܕܐ ܡܬܪܥܐ ܗܘܐ ܘܡܟܢܫܢܐ ܠܐ ܐܬܡܕܝ ܠܡܕܒܪ ܡܠܦܘ. ܐܠܐ ܠܟܠܪܗ ܘܢܘܡܐ ܐܡܪܝܢ ܠܐܘܟܡܐ ܗܘ. ܘܡܡܟܘ ܦܪܦܪܡܘܪܐ. ܘܐܬܒܛܠܗ ܒܫܒܠܐ. ܘܒܟܠܗ ܠܗܐ ܐܢܬܐ ܕܩܐ ܘܐܡܟܠܬܐ ܘܕܟܝܗ ܐܝܟ. ܘܐܬܚܫܘ ܡܢ ܟܠ ܡܢܕܐ ܡܫܪܐ ܕܒܗܘܢ. ܘܐܬܐ ܠܗܐ ܦܛܪ̈ܝ ܒܪܘܓܙܐ ܪܒܐ. ܘܐܠܗ ܒܟܠܒ ܗܢ ܕܢܬܠܟܘܢ ܒܡܟܠܬܗ. ܘܡܪܝ ܪܡܫ ܐܢܬܐ ܡܟܠܬܐ ܘܐܡܪ ܠܦܛܪ̈ܝ. ܕܟܡ ܐܡܪ ܐܢܐ ܡܢ ܕܐܬܠܡܝ ܐܠܗ. ܕܗܘܐ ܡܕܝܢܬܐ. ܠܗ ܡܕܝܢ ܐܟܠܬܗ ܒܢܒܝܬܝ. ܐܦܠܐ ܐܬܠܟܠܬ ܒܟܠܢܗ ܒܫܡܫܝ. ܐܠܐ ܒܓܪܐ ܐܡܫܝܐ ܐܬܠܟ ܠܗܐܝ. ܘܚܝ ܡܟܝܠ ܦܘܡܕܐ ܡܡܫܝܚܐ ܒܫܘܒܐ ܡܟܠܝ ܘܡܪܢܝ. ܘܒܕ ܡܟܝܠ ܒܕܒܐ ܠܐ ܢܫܬܡܫ ܐܬܡܠܟܠܟ ܒܝ. ܘܟܠܝܢܝ. ܐܡܫܪܐ ܒܟܠܡ ܘܕܡܠܟ ܡܟܠܝ. ܠܟܫܐ ܐܪܐ ܘܐܡܚܐ ܒܕܒܐ ܗܘܐ ܐܡܪ ܠܝ ܒܪܘܕܡܫܐ. ܦܛܪ̈ܝ ܕܝܢ ܢܫܠܡ ܘܚܠܗܘܢ ܒܠܗܘܢ ܘܐܬܒܟܝ ܘܐܘܪܥܘ ܐܦܝ̈ܗܘܢ ܘܣܓܕܘ ܡܦܩܬܗ. ܘܠܐ ܚܕ ܡܢܐ ܢܫܐ ܠܗܘܢ. ܗܘ ܕܝܢ ܕܢܘܚܡܐ ܪܡܙ ܠܦܛܪ̈ܝ ܘܐܡܪ ܠܗ ܒܡܘܪܝܬܗ. ܕܟܠ ܒܟܠ ܐܪܥܐ ܠܟܠܠܐ. ܦܩܕ ܠܗ ܓܒܪ ܕܐܢܐ ܐܬܚܕ ܘܠܐ ܐܠܗ. ܗܝܕܝܢ ܦܛܪ̈ܝ ܐܬܚܝܠ ܘܐܡܪ ܠܗܘܢ. ܕܫܡܥ ܡܢ ܡܪܝܐ ܠܟܠܗܐ ܘܒܪܢܐ ܐܘ ܒܪ ܐܢܐ ܟܠ ܡܟܠܬܗܘܢ. ܐܦܠܐ ܗܘܐ ܒܠܗ ܠܐ ܪܘܚܐ ܐܠܗܐ ܗܘܡܠ. ܘܫܠܡ ܐܡܪܐ ܘܣܡܟ ܡܢܗܘܢ. ܙܒܢܐ ܦܪܥ ܗܘܡܠ ܠܗܘܢ. ܗܐ ܐܡܬܪܐ ܘܡܕܪܐ ܠܗܬܘܢ ܒܫܢܐ ܗܘ ܠܐ [663] ܡܫܠܡ. ܗܘ ܕܝܢ ܐܡܪ ܕܐܡܪܬܘܢ ܠܗ. ܕܒܟܒ ܡܕܡ ܕܙܒܢܐ ܒܗܢ ܕܡܢ ܕܡܢ ܠܟܠ ܡܟܠܐ. ܘܐܢܐ ܒܡܘܡܕܢܘܬܝ ܒܕܒܐ. ܗܝܕܝܢ ܐܬܦܢܝ ܪܡܫ ܐܢܬܐ ܗܘ ܠܗܐܬܗ ܕܡܫܚܐ ܘܐܡܪ ܠܗ. ܙܒܢܐ. ܗܘܝܐ ܐܡܪܐ ܠܝ.

The bishop replied: 'That is what I understood you to have said.' Then the superior of the brothers exclaimed: 'Let Christ judge between the two of us!' Then the Frankish noblemen said to the superior of the brothers: 'The fact of the matter is that your Arabic was probably not good enough. This bishop cannot really be blamed if he misunderstood you.' Then they all begged the patriarch's pardon for jumping to conclusions, and took their leave. The patriarch congratulated the bishop warmly, and said to him: 'If I ever forget you, Harifa, then let me forget my own right hand! That was a clever trick you played, to clear me from those tyrants' accusations!'

After the days of the Feast had gone by, the patriarch asked the bishops and archimandrites who were with him to hear a lawsuit between himself and Bar Aramya. For this man, although loaded with honour by him, had seized the principal diocese of Melitene, and although pretending to be his friend had betrayed him and joined himself to his enemies. Bar Aramya was condemned, and it was decided that he should be deposed. The bishops then asked the patriarch [665] to send him back to his former diocese of Aleppo. The patriarch agreed to this request, and after he left Jerusalem and set off for Antioch, he sent several bishops with Bar Aramya, who led him into the church of Aleppo and installed him.

After resting throughout the summer in Antioch, he went up to the monastery in autumn. As Melitene had recently lost its shepherd, he sent Dionysius Saliba Harifa there, who deputised for the patriarch and celebrated the Lord's Day. Later he consecrated an outstanding young man named Arya for Melitene, the nephew of the archimandrite Barsawma, son of Samuel, but he died in Melitene less than one year later. Shortly afterwards the patriarch consecrated in his place the priest and monk Rabban Ahron ʿAngur, who had been one of the disciples of the archimandrite Arya of Koke while the patriarch himself was living in the monastery of Rahta. He performed the consecration in person on the Sunday of Cana, and called him Dionysius.

At that time the patriarch tried to build an Orthodox church in Qalʿah Rumaita, because the priest Ishoʿ had assured him that a large number of our faithful lived in that place, who were wealthy and of good family, and that [667] they found it a hardship to live among the Armenians without a church of their own. The patriarch placed some of his disciples in charge of the project, giving them enough money to finish the job, and in a short time they built a magnificent church, which remains the pride of the Orthodox. After this he built a church of the Mother of God in the monastery of Rahta near Melitene, which was just as splendid. He also built a handsome guesthouse next to the monastery. All these projects took a great deal of trouble to finish, because besides the building costs he also had to find large sums of money to bribe the authorities and overcome the envy of the Arabs. Indeed, he was even obliged by the complaints of ordinary Muslims to allow a mosque to be built in his guesthouse.

ܘܗܘ ܡܫܝܚܐ ܦܣܩ. ܐܝܟ ܗܘܝܐ ܐܫܬܠܡܬ. ܘܩܡ ܐܢܐ ܗܘ ܐܡܪ. ܡܫܡܫܢܐ ܒܢܝܢ ܠܟ ܘܠܝ. ܗܝܕܝܢ ܡܫܡܫܢܐ ܦܛܝ̈ܩܐ ܐܡܪܘ ܠܪܝܫ ܐܢܐ ܗܘ. ܕܒܪܢܫܐ ܠܐ ܐܝܬ ܚܕ ܐܝܟ ܕܐܘܒܠܬ ܐܢܫܐ ܕܪܘܚ. ܐܠܐ ܗܘܐ ܡܫܝܚܐ. ܘܠܐ ܚܝܠܐ ܡܛܠ ܕܠܐ ܐܫܬܟܚ. ܘܩܪܘ ܥܠܘܗܝ ܠܡܫܠܡܘ ܡܫܠܡܢܐ ܡܢ ܦܛܪܝܪ̄ ܠܡܫܠܡܘܗܝ ܠܐ ܘܩܒܠܬܐ. ܘܡܫܡܫ ܘܫܡܫܘ. ܘܦܛܪܝܪ̄ ܙܟܐ ܒܟܠܗܘܢ ܕܡܫܝܚܐ ܦܩܕ. ܘܐܡܪ ܠܗ. ܐܢ ܐܬܚܡܪ ܚܢܢܐ. ܠܐܚܝܕ ܡܚܝܕ. ܕܗܘܝܐ ܒܢܫܡܬܐ ܚܪܘܬܗ ܡܢ ܒܝܬܐ ܕܗܘܝܢ ܠܛܘܒܐ.

ܗܝܕܝܢ ܦܛܪܝܪ̄ ܒܠܙ ܕܒܪܗ ܡܩܒܠܬܐ ܕܒܐܘܐ. ܒܬܐ ܡܢ ܫܡܝܐ ܘܩܕܝܫܐ ܕܒܝܬܗ ܕܒܟܝܢ ܕܚܐ ܒܝܬ ܠܗ ܠܒܪ ܐܘܪܚܐ. ܕܐܒܝܐ ܒܝ ܡܪܗ. ܘܡܪܒܝܬܐ ܐܘܪܫܠܡ ܐܝܟ ܡܫܠܡܢܝܢ ܙܘܪ ܠܗ. ܘܒܪ ܡܫܝܚܗ ܒܒܝܬܗ. ܗܘ ܐܬܩܛܠ ܒܠܗܘܢ. ܘܒܝܬ ܒܒܝܬܒܝܬܐ ܗܘܐ. ܘܒܪ ܐܬܢܝܚ ܗܘ ܒܪ ܐܘܪܚܐ. ܘܕܩܕܐ ܠܡܫܠܡܢܘܬܗ ܐܬܐܬܝܢ. ܠܐܚܪܢ ܡܢ ܫܡܝܐ ܡܢ ܦܛܪܝܪ̄ܟܐ ܕܡܕܝܢܬܐ [665] ܠܡܪܢܝܬܗ ܩܕܝܫܬܐ ܚܠܦ ܢܦܫܗܘܢ. ܘܡܛܠ ܦܛܪܝܪ̄ ܦܩܕܗܘܢ. ܘܒܪ ܐܙܠ ܡܢ ܐܘܪܫܠܡ ܠܐܢܛܝܘܟܝܐ. ܚܙܪ ܒܝܢ ܒܪ ܐܘܪܚܐ ܐ̱ܚܪܢܐ ܡܢ ܫܡܝܐ. ܘܐܘܒܠܗ ܘܐܬܩܪܝܘܗܝ ܒܒܝܬܐ ܕܚܠܒ.

ܘܒܪ ܒܠܗ ܡܛܠ ܗܘ ܚܠܦ ܒܐܬܝܢ. ܒܠܡܫܬܐ ܗܠܟ ܠܡܫܪܐ. ܘܡܛܠ ܕܩܡܬ ܗܘܐ ܡܫܠܡܢܘܬ ܘܠܐ ܙܒܢܐ ܚܙܪ ܠܗ ܠܡܕܝܢܬܐ ܕܗܘ ܙܒܢܐ ܚܙܝܐ. ܘܗܘܐ ܠܐܝܟ ܐܬܠܘܬܐ ܘܦܛܪܝܪ̈ܟܐ. ܘܡܫܡܫ ܒܐܪܥܐ ܡܢܬܐ. ܘܒܠܙܡ ܐܡܪܗ ܠܗ ܠܡܫܠܡܢܘܬ ܒܪ ܐܚܘܗܝ ܕܒܪܙܘܡܐ ܙܡܝܪܐ ܒܪ ܡܫܘܐܠ. ܕܡܫܘ ܐܘܪܚܐ. ܒܠܡܫܐ ܡܫܝܚܐ. ܘܗܘܐ ܩܝܡ ܕܡܫܠܐ ܚܝܠܐ ܒܝܬ ܒܗ ܒܡܫܠܡܢܘܬ. ܘܐܡܪܗ ܦܛܪܝܪ̈ܟܐ ܒܝܘܡܬܗ. ܠܒܪ ܐܝܘܒ ܕܚܝܐ ܘܡܫܬ ܕܡܬܝܕܥ ܒܚܘܪ. ܚܝܕ ܡܢ ܐܬܡܬܝܐ ܕܐܘܪܚܐ ܙܡܝܪܬܐ ܕܫܘܡܠܐ. ܒܪ ܐܬܠܬ ܗܘܐ ܗܘ ܦܛܪܝܪ̈ܟܐ ܒܝܪܐ ܕܪܘܡܝܐ. ܘܒܗܘܢ ܚܝܕ ܒܡܫܐ ܕܡܫܝܐ ܐܡܪܗ ܘܚܘܫܒ̈ܐ ܒܗܘܢ.

ܘܒܗ ܒܝܘܡܐ ܗܢܘܢ ܦܛܪܝܪ̄ ܘܒܝܐ ܠܒܝܬܐ ܕܐܬܘܠܡܣ ܕܒܡܠܟܘ ܙܘܡܝܬܐ. ܡܛܠ ܕܐܡܪ ܠܗ ܡܫܘܚ ܡܫܐ. ܕܡܫܘܚ ܡܫܝܚܐ ܐܝܟ ܠܝ ܒܝܘܡܬܐ ܗܘܐ. ܘܗܘܝܢ ܐܝܟ ܙܡܝܪܐ ܘܡܫܝܚ ܒܫܦܐ. ܘܡܛܠ ܕܒܝܬܐ [667] ܕܠܡܫܐ ܠܒܠܟ ܠܟ ܒܝܬܟ ܐܘܪܚܐ ܗܘܠܝܢ ܒܝܬܐ ܚܕ. ܗܝܕܝܢ ܦܛܪܝܪ̄ ܚܙܪ ܡܫܘܚܐ ܡܢ ܐܬܡܬܝܗܘܢ ܒܝܢ ܕܗܘܐ ܕܡܫܡܫ ܘܒܪܒܝܐ ܙܒܘܪܐ ܡܛܠܬܗ ܒܝܬܐ ܡܫܝܚܬܐ ܠܡܫܪܘܪܐ ܘܐܘܪܚܘܬܐ ܕܘܚܫܐ. ܘܒܠܙ ܗܘܝܢ ܗܢܘܢ ܘܒܝܐ ܠܒܝܬܐ ܕܡܠܝܐ ܠܐܠܗܐ ܙܘܡܝܪܐ ܕܙܘܪܗ ܕܒܠܟ ܒܝܢܟ ܡܫܠܡܢܘܬ. ܗܘ ܕܐܦ ܗܘ ܗܘܡܪܐ ܠܗܒ. ܘܒܝܐ ܠܐܘܒ ܦܘܠܘܣ ܡܫܪܐ ܒܡܕܝܢܬܐ ܙܘܡܪܐ. ܘܗܘܠܝܢ ܡܢ ܠܗ ܒܝܬܠܐ ܙܒܘܪܐ ܗܘܦܝܢ ܗܘܝܢ. ܡܛܠ ܕܐܝܟ ܡܫܘܪܝܐ ܕܒܠܟ ܒܝܬܐ ܡܫܘܪܝܐ ܐ̱ܚܪܢܐ ܠܐܚܪ̈ܢܐ ܢܦܩ ܗܘܐ. ܒܡܫܘܒܠܬܐ ܒܝܬ ܡܫܬܒܠܬܐ ܒܠܒܗ ܡܛܠܡܪܐ ܗܘܐ ܠܡܛܠܡܫ ܚܠܦܐ ܡܫܝܐ ܘܡܫܡܫܘܗܝ ܕܠܒܝܐ. ܐܦ ܒܝܬ ܘܡܫܬܒܝܐ ܠܐܘܒ ܐܡܫ ܠܡܫܝܐ ܒܗ ܒܦܘܠܘܣ ܠܡܫܬܒܗܘܢ ܕܡܫܡܫܢܐ ܡܫܠܡܢܐ.

Once the church and the guesthouse of Rahta were finished, the patriarch left for Antioch, and there paid his respects to the Franks, whom he showered with gifts. He bought a beautiful garden in the upper quarter of the city, and built some wonderful mansions and cells in it, and established his patriarchal throne there.

At the same time Saliba bar Yaʿqob Wagiah of Edessa and Abuʾlfaraj bar Ahron of Melitene were busily writing a work of rhetoric and medicine at Tripolis, under Yaʿqob, a certain Nestorian rhetorician. [669] They were summoned by the patriarch, who had decided to consecrate one for ʿAkko and the other for Gubos. When they arrived, he consecrated Abuʾlfaraj for Gubos on the Feast of the life-giving Cross on 14 September 1557 [AD 1246]. But he overlooked Saliba, because Athanasius Ishoʿ of Laqabin, the patriarch's disciple, asked and obtained ʿAkko from him. When the patriarch noticed that Saliba was going home broken-hearted, he said to him: 'Do not be downhearted, my son. In a few days Bar Aramya will die, and I will then consecrate you in his place.' This duly happened, and the news of his death reached Saliba before he returned to Tripolis. Then the patriarch called Saliba back and consecrated him for Aleppo. His prediction, although perfectly rational, was hailed on all sides as a miracle.

Then the patriarch began to build the church of the Mother of God in Sis, by the side of the great church of the Armenians, and this very high church was built. When the Egyptians devastated the city of Sis with fire in the year 1560 [AD 1249] and the great church of the Armenians was completely destroyed and razed to the ground, our church still stood, although damaged, as did our church of Mar Barsawma, which was rebuilt later by ʿIsa, a physician of Edessa. After the church was finished, [671] the patriarch decided to build a bridge over the torrent of Gadid in the territory of Andrion, in which many people used to perish by drowning, particularly in the month of April. When he had written promissory notes for 100,000 silver pieces to pay for this structure, in addition to the food and drink provided in aid by the monks, and the work was nearly finished, there was a sudden flood which swept away the bridge. No further work was done on it. However, although this work perished, nobody who had contributed his time, his labour or his wealth went away unhappy with his pay.

Then the patriarch threw another bridge across the river which crossed through the middle of the city of Mopsuestia. He allowed the piles to continue to stand firm, but removed the stones from its arch, and replaced them with wooden planks. Meanwhile, while his affairs were proceeding royally, Mar Ignatius thirsted to procure ecclesiastical learning and profane knowledge from both near and far, and installed teachers and masters everywhere at his own expense, in order to rescue the holy Church of God from its growing rusticity. He was also outstandingly generous in his charities and almsgiving to the poor. He consecrated many bishops and also two maphrians: Dionysius of Kfar Salta, formerly bishop of Gazarta; and Mar Yohannan bar Maʿdani, formerly bishop of Mardin.

ܘܒܬܪ ܕܐܬܡܟܟ ܒܝܫ ܗܘܠܐ ܘܦܘܠܚܐ ܕܪܘܚܐ ܐܝܟ ܗܘ ܦܛܪܝܪܟܐ ܠܐܢܛܝܘܟܝܐ. ܘܐܡܪ ܠܘܬ ܒܢܝܢ ܠܥܢ̈ܝܕܐ ܒܡܬܘܡܟܟܘܬܗ. ܘܐܒܕܡ ܓܢܝܐ ܠܐܢܛܝܘܟܝܐ ܥܒܕܗ ܟܠܐ ܕܡܕܝܢܬܐ. ܘܟܠܐ ܒܗ ܗܘܠܐ ܡܢܝܐ ܘܡܘܟܠܐ ܠܐܢܛܝܘܟܝܐ ܠܡܘܠܕܗ ܘܡܟܢܫܬܐ ܐܚܪ̈ܢܝܬܐ. ܘܡܢ ܠܐܡ ܒܘܪܟܐ ܡܢܟܠܐ ܠܦܛܪܝܪܟܘܬܐ.

ܒܗ ܒܙܒܢܐ ܙܒܢܐ ܒܪ ܡܢܘܟ ܘܢܓܚܘ ܕܡܢ ܐܘܪܗܝ. ܘܐܬܐ ܠܠܦܢܝ ܒܪ ܐܘܪܗܝ ܕܡܢ ܡܠܛܝܢ. ܐܟܢܐ ܡܬܘܪܡܢ ܗܘܘ ܒܡܟܠܟܘܬܐ ܘܐܫܘܬܐ ܒܦܛܪܝܪܟܘܬܗ. ܟܕ ܡܢܘܟ ܐ̱ܝܟ ܡܟܠܠ ܢܦܛܘܪܝܐ. [669] ܘܡܛܪ ܐܟܠܗ ܐܝܟ ܦܛܪܝܪܟܐ ܕܢܦܪܘܫ ܡܢ ܡܣܘܗܝ ܠܟܘܗ. ܘܐ̱ܫܬܐ ܠܓܘܪܘܗܝ. ܘܡܢ ܐܬܐ. ܠܘܬ ܠܠܦܢܝ ܡܢ ܐܦܪܝܫ ܠܓܘܪܘܗܝ. ܒܗܘܢ ܒܬܪܐ ܕܙܒܢܐ ܦܪܘܡܝܐ. ܐܪܟܠܒܘܦ ܒܐܬܟܠܠ ܥܡܠ ܐ̱ܝܪ. ܘܙܒܢܐ ܦܫ. ܡܛܠ ܕܠܠܐܝܬܘܗܝ ܕܠܐܦܝܡ. ܕܗܘ ܡܥܡܠ ܠܐܟܥܒ ܦܛܪܝܪܟܐ ܒܕܗ ܠܟܘܗ ܘܥܒܕܗ. ܘܦܠ ܕܡܪܐ ܦܛܪܝܪܟܐ ܠܙܒܢܐ ܕܠܐܦܪܝܘܐ ܟܠܐ ܐܝܟ ܠܟܢܠܗ. ܐܡܪ ܠܗ. ܠܐ ܠܐܒܪܐ ܠܟ ܒܪܝ. ܕܒܬܪ ܢܘܡܟܐ ܕܟܘܪܐ. ܡܠܐ ܒܪ ܐܘܪܗܝ ܘܡܦܪܝܫ ܐܢܐ ܠܟ ܒܝܘܟܠܗ. ܘܗܘܝܐ ܗܘܐ. ܡܢܡ ܓܒܪ ܕܢܦܠ ܙܒܢܐ ܠܦܛܪܝܪܟܘܬܗ ܡܛܠ ܛܠܐܐ ܕܡܘܠܗ ܕܗܘ. ܘܡܛܪ ܐܘܦܕܗ ܠܙܒܢܐ ܘܐܦܪܝܫܗ ܠܟܢܠܗ. ܘܗܘܐ ܐܬܐ ܗܘܐ ܕܐܬܡܘܪܬܐ. ܘܐܦ ܐܢܘܢ ܕܒܟܘܝܐ. ܘܒܬܪ ܗܟܢ ܦܛܪܝܪܟܐ ܘܒܝܐ ܠܒܝܬܐ ܕܡܒܝܐ ܠܟܠܗܐ ܒܥܡܗ. ܒܦܛܪܐ ܕܒܝܬܐ ܙܒܠܐ ܘܐܬܘܡܝܐ. ܘܡܥܡܠ ܒܝܬܐ ܦܓܝܥ ܡܟܠܟܠܐ. ܘܟܕ ܡܪܬܐ ܐܘܡܝܘܗ ܠܥܡܗ ܒܥܡܠ ܐ̱ܝܩ. ܘܒܝܬܐ ܗܘ ܙܒܠܐ ܘܐܬܘܡܝܐ ܠܙܒܠܐ ܗܘܐ ܘܡܢܝܟܠܐ. ܘܡܥܡܠܛܐ. ܗܘܐ ܕܡܟ ܘܠܐ ܢܥܡ ܦܥܠ ܘܗܘܒܠ ܗܘ ܐ̱ܫܬܐ ܕܡܟ ܕܡܢܗ ܒܙܪܘܡܐ ܕܒܥܡܠ ܐܥܡܠ ܐܘܪܗܝܐ ܒܝܢ ܗܘܐ ܡܝܬܐܠܗ. ܘܒܬܪ ܕܐܬܡܟܟ ܒܝܬܐ. ܗܘܐ ܠܗ [671] ܙܒܢܐ ܠܦܛܪܝܪܟܐ ܕܒܝܐ ܓܒܪܐ ܟܠܐ ܢܘܪܐ ܓܒܝܪ ܕܟܠܡܘܥܐ ܘܐܒܪܗܡ. ܕܒܗ ܐܟܪ̈ܝܬܐ ܗܓܢܝܬܐ ܗܘܝ ܗܘܘ. ܘܛܘܒܐ ܡܠܪܐܝܬ ܒܢܘܗܝ ܢܦܫ. ܘܡܢ ܡܛܠ ܠܠܦ̈ܢܐ ܕܦܥܠܐ ܢܦܩܘ ܒܟܠܘܗܝ ܕܒܝܬܐ ܗܘܐ ܒܟܠܡܟܠܬܐ. ܗܦܪ ܡܢ ܡܐܟܠܬܐ ܘܡܦ̈ܢܐ ܕܡܟܠܕܘܪܝܢ ܗܘܘ ܒܘܪܝܐ ܡܢ ܕܬܝܬܐ. ܘܡܛܪ ܠܥܡܟܠܡܟܠܗ. ܐܠܐ ܡܛܠܠܐ ܘܓܪܦܗ. ܘܠܐ ܗܦܟ ܠܪܡܫ. ܘܐܦ ܗܘ ܒܒܝܬܐ ܐܚܪ. ܒܪܡ ܗܘ ܕܒܥܡܠ ܘܠܐ ܘܡܗܪ ܠܐ ܐܘܒܕ ܠܓܪܗ.

ܘܒܬܪ ܠܘܬ ܗܘ ܦܛܪܝܪܟܐ ܓܒܪܐ ܐܚܪܢܐ ܙܒܠܐ ܟܠܐ ܢܘܪܐ ܕܒܪܐ ܓܝܪܗ ܕܡܥܡܠܥܡܠܛܐ ܡܒܝܬܐ. ܘܡܢ ܗܓܝܡ ܡܛܠܠܐ ܠܡܦܬܐ ܒܢ̈ܝܗ: ܒܡܘܥܒܕܘܗ ܠܐ ܐܪܓܝܫܘ. ܘܒܓܝܡ̈ܐ ܕܡܥܡܠ ܛܠܠܗܘܢ. ܘܗܘܒܠ ܡܢ ܡܟܠܘܬܐ ܐܬܪܐ ܗܘ ܡܢܗ ܐܝܓܠܘܬܐ. ܘܡܛܠ ܠܡܦܬܝܐ ܘܐܚ̈ܢܝܐ ܟܠܐ ܘܡܟܠܦ̈ܐ ܒܬܐܬ̈ܐ ܘܡܥܡܠ ܒܢ̈ܝܐ. ܘܒܒܝܬܪܡ ܡܟܠܦ̈ܐ ܘܡܟܠܦܐ ܐܝܡܡ ܒܥܡܠܬܐ ܕܡܢܗ. ܘܒܥܕܪܐ ܡܢ ܡܟܠܘܬܐܒܘܪܘܬܐ ܐܝܢܗ ܠܒܝܬܐ ܡܢ ܕܐܬܐ. ܘܒܘܪܡܟܠܬܐ ܘܡܥܢܝܢܘܬܐ ܕܟܠܐ ܡܥܡܠܐ ܡܟܠܐܡܠ ܐܬܪܝܢ. ܘܐܦܩܘ ܗܘܓܠܐ ܐܦܪܝܫ. ܘܐܘܪܚ ܡܦܬܝܐ. ܡܢ ܡܥܡܠܐ ܕܓܘܪܐ ܕܗܘ ܕܡܢܘܥܡܠ ܒܦܪ ܗܟܠܝܐ. ܘܐ̱ܫܬܐ ܡܢܗ ܢܘܡܟ ܕܡܪܘܡ ܕܗܘ ܒܪ ܡܒܝܢ.

He had no rest towards the end of his life, mainly [673] because he refused to establish his throne in one place only. He remained at Antioch for a while, but he suffered greatly from the gout that had long afflicted him. The sight of his eyes also began to grow dim, and he also suffered from the ailment of the stone. He took little relief from the medicine of Basil of Aleppo, otherwise known as Saliba bar Yaʿqob Wagiah of Edessa, who was very skilled in the medical arts, and eventually decided to go to the monastery of Mar Barsawma, as he had been brought up there and had been its superior, and to remain there until his death. As soon as he had come to this decision, he immediately put it into effect, and on his order his disciples lifted him up, and they set out from Antioch for the region of Gumia, and in a few days reached Samosata. When the superiors of the monastery heard of this, they informed the archbishop of Melitene and the other bishops, and they all assembled and went out to meet the patriarch. They met him near the village of Ghaktai, and prostrated themselves before him, and grasped his feet and embraced and kissed them, and his hands likewise, rejoicing in his presence, as he rejoiced in theirs. Because he was unable to ride, [675] they bound some planks together with ropes to make a litter, and placed cushions upon it, and made the patriarch sit on it. The bishops and archimandrites then made the long journey back to the monastery, carrying the patriarch on their shoulders.

When they reached the monastery and the patriarch sat in his cell, he blessed the bishops and with Christian humility uncovered his head and said: 'My children, I have wronged you all this long time through my absence. Now, since Christ has deigned to grant me to visit you here in the saint's dwelling, I beg you to pasture the flock of Christ in all sincerity of heart, and renew my old age. For the vessel is already close to the harbour, and the time of my dissolution approaches.' The bishops who heard these words burst into tears, and prostrated themselves before him with bare heads and begged his blessing. He greeted each one, and then sent them back to their dioceses.

This took place a few days before Christmas. Shortly before the start of the Lenten fast, the patriarch summoned Dionysius of Melitene and some other bishops to begin the fast in his company, so that he could find comfort in their presence. But when they were preparing to set off, certain worthless men went to the archbishop of Melitene and said: 'We have been told that the archimandrite Yohannan, the patriarch's nephew, and all the others who hang around the patriarchal cell, [677] are looking for the chance to kill you.' The archbishop of Melitene was so terrified that he did not want to go, and he scared the other bishops his colleagues too, so that they too refused to go, but put the matter off, saying that they would set off together once the fast started. But when the fast began, the archbishop of Melitene took the bishops of Gubos and Qlisura with him, and they came to Modiq, to the bishop of Qlaudia, then all four of them directed their route towards the monastery. When they had reached the monastery of the Martyrs near the village of Amron, the bishop of Qlaudia said to them: 'I know that the patriarch was very angry with us, and will not allow us to enter. Try to think of something that might please him.'

ܒܫܢܬܐ ܕܩܘܡܬܗ ܠܐ ܐܬܬܚܝܒ. ܡܕܝܢܬܐ [673] ܒܟܠܗ̇ ܗܘ ܕܠܗ ܕܚܝܐ ܕܗܘܐ ܒܥܕ ܠܗ ܒܡܢ ܡܕܡܕܐ. ܒܝܘܡܝ ܡܢ ܕܐܬܩܘܡܬ ܗܘܐ. ܘܚܙܐ ܕܐܡܝܢ ܠܢ ܡܢ ܬܪܥܐ ܗܘ ܕܦܘܠܝܛܝ̈ܐ. ܕܡܢ ܢܘܟܪܝܐ ܢܦܩ ܒܗ ܐܝܟ ܗܘܐ. ܐܦ ܚܙܘ ܐܬܦܪܣ. ܘܢܦܩ ܠܗ ܬܘܒ ܬܪܥܐ ܕܡܕܝ̈ܢܬܐ. ܘܒܡܘܡܬܡܘܡܢ ܒܡܘܡܬܐ ܕܡܠܟܐ ܕܗܘ ܐܒܘܗܝ ܒܝܬ ܡܠܟܘܬܐ ܘܢܦܩ ܐܦܘܪܘܣ. ܕܐܬܩܢܝܬ ܚܝܐ ܗܘܐ ܠܗ ܠܡܩܘܡܘܬܐ ܕܐܝܟܘܬܐ. ܠܡܩܡܝܢ ܡܢܐ ܢܬܒܥܐ. ܐܝܟ ܕܬܬܐ ܠܒܘܡܝܐ ܕܡܪܝ ܒܪܘܪܡܐ. ܒܪ ܕܐܬܐܘܪܝ ܘܐܬܐܘܪܝ. ܘܐܢܫ ܢܦܩ ܒܝܘܡܐ ܠܡܘܟܟܐ ܕܫܢ̈ܐ. ܘܡܚܝܐ ܕܕܝܢ ܒܗ ܡܘܡܬܐ ܗܘܐ. ܒܝܬ ܟܠ ܘܡܟܠܠܬܐ ܠܡܟܒܪܢܘܬܐ ܐܦܘܗ ܘܦܡ ܠܟܠܡܝ̈ܬܐ ܘܡܩܒܘܗܝ ܘܢܦܩܘ ܡܢ ܐܬܦܢܝ ܠܬܪܐ ܕܝܘܡܢܘܗ. ܘܗܘܝܐ ܒܝܘܡ ܩܘܡܬܐ ܕܒܬܪܐ ܠܡܡܢܝܘܢ ܡܛܐ. ܘܡܡܢܘ ܙܡܝܪ̈ܐ؛ ܕܒܘܡܪܐ ܘܐܘܕܝܘ ܠܗܘ ܕܡܠܟܝܢ ܘܠܡܪܐ ܘܫܡܥܐ ܘܐܬܦܢܝܘ ܡܠܗܘܢ ܘܐܪܟܘ ܠܐܘܪܚܐ ܕܦܛܪ̈ܐ. ܘܡܢ ܦܢܝܘ ܒܗ ܒܡܕܝܢܬܐ ܕܝܠܦܬܐ. ܢܦܩܘ ܠܬܪܥܐ ܘܡܢܬܘ ܒܡܢܘ ܕ̈ܝܠܗܘܢ ܘܢܦܩܘ ܐܢܫ. ܘܠܐܬܪܘܗܝ. ܘܚܝܘ ܒܗ ܘܐܦ ܗܘ ܒܗܘܢ. ܘܡܦܠܛ ܕܒܠܠ ܙܘܒܠܐ ܐܠܐ ܡܬܡܪܐ ܗܘܐ [675] ܠܡܡܢܝܢܘ. ܡܢܐ ܡܛܪܘ ܒܡܘܬ̈ܬܐ. ܘܡܘܡܘ ܠܐܦ̈ܝܬܐ ܬܡܝܢܬܐ. ܘܡܡܘ ܠܦܛܪ̈ܝ ܟܠܠ ܡܢܘܢ. ܘܡܦ̈ܝܠܐ ܕܐܘܪܚܐ ܒܝܘܡܐ ܠܒܘܡܪܐ ܗܘܝ ܫܡ̈ܝܐ ܘܙܡܝܪ̈ܐ ܛܝܒܘܢ ܟܠܠ ܡܠܦ̈ܬܗܘܢ.

ܘܡܢ ܡܛܠ ܠܒܘܡܪܐ ܘܢܦܩ ܦܛܪܝܪܟܐ ܒܡܕܝܢܬܐ. ܙܒ̈ܢܐ ܦܪܫ ܠܫܡ̈ܝܐ. ܐܦ ܡܛܠ ܛܠܐ ܪܡܘܗ ܡܢ ܡܬܝܚܝܢ ܒܡܒܡܒܘܬܐ ܐܘܪܚܠܬܐ ܘܐܡܪ. ܒܬܪ ܐܢܐ ܐܦܟܠܬ ܒܗܘܢ ܒܪܝܚܘܬܐ ܕܡܢܗܘܢ ܡܠܗ ܗܘܐ ܙܒܢܐ. ܘܗܘܐ ܕܐܦܝܣ ܡܡܝܢܐ ܘܐܬܐܬ ܠܗܐ ܡܚܝܠܬܐ ܕܡܝܬܐ ܗܘܐ. ܘܡܠܘܦܗܘܢ. ܒܬܪ ܐܢܐ ܡܢܗܘܢ ܕܒܢܠܗ ܡܫܘܐ ܠܟܠ ܐܪܥܗܘܢ ܠܡܪܢܝܬ ܕܡܡܝܢܐ. ܘܐܢܫܘܢ ܠܡܟܘܬܗ. ܕܗܐ ܦܪܘܟ ܠܗ ܠܟܠܐ ܠܡܠܬܐ. ܘܙܒܢܐ ܕܐܬܠܬܐ ܡܛܝܢ. ܘܫܡ̈ܝܐ ܒܢ ܡܡܘܗ ܗܘܠܝܢ. ܒܗܘ ܘܢܦܩܗ ܪ̈ܡܘܡܘܢ. ܘܢܦܩܗ ܠܟܠܬܪܐ ܡܢܘܡܘܢ. ܘܒܗܘ ܡܢܗ ܙܒܘܬܐ. ܘܡܢ ܙܒܢ ܟܠܠ ܡܠܟܢ ܕܡܠܝܬܐ. ܡܛܪ ܐܢܘܢ ܠܡܪ̈ܝܒܬܗܘܢ.

ܗܠܝܢ ܗ̈ܘܝ ܡܢܝܢ ܦܘܡܬܐ ܕܟܠܐ. ܘܡܢ ܦܪܩܗ ܦܘܡܬܐ ܕܡܟܠܟ ܙܘܡܐ. ܡܛܪ ܦܛܪܝܪܟܐ ܠܟܠܐ ܕܢܘܝܘܡ̈ܐ ܕܡܠܟܝܢ. ܘܠܟܠܐ ܡܪܟܐ ܕܫܡ̈ܝܐ ܕܐܬܐܠܗܘܢ ܠܟܠܐܗ. ܘܒܟܠܗܘܢ ܠܙܘܡܐ. ܐܦܡܢ ܕܢܠܟܠܐ ܒܗܘܢ. ܘܡܢ ܐܬܐܠܡܘܗ ܕܢܬܐܬܘܢ. ܐܝܬܝ ܒܬܪ ܡܛܠ ܘܡܬܡܡܝܢܐ ܦܪܩܗ ܠܟܠܐ ܗܘ ܕܡܠܟܝܢ. ܘܡܬܡܡܝܢܐ ܦܪܩܗ ܠܟܠܐ ܗܘ ܕܡܠܟܝܢ. ܘܐܡܪܗ ܠܗ ܕܢܝܢ ܐܦܠܟܢ ܡܬܠܐܬܐ ܕܢܘܡܢ ܙܡܝܪ̈ܐ ܒܪ ܡܠܟܗ ܕܦܛܪ̈ܝ ܘܦܪܟܐ ܕܐܬܟܡܝܪ̈ܐ ܕܡܟܠܬܐ ܒܝܘܡܬܐ. [677] ܦܟܠܐ ܒܡܢ ܟܠܡܢ ܕܢܘܒܝܘܢ ܒܡܟܠܐ ܙܝܐ ܐܝܠܐ ܕܗܘܘ. ܘܗܘܝܐ ܕܢܠܐ ܗܘ ܕܡܠܟܝܢ ܘܠܐ ܙܒܐ ܠܡܐܬܐ. ܒܝܘܡ ܐܦ ܠܫܡ̈ܝܐ ܕܡܪ̈ܘܬܐ ܘܐܦܠܐ ܗܘܝ ܢܐܬܘܢ. ܐܠܐ ܢܡܟܢܘܢ ܒܝܘܡܐ ܕܟܠܠ ܙܘܡܐ. ܘܡܢ ܐܦܪܝܐ ܢܐܬܘܢ. ܘܒܗܘܐ ܒܟܠܬܐ ܐܬܦܟܠ ܦܛܪܝܪܟܐ. ܘܡܢ ܟܠܠ ܙܘܡܐ ܢܦܩ ܗܘ ܕܡܠܟܝܢ ܠܗܘ ܕܒܝܘܡܘܗ ܘܡܠܘܗ ܕܡܠܟܡܘܪܐ ܘܐܬܟܗ ܠܡܒܝܢ ܠܟܠܐ ܗܘ ܕܡܠܘܢܐ. ܘܡܡܘ ܐܬܟܠܬܡܘܢ ܕܐܬܟܘܢ ܠܒܘܡܪܐ. ܘܡܢ ܡܛܠ ܠܒܝܪܐ ܕܒܡܠ ܡܡܘܪܐ ܕܟܠܠ ܝܢܒ ܐܡܪܘܢ ܦܪܢܬܐ. ܐܡܪ ܠܗܘܢ ܗܘ ܕܡܠܘܢܐ. ܕܐܢܐ ܚܝܐ ܐܢܐ ܕܦܛܪܝܪܟܐ ܡܢܝܢ ܒܡܟܠ ܟܠܡܢ. ܘܠܐ ܡܡܢ ܠܝ ܕܢܘܟܠ. ܒܝܘܡܝ ܚܙܘ ܐܡܝܢܐ ܠܐܬܦܪܡܘܢ ܠܡܡܢܘܬܗ.

Then the archbishop of Melitene said: 'You stay here, and I will go to the monastery. If he lets me in, I will send a message to summon you as well. If not, I will meet you back here.' He went to the monastery but was was not allowed in, and returned angrily to the other bishops. He then went straight back to Melitene, taking them with him, plotting to use the governors to make trouble for the patriarch.

Then the bishop of Qlaudia sent a message to the patriarch via the bishop Ahron Tanzig of Laqabin: 'If you spend the night in the monastery, you will find yourself in the middle of an almighty row. For the archbishop of Melitene plans to send out his henchmen to slander you. They will say that you have squandered the gold that you constantly collect from the region of Beth Romaye as a gift [679] to the kings of the Franks and the Armenians on building bridges in their country. From now on, whenever you enter their territory, you will not even be allowed to pass the time of day with them.' When the patriarch heard this he was terrified, called his intimates together, and said to the assembled archimandrites: 'Get me out of here at once!' They begged him repeatedly not to leave until they had smoothed down the archbishop of Melitene, but he refused to listen to them, and forced them to escort him from the monastery that very same evening, after compline. They travelled all through the night, until they were beyond the borders of Beth Romaye and were safely inside the territory of Cyrrhestica, which belonged to the governor of Aleppo. Then the patriarch and his companions made their way to the village of Marde, and lodged in the garden of a certain Syrian Christian.

Then the patriarch summoned the bishops to gather from all sides, and there arrived the bishops of Beth Romaye, Syria and Palestine. He also sent to the maphrian Mar Yohannan bar Maʿdani, asking him to take part in the synod with the bishops of the Easterners, to adjudicate the dispute between the archbishop of Melitene and himself. 'You can either depose the archbishop', he said, 'or you can relieve me of the patriarchate and choose someone more to your liking.' When the bishop Ahron [681] Tanzig of Laqabin reached the maphrian, he said to him: 'The patriarch swears by the most weighty of oaths that he is willing to abdicate his office and appoint you patriarch for the rest of his lifetime, provided only that the archbishop of Melitene is deposed. For he is burdened with old age and infirmity.' Then the maphrian replied: 'May God preserve his life and his throne. I am content with the shame that I incurred on that previous occasion when he summoned me to meet him in Antioch, and spread a rumour that he wished me to be appointed patriarch. But when I arrived, he dismissed me empty-handed, and I was humiliated in the eyes of everybody near and far. If this promise of his is sincere, let him send me a signed letter and testimonies from the bishops, so that I might go confidently to him and carry out his orders and his wishes.'

Then the bishop Ahron sent to the patriarch, saying: 'The maphrian will only come if you send him a signed letter appointing him in your place.' Then the patriarch became angry with Bar Maʿdani and the bishop of Laqabin, and dismissed the assembled bishops and sent them all back to their dioceses.

ܘܐܡܪ ܗܘ ܕܡܠܟܝܙܕܩ ܕܐܝܬܘܗܝ ܠܗ ܐܒܐ ܘܐܝܬ ܐܡܐ ܠܟܘܡܪܐ. ܘܐܦ ܡܬܬܟܠܢܘܬܐ ܡܢܗ ܐܝܬ ܠܗܘܢ ܕܐܬܐܘ. ܘܐܠܐ ܐܝܬ ܒܟܝܠ ܠܐܒܘܗܝ ܡܢܘ ܐܝܬ. ܘܡܢ ܐܪܐܠ ܘܠܐ ܐܬܡܠܠ. ܗܘܦ ܒܫܡܠܐ ܠܗܐ ܡܫܝܚ̈ܐ. ܘܢܫܒ ܐܢܘܢ ܘܐܪܙ ܠܗܡܠܠ ܡܠܟܝܙܕܩ. ܒܝ ܡܬܠܟܝܡ ܠܠܐ ܦܠܛܘܢ̈ ܠܐܡܝܪܐ.

ܗܒܝܡ ܗܘ ܕܡܠܟܘܬܐ ܡܠܝܢ ܠܦܠܛܘܢ̈ ܒܗܘ ܫܡܝܐ ܕܠܐܠܗܝܢ ܕܗܘ ܐܡܪܗܝ ܠܗܝܢ. ܕܐܦ ܒܗܘ ܒܐܝܬ ܐܝܬ ܒܗܘܡܪܐ ܙܒܢܐ ܪܒܐ ܗܘܐ ܠܟ. ܡܠܟܝܒ ܒܟܢ ܗܘ ܕܡܠܟܝܙܕܩ ܕܢܡܪ ܐܦܝܩܘܪ̈ܘܣܛܐ ܘܡܫܡܫܝܢ ܠܠܗܘܢ ܕܠܗ ܕܒܗܡ ܕܗܘܒܐ ܡܢܝܢ ܐܝܬ ܡܢ ܐܬܪܐ ܕܒܠܟ ܪܘܫܡܐ ܠܠܐ [679] ܡܠܟ̈ܐ ܕܦܬܓܡ̈ܐ ܘܕܪܘܫܡܐ. ܘܒܢ̈ܝܐ ܕܐܬܪܘܬܗܘܢ ܒܝܬ ܐܝܬ ܦܠܛܘܢܐ. ܘܗܡܐ ܕܐܝܬܝܬ ܠܟܗܢܘܬܗܘܢ. ܐܦܠܐ ܒܡܠܟܘܬܐ ܡܫܝܚܘܬܐ ܕܡܠܟܝܬ ܡܠܟܐ ܡܠܟܝܬ ܒܟܗܢܘܢ. ܘܡܢ ܡܫܒܚ ܠܗܘܐ ܦܠܛܘܢ̈: ܢܟܠܬ ܒܟܗܘܢ ܕܡܠܟܝܬ. ܘܐܪܟܐ ܠܠܐ ܠܟܡܢܝ̈ܗܘܢ. ܘܫܡܥ ܠܟܗܢ̈ܐ ܘܐܡܪ ܕܒܗ ܒܗܘܐ ܡܟܬܐ ܠܐܦܝܣܩ ܡܢ ܗܘܝܐ. ܘܡܢ ܡܟܢ ܐܦܝܣܩܘܦ ܕܢܡܪ ܗܘܢܝ ܡܫܝܚ ܠܗܘܢ ܕܡܠܟܝܙܕܩ ܠܐ ܡܟܠܠ ܡܢܗܘܢ.

ܐܠܐ ܠܟܢ ܗܘܐ ܐܝܟ. ܘܒܝܢ ܙܒܢܐ ܒܠܘܪ ܡܬܐܪܐ ܠܟܗܢܘܢ ܐܦܣܩܘܦ ܡܢ ܠܗܘܡܪܐ. ܘܙܘܗ ܒܠܗ ܠܟܠܐ. ܒܝܡܐ ܕܢܫܡܘ ܡܢ ܐܣܘܡܐ ܕܒܢܟ ܙܘܡܐ. ܘܒܠܗ ܠܐܬܪܐ ܕܒܗܘܙܢܩ ܕܒܡܘܠܟܢܐ ܕܡܪܐ ܕܫܠܡ. ܘܐܪܠܐ ܦܠܛܘܢ̈ ܘܗܘܢ ܕܒܫܘ ܘܡܠܟܘ ܒܡܪܢܟܐ ܚܕܐ ܕܫܡܫ ܡܕܪܐ. ܒܝܢܟܐ ܕܚܕ ܡܢ ܡܫܘܚܝܐ ܣܘܪܝܐ. ܘܡܢܪ ܒܢܫ ܡܫܝ̈ܚܐ ܡܢ ܡܟܝܢܝ. ܘܐܬܐ ܗܘܢ ܕܒܢܟ ܙܘܡܐ ܘܦܣܘܪܐ ܘܦܠܛܘܢܝܢ. ܘܡܢܪ ܐܦ ܠܗܐ ܡܟܪܢܐ ܡܢܝ ܢܘܚ ܒܪ ܡܟܝܢ. ܕܠܟܢ ܒܢܘܡܐ ܗܘܡܚܢܐ. ܒܗ ܐܦܝ̈ܩܘ ܡܟܝܚܝܐ. ܘܒܟܝܢܝ ܕܚܢܐ ܒܟܢ ܒܠܗܘ ܕܡܠܟܝܙܕܩ ܘܡܠܟܘܬܗ. ܐܘ ܒܠܗ ܠܦܠܛܘܢ̈ ܢܪܘܚܘܢ. ܘܢܡܫܡܘܢ ܠܗܘܢ ܐܝܢܐ ܡܢ ܕܝܒܝܢ. ܗܘ ܕܝܢ ܕܐܪܠܐ ܒܠܘܪ ܡܟܪܢܐ ܕܗܘ ܐܗܘܢ [681] ܠܗܝܢ ܕܠܐܠܗܝܢ. ܐܡܪ ܠܗ ܕܦܠܛ̈ ܡܫܐ ܡܢܘܡܟܬܐ ܡܫܝܚ̈ܝܐ. ܕܒܠܐ ܠܟܗܢܐ ܢܦܫܗ. ܘܟܠܢ ܢܦܫ ܦܠܛܘܢ̈ ܒܫܢܝ̈ܗܘܢ. ܒܟܗܢܘ ܕܗܘ ܕܡܠܟܝܙܕܩ ܢܠܡܠܘܙ. ܗܘ ܒܟܢ ܡܠܟ ܘܐܡܫܠܠ. ܘܡܟܪܢܐ ܐܡܪ. ܕܐܠܗܐ ܢܦܪܘܗܝ ܘܐܫܡܘܗܝ ܒܟܘܪܗܢܗ. ܡܫܡ ܠܗ ܙܒܢܐ ܕܗܘܢ ܕܒܠܟܐ ܐܢܫܐ ܕܐܘܒܠܗ ܠܟܐܠܗ ܠܐܠܗܘܬܐ. ܘܐܦܡ ܒܠܗ ܡܫܐ. ܕܙܒܐ ܠܟܡ ܕܢܡܫܗ. ܘܡܢ ܐܪܟܐ ܡܒܪܟ ܡܫܡܐ. ܘܐܬܒܠܟ ܒܟܢܝܗ ܙܘܚܐ ܘܡܬܢܐ. ܘܗܘܐ ܐܝ ܡܢܪ ܡܫܘܒܗ. ܢܡܪ ܠܗ ܒܢܐ ܐܒܪܗܡ ܒܡܫܘܒܘܬܐ ܘܐܦܝ̈ܩ. ܐܡܒܐ ܕܐܦܠܝܬ ܐܬܠܟܐ ܠܟܐܠܗ ܘܐܫܡܠܐ ܦܫܡܝܗ ܘܙܒܢܗ.

ܘܡܢ ܡܢܪ ܡܫܡܐ ܐܗܘܢ ܠܟܐ ܦܠܛܘܢ̈ ܘܐܡܪ ܠܗ ܕܡܟܪܢܐ ܒܢܐ ܐܒܪܗܡ ܒܟܐ ܕܐܫܡܫܘܢ ܒܝܘܡܟܡ ܘܡܢ ܐܬܐ. ܐܬܫܡܠ ܦܠܛܘܢ̈. ܘܙܟܝ ܠܠܐ ܒܪ ܡܟܝܢ. ܘܡܠܟܘܢ ܕܫܡܐ. ܘܡܪܐ ܠܐܦܝ̈ܩ ܕܟܐܠܗ ܒܢܫܡ ܗܘܘ. ܘܡܢܪ ܐܝܟ ܒܟܝܢ ܠܟܪܒܠܗ.

As a result the archbishop of Melitene was not deposed. But some bishops remained with the patriarch, such as his companions of the cell and his disciples, including Athanasius Ishoʿ of ʿAkko. This man was easygoing and irresponsible, and exploited his intimacy with the Christian owner of the garden in which the patriarch lived, so that they often indulged themselves in eating and drinking. One day [683] that young owner of the garden noticed that his wife was conversing with one of the disciples of the bishop of ʿAkko, and that she seemed to be flirting with him. He was consumed with jealousy and seized an axe and struck his wife on the temple, killing her. A clamour arose, and terror struck the cell of the patriarch. But the bishop of ʿAkko quickly gathered his men, and hired some of the villagers to take him to the Euphrates and help him to swim across the river. Then he fled towards Syria and made for Phoenicia. Meanwhile, the governor of the citadel of Cyrrhestica, having learned of the matter, arrested the murderer, bound him in chains and threw him in a cell. Then he made a search for the bishop, but was unable to find him. He then decided to arrest the patriarch until he brought back the bishop, as being responsible for the murder. They were punished with a heavy fine, and the patriarch was only grudgingly allowed to leave, and was only permitted to go as far as Edessa, so that he might be at hand if the sultan required him.

A certain cavalier was assigned to the patriarch, to escort him to Edessa, and he was also accompanied by the priest Yaʿqob, the son of the priest Ishoʿ of Qalʿah Rumaita. After the patriarch and his disciples crossed the Euphrates and made towards Edessa, this priest left them and went down to the bank of the Euphrates, to the market of ʿAdel. Then, having made a boat ready, he returned to them. Furthermore, on the patriarch's orders, the cavalier was given as much money as he wanted. Once the cavalier had received his bribe, he turned aside into a certain village along the way, and dawdled there until [685] the patriarch's disciples put him in a boat and sailed on with a favourable current. Then he rushed out and raised the alarm, and gathered a number of men from the neighbouring villages around him, and pursued the patriarch, pretending that he wanted to bring him back. But his pursuit was unsuccessful, and he returned to the lord of Cyrrhestica and reported that, despite his best efforts, he had escaped.

The patriarch departed to Qalʿah Rumaita, where he remained in his church, and was treated with great honour by Mar Constantine, the catholicus of the Armenians, who often went down to see him. After the patriarch had established his throne in Qalʿah Rumaita, a certain deacon named Samania, who was staying with the patriarch, calumniated Saliba, and he wrote letters of excommunication and censure against the bishop of Melitene, personal copies of which he sent to all the priests and the chief men; but nobody dared to read them in public.

At that time Ahron of Laqabin left his flock and went away to live in idleness in Jerusalem. The patriarch transferred Gregory Abuʾlfaraj bar Ahron from Gubos to Laqabin, and for Gubos he consecrated Barsawma, the nephew of the former bishop Laʿzar of Gubos.

ܘܒܛܠܬ ܡܠܘܫܡܫ ܕܗܘ ܕܡܬܠܚܡ܂ ܘܕܟ̈ܠܠܐ ܡܢ ܐܦܬܚ ܦܘܡܗ ܠܘܬ ܦܛܪܝܪ̄܂ ܗܘ ܕܐܬܠܡܗܘܢ
ܒ̈ܢܝܐ ܘܐܠܒ̈ܫܝܢ ܕܢܚܬܐ܂ ܕܡܣܗܘܢ ܐܬܐܚܕ̈ܝܢ ܕܗܘܘ ܡܫܘܚ ܕܒܗ܂ ܠܗܘܢ ܗܘܐ ܠܗ ܚܝܠܐ ܡܠܐܟܐ
ܘܦܐܪܘܫܘܬܐ ܪܘܚܐ ܕܡܫܦܪܐ ܒܗܢ ܡܣܬܪ̈ܢ ܡܢܐ ܥܘܠܐ ܕܥܠ ܗܢܐ ܗܘܐ ܦܛܪܝܪ̄܂ ܘܐܚܒܢ ܗܘܘ ܘܡܠܝܢ
ܐܡܝܢܐܝܬ܂ ܘܚܙܝ ܡܢ [683] ܩܕܡܝܬ܂ ܚܕܐ ܗܝ ܗܝ ܒܚܕܡܝܐ ܡܢܐ ܥܘܠܐ܂ ܚܙܝ ܡܢ ܠܒܢ̈ܝܐ
ܕܡܫܝܚܐ ܕܒܗ ܘܡܫܒܚܝܢ ܒܢ ܐܠܗܐ܂ ܘܕܡܢܪܡ ܪܡܙܐ ܠܗ ܒܡܝܬܘܬܗ܂ ܗܟܢ ܐܚܕܬܗ ܪܘܚ ܛܝܒܘܬܐ܂
ܘܢܫܒ ܢܟܝܐ ܘܡܣܗ ܠܐܠܗܐ ܒܪܕܘܬܗ܂ ܘܡܫܬܡܗ܂ ܘܡܫܬܡܠܐ ܥܘܠܐ܂ ܘܢܦܠܬ ܪܘܒܐ ܒܡܒܠܐ
ܕܦܛܪܝܪ̄܂ ܘܗܘܐ ܗܘ ܕܒܗ܂ ܡܪܘܒ ܢܫܒ ܗܠܟܝܢ ܕܡܠܗ ܘܐܟܪܙ ܐܝܟܢܐ ܡܢܘܬ ܕܗܘ ܡܪܢܐ܂
ܘܐܒܪ̈ܘܗܝ ܦܪܐ ܒܚܣܘܐ܂ ܘܒܪܡ ܠܡܫܒܠ ܡܫܪܝܐ܂ ܘܐܙܠ ܠܟܢܘܫܝ܂ ܘܡܬܟܢܫܐ ܕܝܢ ܕܡܫܝܚܐ
ܒܫܘܪܝܗ܂ ܟܕ ܡܥܠ ܠܡܬܟܢܫܐ ܕܗܘܐ܂ ܚܙܪ ܐܚܪܗ ܠܡܛܠܠܐ܂ ܘܐܪܝܡ ܒܗ ܒ̈ܬܪܐ ܘܢܦܩܗ܂ ܘܟܕܐ
ܠܐܒ ܠܡܫܝܐ ܘܟܕ ܠܐ ܐܫܟܚܗ ܙܕܩܐ ܕܢܬܟܢܫܘܢ ܠܦܛܪܝܪܟܐ܂ ܒܪܡܐ ܕܡܠܐ ܠܗܘ ܕܗܘܐ ܒܠܒܐ
ܡܛܠܠ ܘܟܠܐܙ ܢܦܩ ܪܡܐ ܘܡܘܫܪܝܐ܂ ܠܡܫܡܫ ܐܠܐܒܗ ܦܛܪܝܪ̄ ܘܐܙܠ ܠܐܡܬ ܠܐܪܘܗܝ܂ ܐܡܪ ܕܐܢ
ܢܠܒܐ ܡܢ ܡܘܠܛܢܐ ܢܗܘܐ ܡܛܝܒܐ܂ ܘܐܬܐܡܪ ܒܡܗ ܦܪܘܫܐ ܐܝܟ ܕܢܬܟܠܡܘܢ ܠܐܪܘܗܝ܂ ܘܐܡܠ
ܗܘܐ ܕܡܛܝܒ ܠܗܘܐ ܦܛܪܝܪܟܐ ܡܫܡܫ ܡܡ̈ܠܐ ܒܪ ܡܘܫܐ ܡܫܝܚܐ ܕܡܠܟܗ ܪܘܡܝܬܐ܂ ܘܡܢ ܒܒܪܗ
ܦܛܪܝܪ̄ ܘܐܠܒܫܘܗܝ ܦܪܐ܂ ܘܐܙܪܩ ܠܡܫܡܠܐܘܗܝ܂ ܡܟܡ ܐܢܘܢ ܗܘ ܡܡ̈ܠ ܘܢܚܬ ܠܡܦ̈ܬܢܝ ܦܪܐ
ܐܒܐ ܕܡܘܬܐ ܕܒܐܪܠ܂ ܘܦܛܪ ܡܫܡܫܝܬܐ ܘܗܘܡܢ ܐܬܐ܂ ܘܡܢܝܢ ܦܛܪܝܪ̄ ܘܐܬܐܡܪ ܠܦܪܥܐ ܗܘ ܡܡܐܡܐ
ܡܡܐ ܕܒܚܐ܂ ܘܢܫܒ ܘܡܫܛܐ ܠܦܪܥܬܐ ܡܢܝܢ ܕܟܠܠ ܢܝ ܐܘܪܚܐ܂ ܘܐܟܪܙ ܒܗ ܒܪܡܐ [685] ܕܡܫܡܫܘܢ
ܠܦܛܪܝܪܟܐ ܐܠܒܫܘܗܝ ܒܐܠܟܘܢܛܐ܂ ܘܐܙܪܩ ܒܡܫܝܚܐܬܗ ܕܢܗܘܐ܂ ܟܕ ܢܫܡ ܦܪܥܐ ܗܘ ܘܐܡܫ
ܒܡܗ ܐܦ ܡܢ ܒܢ̈ܝ ܡܢܠܐ ܗܢ܂ ܕܗܘܝܬ ܒܠܙ ܦܛܪܝܪ̄܂ ܘܡܫܝ ܕܒܠܐ ܠܡܫܡܫܬܗ܂ ܘܡܢ ܠܐ ܐܬܡܪܝ
ܡܡܡܗ ܘܐܙܠ ܗܘܦ ܠܗܐ ܡܫܡܘܠܐ ܕܡܘܪܘܫ܂ ܘܦܫܠܐ ܒܒܝ ܠܗ܂ ܕܕܠܐ ܒܪܡܫܗ ܦܠܓ ܡܢܗ܂
ܘܦܛܪܝܪ̄ ܐܙܠ ܠܡܠܟܗ ܪܘܡܝܬܐ܂ ܘܡܠܟ ܒܒܝܬܐ ܕܡܠܗ ܕܐܡܪ܂ ܘܫܡܟܢ ܡܢܪܗ ܡܢܝ ܡܫܦܛܛܢ
ܡܐܬܘܠܡܐ ܕܐܪܡܝܐ܂ ܟܕ ܒܒܠܒܢ ܚܝܠ ܗܘܐ ܠܚܝܐܬܗ܂ ܘܡܢ ܡܠܟ ܘܐܬܠܪܙ ܦܛܪܝܪ̄ ܒܡܠܟܗ
ܪܘܡܝܬܐ ܦܡܪ ܒܪܟܡܬܐ ܐܝܟ ܡܡ̈ܠ ܡܫܠܝܐ ܕܒܠܐܬܗ ܐܬܐܡܪ ܗܘܐ܂ ܘܡܠܟ ܡܫܟܠܐ ܕܐܟ̈ܪܝܐ
ܘܦܫܩܐ ܘܡܟܬܒܢܐ ܠܗܘ ܕܡܬܠܚܡ܂ ܘܡܚܪ ܠܗܐ ܡܡ̈ܠ ܘܪܡܝܐ ܠܟܠܚܢ ܕܡܠܐܟܐ܂ ܐܠܐ ܠܐ ܐܝܟ
ܐܡܫܪ ܠܡܡܪܐ ܐܝܢ ܕܟܠܐܟܐ܂

ܘܒܗ ܒܪܚܐ ܡܢܘܢ ܐܡܪܘܢ ܕܠܐܡܚܢ܂ ܡܢܚܠܬܗ ܘܐܙܠ ܚܒܢ ܠܗ ܒܡܐ ܕܐܘܪܫܠܡ܂ ܘܐܚܕܪ
ܦܛܪܝܪ̄ ܠܩܢܛܢܛܝܢܘܦܘܠܝܣ ܕܗܘ ܐܒܘ ܐܠܟܣܢܕܪ ܒܪ ܐܡܪܘܢ ܡܢ ܩܢܛܢܛ ܠܐܡܚܢ܂ ܘܐܦܪܝܫ
ܠܩܢܛܢܛ ܒܪܘܡܐ ܒܪ ܐܡܘܢܝ ܕܚܕܪ ܗܘ ܕܡܢ ܡܢܝܢ ܐܝܠܘ ܗܘܐ ܕܡܠܗ ܕܩܢܛܢܛ܂

At about the same time [687] the bishop Daniel of Khabora, a disciple of Bar Maʿdani, went to see the patriarch, because he was angry with the maphrian. He accused him to the patriarch, because he was bitterly angry with him. The patriarch therefore ordered him to write a letter in his own name, setting out Bar Maʿdani's crimes. But instead he wrote a letter in Arabic to the lord of Mardin in the patriarch's name, denouncing Bar Maʿdani: 'I have often sent you gifts, a mule and silk robes, by the hands of Bar Maʿdani; but I have heard that in his avarice he never gave any of them to Your Majesty.' He added other accusations. But the governor, when he learned that the letter had been written by that deceitful disciple, refused to accept it. The patriarch, when he heard what Daniel had done, and that his words had not been accepted, upbraided him, and expelled him from his cell. He went away, and stayed for a while at Aleppo, where he wrote a work of dialectic for a certain lecturer, an Arab doctor by the name of Negem Nakshwani, who eventually persuaded him to convert to Islam.

At that time the catholicus of the Armenians asked the patriarch to grant the Armenians a place for an altar in the church of Harran. The patriarch, partly because he was eager to build more churches for his own people, and partly because he did not want to be seen to belittle or despise the catholicus, was forced to appear generous in public, while opposing him in private. He therefore wrote to the bishop Ephrem and the faithful of Harran that the request should be granted, [689] but he also told them not to go along with it. So when they refused the request and put obstacles in its way, he denounced them in the most vigorous terms in public. In private, however, he was delighted with their conduct, and he wrote to them threatening them with censures and excommunication if they slacked off. So those blessed litigators fought on until they obtained the victory, and did not disclose that they were a party to the patriarch's secret plan.

Hayton, the king of the Armenians of pious memory, wrote angrily to the patriarch when he heard that the Syrians were denying the Armenians a place for prayer: 'If you deny our people a tiny place of their own, why should we give great treasures to your monasteries? Let each of us keep what is his!' But the patriarch wrote a firm reply to the king: 'I will speak justly to the king, and will not be ashamed,' he began his letter. Then he went on: 'It is not fair that you should seize a gift made by the just and merciful kings your predecessors, nor is it right that the Cilicians should pay the penalty for the faults of others. If you do ill to the small remnant of Syrians in your kingdom, a man may arise from the rest of our nation—feeble, indeed, but whose salt seasons [691] all kingdoms—who will do ill to the Armenians everywhere. Besides, the holy catholicus himself testifies how hard I have worked with those stiffnecked objectors. True, they have not yet given in, but I have not yet lost hope of subduing them, and they remain still under censure.' The king was pleased with the patriarch's words, and they calmed him down.

ܘܒܗܘܢ ܒܬܘܗܡܬܐ ܗܘܘ. ܐܠܐ ܒܠܚܘܕ [687] ܕܦܛܪܝܪܟܐ ܡܫܟܚܐ ܕܢܬܟܪܙ. ܕܗܘ ܕܢܬܠܘܐ ܠܬܫܡܫܬܗ ܕܒܪ ܡܕܝܢ. ܡܢ ܒܥܠܝ ܒܒܠܗܘܢ ܕܡܫܦܪܐ. ܘܐܟܠ ܩܪܨܘܗܝ ܠܘܬ ܦܛܪܝܪ̈ܟܐ. ܘܫܕܪ ܐܓܪܬܗ ܠܟܠܗܘܢ. ܘܐܡܪ ܠܗ ܦܛܪܝܪܟܐ ܘܡܠܟ ܐܝܟ ܕܚܙܝܘ ܕܦܛܪܝܪ̈ܟܐ ܩܕܡܝܐ ܠܒܪ ܡܕܝܢ. ܗܘ ܕܝܢ ܡܠܟ ܡܠܟ ܠܓܢܒܬܐ ܕܡܫܩܘܦܐ ܒܢܝܐ ܒܐܘܪܚܐ ܠܟܠ ܒܪ ܡܕܝܢ. ܡܢ ܩܕܡ ܦܛܪܝܪܟܐ ܠܟܢܫܐ ܕܡܢܘܢ. ܕܠܗܘܢ ܕܒܢܝܐ ܚܝܠܐ ܠܗܘܢ ܕܝܢܐ. ܒܟܘܪܐ ܘܦܩܪܐ ܠܟܠܡ̈ܝܕܘܗܝ ܒܪ ܡܕܝܢ. ܘܡܫܡܫܝܢ ܕܒܗܘܢ ܠܟܠܗܘܢ. ܘܠܐ ܡܢܟ ܐܝܟ ܠܡܫܡܠܝܘ. ܒܗܘ ܡܘܬܒܐ ܐܬܝܪܐ. ܡܫܠܡܐ ܕܝܢ ܡܢ ܚܕܐ ܕܗܘ ܠܬܫܡܫܬ ܘܐܦܠܐ ܗܘ ܡܠܟܘܬ ܗܘܐ ܠܓܢܒܬܐ ܠܐ ܡܫܠܡܘ. ܘܫܡܫܘ ܦܛܪܝܪܟܐ ܒܫܒܝܠ ܕܒܬܪ ܕܢܬܠܘܐ. ܘܠܐ ܐܬܟܬܒ ܡܫܡ̈ܫܢܘܗܝ. ܘܡܛܠ ܒܗ ܘܦܪܘܫܘ ܡܢ ܡܫܠܡܘ. ܘܐܬܠܐ ܒܫܡܪ ܒܫܠܡ. ܡܢ ܡܠܬܪܘܨ ܒܡܫܠܡܘܬܐ ܠܘܬ ܡܫܪܐ ܐܝܟ ܪܘܚܐ ܕܛܝܒܘܬܐ. ܘܗܘ ܕܝܢ ܢܫܡܫ. ܗܘ ܕܐܦ ܠܟܠܗܝܢ ܐܘܚܪܢ ܠܓܢܒܬܐ.

ܘܒܗ ܒܪܡܫܐ ܠܘܬ ܠܘܬ ܡܬܐܘܠܝܬܐ ܕܐܪܡܢܝܐ. ܡܢ ܦܛܪܝܪܟܐ ܕܗܘܐ ܡܒܪܟܐ ܠܐܪܡܢܝܐ. ܒܫܢܬܐ ܕܝܢܝ. ܘܡܫܠܡ ܕܗܘ ܦܛܪܝܪܟܐ ܠܡܫܡܫܘ ܒܢ̈ܝܐ ܕܒܡܗ ܡܫܡܠܝ ܗܘܐ. ܐܘ ܠܡܒܪܘܗܝ. ܘܠܡܨܠܝܘ ܒܫܒܝܠܐ ܠܡܬܐܘܠܝܬܐ ܡܢ ܠܡܒܪ ܗܘܐ. ܐܬܠܝ ܠܡܫܡܫ ܐܝܟ ܡܫܘܒܬܐ ܠܓܢܒܬܐ ܘܠܡܫܡܫ ܒܫܠܡܐ. ܘܕܢܬܠܘܢ ܠܐܦܝܗܘܢ ܐܦ̈ܝܐ ܘܠܡܫܪܝܘܬܐ ܘܐܡܪ ܕܢܬܠܘܢ. [689] ܘܕܢܪܗܛܘܢ ܐܢܘܢ ܘܠܐ ܢܬܪܦܘܢ. ܘܡܢ ܡܬܡܢܥ ܗܘܘ ܘܠܐ ܡܫܬܡܥ. ܒܟܠܐ ܡܢ ܓܒ̈ܝܬܐ ܡܫܡܫ ܗܘܐ ܠܗܘܢ. ܒܟܠܝܐ ܕܝܢ ܒܟܢ̈ܫܬܐ ܡܫܡܪܚ ܗܘܐ. ܘܒܡܬܡܢܥܬܐ ܠܘܬ ܦܫܝܐ ܘܡܟܢ̈ܫܐ ܡܠܟ ܗܘܐ ܠܗܘܢ ܘܠܐ ܢܬܚܙܘܢ. ܘܡܫ̈ܝܚܐ ܒܬܪܝܐ ܡܢ ܡܬܪܓܠ ܡܫܗ ܘܪܒܗ. ܠܐܘܪܚ ܕܦܛܪܝܪܟܐ ܠܐ ܡܢ ܐܬܐܡܪܘ ܠܡܦܪܫܘ.

ܘܡܟܠܐ ܡܫܝܚܐ ܗܠܝܢ ܘܐܪܡܢܝܐ. ܡܢ ܡܫܡܫ ܘܠܐ ܡܬܚܫܒ ܡܫܘܚܐ ܠܐܪܡܢܝܐ ܘܡܠܬܐ ܠܡܕܒܪܢܘ. ܙܒܢ ܘܡܠܟ ܠܘܬ ܦܛܪܝܪܟܐ ܘܐܡܪ ܠܗ. ܕܡܢ ܐܝܠܝܢ ܕܡܠܬܐ ܕܗܘܝܐ ܠܟܠܢ ܡܫܡܫܝܢ ܐܝܠܝܢ ܠܟܠܐ ܚܝ ܡܫܘܚܐ ܙܘܥܬܐ ܠܒܢ̈ܝܐܘܗܝ ܢܬܠܐ. ܡܫܒܠ ܡܠܟ ܘܡܠܗ ܢܒܝܐ. ܘܐܬܬܟܠ ܦܛܪܝܪܟܐ ܘܡܠܟ ܠܓܢܒܬܐ ܠܡܟܠܐ. ܡܢ ܡܢ ܗܢܐ ܕܐܫܟܠ ܒܪܘܫܬܐ ܡܢܡ ܡܟܠܐ ܘܠܐ ܐܫܟܚ. ܒܟܢ ܡܫܘܚܐ ܠܡܟܠܬܗ. ܘܐܡܪ ܕܠܐ ܒܐܒܐ ܕܡܫܘܒܬܐ ܕܡܟܠ̈ܐ ܒܐܒܐ ܘܡܬܪܫܝܢܐ ܘܡܕܡܝܢ ܐܝܟ ܠܓܢܒܗ. ܐܬܠܐ ܠܘܬ ܢܡܘܣܐ ܕܡܠܟ ܡܫܠܡܬܐ ܕܡܬܪܝܐ ܡܫܬܡܫܢܐ ܢܬܠܗܘܢ. ܘܐܢ ܠܡܫܪܝܐ ܕܚܘܪܐ ܕܡܫܘܚܐ ܕܒܐܘܪܚܐ ܠܒܪ̈ܬܗ. ܒܟܪ ܢܬܠܘܢ ܒܡܫܪܐ ܕܝܢܐ ܕܡܢ ܗܘ ܕܐܦ ܒܪܝܪ. ܐܠܐ ܐܝܟ ܕܒܡܟܠܐ ܡܟܠܬܐ ܒܠܗܘܢ ܒܗ [691] ܡܬܡܪܝܢ. ܡܢ ܕܢܬܠܐ ܠܐܪܡܢܝܐ ܕܒܟܠܗܘܢ. ܘܒܡ ܗܟܝܢ. ܗܘ ܡܬܐܘܠܝܬܐ ܡܢ ܡܫܘ. ܕܒܟܠܐ ܠܐܝܟ ܒܡ ܡܫܬܡ ܡܢܠܐ ܡܫ̈ܝܚܐ ܘܠܐ ܐܬܐܡܪܘ. ܡܢ ܓܒ ܠܐ ܫܡܫ ܐܢܐ ܡܫܪܐ ܡܢ ܗܢܐ ܕܐܫܟܚ ܐܢܘܢ. ܒܗܢܐ ܕܒܕܟܠ ܐܝܟ ܡܟܠܐ ܐܢܘܢ. ܘܡܫ̈ܝܚܐ ܡܠܟ̈ܐ ܦܛܪܝܪܟܐ ܠܡܟܠܐ. ܘܐܫܠܡ.

Meanwhile, the patriarch wished to build, according to his custom, a monastery for the Syrians in Qalʿah Rumaita, especially since the Armenians, driven by greed, had built a monastery there under the name of the blessed Barsawma and were collecting donations of various kinds from the people. Because the sons of the priest Ishoʿ possessed a garden suitable for a monastery next to the river of Pharzaman, the patriarch tried to obtain a bill of sale from them, so that they could not at a later date browbeat the monks who lived there and create trouble for them. They stubbornly refused to give him one, and the patriarch was offended and angrily left them, and transferred his residence to a cave on the banks of the Euphrates. When the catholicus of the Armenians heard of this, he brought him out and installed him in one of his villas, where he fell sick and declined dangerously. Then the catholicus had him brought to him in the citadel and placed him inside his own house, to the side of the great church of the Armenians. The catholicus also visited him, [693] and interceded with him for the sons of the priest Ishoʿ, and they came to him. After absolving all those who were under censure, he departed to the Lord on 14 June 1563 [AD 1252].

His funeral rites were celebrated by the catholicus and many bishops, and he was buried by the altar on the eastern side of the great church of the Armenians. Only two of our bishops, Gregory of Hisn Mansur and Basil of Raʿban, were present when this blessed man died. The catholicus inherited his estate, with the exception of a precious robe which he had specified in his will: a large gold cross to the monastery of Mar Barsawma; a pair of silver ceremonial fans, a complete set of vestments, a chronicle and another of pandects, a silver chrism jar for the throne or for the patriarch after his consecration, three complete sets of vestments, silk chasubles, precious napkins and lofty mitres. Gregory of Hisn Mansur received the golden knob of a staff, but did not keep it, as Dionysius took it from him when he was appointed patriarch and did not return it to him, but instead gave it [695] to Shemʿon, a priest and doctor in the Camp, when he left. The bishop of Raʿban received another knob, of silver, while the sons of Ishoʿ received a great book of episcopal consecrations written by Mar Michael. Two hundred dinars and a mule were also sent to the king of Cilicia, and the catholicus received a hundred dinars and a mule. A hundred dinars were also distributed to the priests, for the funeral.

After Mar Ignatius, DIONYSIUS AHRON [Dionysius ʿAngur, 1252–61]. After the death of the lamented patriarch Mar Ignatius at Qalʿah Rumaita, Dionysius Ahron ʿAngur of Melitene sought the patriarchate, because he saw that none of the neighbouring bishops was able to oppose him. All the same, they tried to dissuade him from his ambition, saying: 'Even though your neighbours consent, because they fear you, what about the maphrian Bar Maʿdani, the most outstanding man of his generation, and Basil Saliba of Aleppo, an able man who is close to the rulers, and the venerable and learned bishops of Amid and Hesna d'Ziyad, and also those of Tur ʿAbdin, and also the bishops of Palestine, Athanasius of ʿAkko and the others? How can they consent to your election?' He replied: 'Even if I only exercise power in Beth Romaye, that will suffice for me.'

ܘܟܝܢܬ ܗܟܢ. ܙܟܐ ܦܛܪܘܣ ܐܝܟ ܥܒܕܗ. ܘܐܦ ܒܗ ܒܡܠܬܗ ܙܘܥܡܬܐ ܕܗܕܐ ܢܟܝܐ ܗܘܐ ܠܣܘܪܝܐ. ܒܗܘ ܕܐܬܩܢܝܐ ܒܝܕ ܡܫܘܚܬܗܘܢ. ܕܗܕܐ ܒܗܘ ܒܗ ܟܠ ܥܡ ܩܕܝܫܬܐ ܡܢܗ ܒܙܪܘܥܬܐ. ܘܪܦܐ ܢܕܪܐ ܡܫܒܚܝܢ ܡܢ ܒܣܩܠܐ. ܘܡܛܠ ܕܠܒܢܝ ܡܫܘܚ ܡܫܝܚܐ. ܒܗܕܐ ܐܝܟ ܗܘܐ ܟܠ ܢܗܪܐ ܕܦܪܙܠܐ ܘܒܗܘܠ ܒܝܬܐ. ܒܗܠ ܦܛܪܘܣ ܕܢܣܒ ܡܫܘܚܝ ܠܒܠܒܐ ܕܒܫܝܠܬܐ ܘܠܗܘܢ. ܐܡܝܢܐ ܕܠܐ ܒܠܒܪ ܙܒܢܐ ܢܫܠܛܘܢ ܥܠ ܕܝܢܐ ܕܒܥܬܝܢ ܒܗܘ ܒܝܬܐ ܘܒܣܘܦ ܐܝܟ. ܘܟܕ ܐܬܡܠܝܘ ܘܠܐ ܙܒܢ ܕܫܠܛܘܢ. ܐܬܡܠܠ ܒܗܘܢ ܗܘ ܦܛܪܘܣ. ܘܢܦܩ ܡܢ ܠܘܬܗܘܢ ܒܫܠܡܐ. ܘܐܙܠ ܒܥܪ ܒܥܕܬܐ ܚܕܐ ܥܠ ܡܫܝܚܐ ܦܢܐ. ܘܟܕ ܥܡܕ ܡܬܬܠܡܕܐ ܘܐܬܩܢܝܐ. ܐܬܐ ܢܚܬܘ ܡܢ ܬܡܢ. ܘܐܬܒܠܗ ܠܒܝܬܐ ܡܢ ܒܢܝܗ. ܘܬܡܢ ܐܬܦܢܝܘ ܘܟܠ ܬܘܠܕܬܐ. ܘܩܒܪ ܡܬܬܠܡܕܐ ܘܐܫܡܗ ܠܟܢܫܐ ܠܘܬܗ. ܘܫܡܫܗ ܒܟܠܗ ܕܒܝܬܐ ܥܠ ܒܢܝ ܒܝܬܐ ܙܒܢܬܐ ܕܐܬܩܢܝܐ. ܘܐܬܐ ܠܘܬܗ ܡܬܬܠܡܕܐ. [693] ܘܐܦܫܗ ܡܛܠ ܒܢܝ ܡܫܝ ܢܫܘܟ. ܘܐܬܐ ܠܘܬܗ. ܘܟܕ ܙܟܐ ܒܟܠܗܘܢ ܘܟܠ ܡܠܘܗܝ ܗܢܘܢ ܕܐܝܟܢ ܡܟܝܟ. ܗܝܢ ܠܘܬܐ ܡܢܗ ܐܪܒܥܡܐܐ ܒܝܘܡܝ ܚܕܬܐ ܕܢܝܣܢ ܐܝܠܘܢ.

ܘܐܬܟܢܫ ܡܫܗ ܘܡܬܬܠܡܕܐ ܘܒܢܝܐ ܒܣܝܓܐ. ܘܐܬܡܪ ܒܥܕܬܢܝܘ ܕܒܝܬܐ ܙܒܢܬܐ ܘܐܬܩܢܝܐ ܡܢ ܠܒܪ. ܟܕ ܡܢ ܗܟܢ ܕܡܢ ܬܪܝܢ ܒܟܢܫܐ ܐܦܝܣ ܐܬܛܒܥ ܠܘܬܗ ܕܛܘܒܬܐ ܒܝܕ ܚܒܝܒ. ܒܪܢܒܐ ܘܣܝܡܘܢ. ܘܒܫܡܥܘܢ ܕܙܒܢ. ܘܕܝܢܐ ܘܥܡܝܐ ܣܓܝܐܐ. ܘܒܥܢܝܢܐ ܕܡܠܘ ܗܘ ܡܬܬܠܡܕܐ ܚܙܐ. ܫܦܝܪ ܡܢ ܟܠܗܘܢ ܦܪܘܫܬܐ. ܕܡܢܗܘܢ ܡܢ ܠܒܫܪܐ ܕܡܢܗ ܒܙܪܥܗ ܥܠܒ ܗܘܐ ܒܝܬܝܗ ܕܡܠܘ. ܙܟܝܐ ܐܡܪ ܐܢܐ ܙܒܐ ܕܕܗܒܐ. ܘܪܘܚܐ ܕܡܬܪܘܚܬܐ ܕܫܘܬܦܐ. ܘܛܒܥܐ ܡܫܡܫܢܐ. ܘܒܠܒܐ ܕܡܬܒܠܥܢܐ ܙܒܢܐ. ܘܗܘ ܕܦܛܛܛܝܣ. ܡܢܗܘܢ ܕܝܢ ܠܒܘܪܫܐ ܐܘܒܠ ܠܦܛܪܘܣ ܕܐܬܐ. ܡܫܛܐ ܒܠܒ ܕܫܐܪܐ ܕܡܘܪܝ. ܘܐܠܬܐ ܛܦܫܐ ܡܫܡܫܢܐ. ܦܬܝܐ ܕܐܛܠܣ. ܘܐܘܪܪܐ ܪܡܝܐ ܘܡܕܝܩܬܐ ܡܫܒܚܬܐ. ܘܒܪܝܣ ܒܡܘܣܬܐ ܕܕܘܒܐ ܒܪܢܒܘܪܘܣ ܕܡܫܡܫܢܘܬ ܢܫܒܘ ܘܠܐ ܩܕܡܘ ܡܛܠ ܕܕܡܘܣܩ ܒܐܬܦܛܪ ܢܫܒܘ ܡܢܗ. ܘܗܒܘܢܐ ܐܦܠܐ ܙܘܘܢ ܕܗܘܐ ܦܫ. ܐܠܐ ܡܚܒܗ ܠܟܢܫܐ [695] ܘܐܫܬܐ ܚܫܒܘܢ ܒܐܘܪܗ ܒܝܕ ܐܪܟ. ܘܪܡܫܐ ܐ̱ܡܝܪܐ ܕܗܐܡܬܐ ܗܘ ܕܙܒܢ ܢܫܒ. ܘܒܠܒܐ ܙܒܐ ܕܒܢܝܘܛܘܣ ܒܠܒܒܬܐ ܕܡܢܗ ܡܫܬܐܠ ܗܘܢ ܒܢܝܘܗܝ ܕܡܫܘܚ ܢܫܒܘ. ܘܡܠܟܝܢ ܕܫܢܝܐ ܘܒܘܪܟܐ ܠܟܠܒܐ ܕܡܟܢܫܐ ܐܬܒܪܘ. ܘܡܬܐ ܘܒܘܪܟܐ ܡܬܬܠܡܕܐ ܢܫܒ. ܘܡܬܐ ܙܕܩܐ ܐܬܦܢܝ ܠܒܝܬܐ.

ܥܠ ܡܢܗ ܐܣܛܛܝܘܣ: ܕܢܘܡܣܘܣ ܕܗܘ ܐܝܪܘܢ.

ܟܕ ܒܝܕ ܡܢܗ ܐܣܛܛܝܘܣ ܦܛܪܘܣ ܡܢܝܐ ܒܡܠܬܗ ܙܘܥܡܬܐ ܐܬܪܟܢܝ ܕܢܘܡܣ̈ܐ ܕܡܟܠܛܝܢ ܕܗܘ ܐܝܪܘܢ ܒܣܘܪ ܠܥܡܠܦܛܪܗ. ܡܛܠ ܕܢܟܐ ܕܒܠܒ ܒܣܝܓܐ ܕܢܬܕܘܢ ܡܢ ܕܡܕܐ ܕܢܚܡ ܠܡܫܠܡܗ. ܘܟܕ ܡܬܠܡܫܘܢ ܗܘܐ ܡܢ ܒܢܝ ܐܘܪܗ ܘܐܡܪܝܢ ܗܘܘ ܠܗ. ܘܐܦ ܗܟܢ ܕܡܪ̈ܟܝܢ ܠܝ ܘܕܝܠܝ ܡܢܝ ܡܠܟܝܢ. ܡܦܪܢܐ ܒܪ ܡܕܝܢ ܚܝܢܐ ܕܒܢܗ. ܘܒܡܫܠܡܘܢ ܕܗܘ ܙܟܝܐ ܕܢܠܟ. ܒܪܐ ܡܟܠܠܐ ܕܢܣܡ ܥܠ ܡܟܠܐ. ܘܗܘ ܕܐܡܝܢ ܘܫܡܥܐ ܕܐܝܕ ܡܠܐ ܘܡܠܦܢܐ ܠܒܢܝܐ. ܘܗܘܟܐ ܗܢܘܢ ܠܒܪ ܒܒܝܬܐ. ܘܐܦܝܣ ܕܠܡܫܠܛܢ ܐܬܐܡܢܐ ܕܒܗ ܘܡܪܝܐ. ܐܝܟ ܡܠܟܝܢ ܠܝ. ܐܡܪ ܗܘܐ ܠܗܘܢ ܕܐܦ ܥܠ ܒܢܬ ܪ̈ܘܚܐ ܒܠܒܘ ܐܬܬܠܘ ܫܒܩ ܠܝ.

For he was held by this vain hope that if one candidate was appointed, [697] the other would not be appointed; or that they would decide that whoever was appointed first would be judged to be the victor and would be recognised. He was also confident that he could use bribery to divide his enemies.

He hurriedly gathered together the few neighouring bishops, namely the bishops of Qlaudia, Hisn Mansur, Laqabin, Qlisura and Gubos. Basil Damian of Caesarea also joined them, along with Rabban Shlemun, the syncellus of the previous synod, to conduct the funeral for the deceased. When he arrived in Melitene and heard the news of his death, he decided not to turn back, but went up with the bishops to the monastery of Mar Barsawma. When the bishop of Melitene urged them to consecrate him, they replied: 'We can do nothing until the maphrian and the rest of our brother-bishops are informed. Then they wrote a letter and sent it to Bar Maʿdani. After a few words of consolation for the death of the old man, they said: 'Behold, we feeble men have gathered in the monastery of Mar Barsawma, which is today the most noble throne of our people, and more fit for a synod than other places. We therefore beg Your Magnitude to deign to come to us, so that we might complete our common business and appoint a chief appropriate for the time and the conditions.'

The elderly Mar Dionysius of Qlaudia also wrote privately to the maphrian, [699] saying: 'Your Sapience knows very well that this monastery is the only place fit for the consecration of a patriarch at this time.' For the bishop of Melitene was on very familiar terms with the governors of that region, and had their favour, so that nobody was able to sit there without his consent. In the same letter he also said: 'You are very suitable for the East, since you speak its language and can read Arabic. If you want the dioceses closest to you, nobody will object to their transfer.' The bishops also wrote to Dionysius of Aleppo, asking him to join them. The monk Abu Ghaleb, the disciple of the archimandrite Abu Salem, was also sent to deliver a message to him. But the bishop of Melitene sent him away, saying: 'These foreign bishops have chosen me and given their assent to my election. How much more ought you, my spiritual son, whom I brought up and educated in my cell, to have supported me gladly, with all your efforts!' When the bishop of Aleppo heard this, he said: 'I cannot assent to the election of a man who is not supported by the maphrian and the other bishops.' The envoy was sent back with his mission unfulfilled, and he went to the vizier of Aleppo, and received an edict to all the bishops of Syria and Mesopotamia, that they should assent to him and to nobody else.

Bar Maʿdani read the letter of the northern bishops, and was furious that another man had been chosen [701] in his stead. But he did not dare to send them a harsh reply in case they became angry and paid him back. Instead, he devoted his efforts to persuading them to delay matters until he could collect a large synod of the bishops of the East and of Tur ʿAbdin and of Upper and Lower Syria, who were all opposed to the violence of the bishop of Melitene.

ܘܐܠܐ ܗܘܐ ܬܘܒ ܗܘ ܠܗ ܒܥܒܪܐ ܫܦܝܐ. ܕܠܡ ܡܢ ܥܡܝܩܝܢ ܕܣܒ ܐܬܐܚܕ. [697] ܐܢܫܐ ܠܐ ܒܒܝܬ.
ܐܦ ܒܒܝܬ. ܗܘ ܕܡܝܬܐ ܡܬܬܐܡܝܢ ܗܘ ܙܒܢ ܒܝܬܐ ܘܡܬܬܩܒܠ. ܘܐܬܩܒܠ ܗܘܐ ܬܘܒ
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ܕܡܫܠܡܘܬ. ܕܡܢ ܫܦܝܐ ܗܠܝܢ ܕܢܒܬܝܡ ܡܢܗ ܒܓܐܘܗ ܘܐܬܠܚܡܘ ܒܗ. ܒܡܐ ܡܠܡܪܐܠ ܐܢܠ
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ܗܘ ܕܝܢ ܕܫܠܒ ܡܢ ܥܡܟ ܗܠܝܢ ܦܢܝ. ܕܐܢܐ ܒܠܒܢ ܡܦܪܢܣܐ ܘܡܠܗܘܢ ܫܦܝܐ ܕܐܬܠܡ ܠܐܢܫ ܠܐ ܡܪܐ
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He wrote gently to them to rebuke their procrastination, and added: 'I do not wish your synod to be dismissed before it has completed its work. Wait for me until the Feast of the Cross, so that I can obtain the ruler's permission and come up to you. Let the man you have chosen prepare himself, so that when I arrive the matter will be concluded swiftly with God's help.' But when the bishops had sat from July to mid-September, and he had still not come, and since they were being urged by Dionysius, they consecrated him on the day of the Feast of the Cross in the year 1563 [AD 1252], repeating the consecration as before with Haya. This was just as reprehensible as a repeated baptism; for when a bishop is chosen as patriarch, he is merely enthroned, and when he is given the staff, he lifts his hand above everyone else's hands.

[703] After Dionysius became patriarch, he transferred Gregory of Hisn Mansur to Melitene. The deacon Barsawma was consecrated for Hisn Mansur, the son of the priest Habib, the disciple and relative of the patriarch Mar Ignatius of pious memory. He was called Ignatius the Reader and Writer.

When the maphrian heard of this he was furious. He gathered the Eastern bishops and those of Tur 'Abdin, and went to Qalʿah Rumaita. Then, after confirming his friendship with the catholicus, he went on to Edessa, where the bishop of Aleppo came to see him. Meanwhile Dionysius was exercising the patriarchate. When he and the Northern bishops heard that the maphrian had arrived in Edessa, they wrote a letter to him to excuse themselves. 'Everything that we have done,' they said, 'we have done in accordance with the instructions you gave in your letter. "Wait for me until the Feast of the Cross," you said, "and let the man you have chosen prepare himself, etc." And so we beg Your Highness not to leave Edessa until we all arrive with the man whom we have appointed, to await your pleasure; [705] and you shall do whatever you and the synod think best.'

They sent the letter by the hand of Gregory bar Ahron of Laqabin. Dionysius also sent an envoy to Bar Maʿdani, with the following verbal message: 'If you refuse to give me your consent, I will go and sit in some monastery. You must appoint a man whom the whole synod will accept, so that you do not create a schism in the Church.' But when Gregory arrived in Edessa, he found that they were no longer there, because Basil of Aleppo had arrived and had carried off the maphrian and the bishops who were with him, and they had all gone to Aleppo, in order to appoint the maphrian Bar Maʿdani as patriarch. From that moment onwards the Edessenes lost their respect for Bar Maʿdani, because despite his learning and his prominent position in the Church, he had given way to ambition and surrendered himself to the proud young bishop of Aleppo. The Edessenes were consumed with hate for the Aleppan, even though he was their fellow-citizen, because although he came from no great family, he unreasonably vaunted himself over them, and boasted. As a result, they hated Bar Maʿdani.

ܒܝܘܡܝ ܥܠܝ ܘܪܫܐ ܐܢܘܢ ܕܡܫܬܐܠܢ ܥܠ ܣܘܪܚܢܗܘܢ. ܘܐܡܪ ܠܗܘܢ ܕܒܫܘܠܡܗܘܢ ܠܠܗܐ ܠܐ ܙܕܩ ܐܢܐ ܕܢܫܬܪܐ ܫܡܫܐ. ܐܠܐ ܫܒܘ ܠܝ ܒܝܫܐ ܠܚܠܘܐ ܕܙܕܝܩܐ. ܘܐܫܟ ܦܘܩܕܢܐ ܡܢ ܡܠܟܬܐ ܘܐܡܬܗ ܠܘܬܗܘܢ. ܘܫܪܝܐ ܕܡܠܟܘܢ ܢܨܝܚ ܠܚܘܕܘܗܝ ܘܟܕ ܐܬܐ ܢܫܬܡܠܐ ܫܘܒܪܢܐ ܒܝܕ ܐܠܗܐ ܘܠܐ ܠܐܢܫܐ. ܘܟܕ ܥܠܘ ܗܢܘܢ ܚܫܟܐ ܡܢ ܠܗܘܢ ܒܝܫܐ ܠܚܘܫܘ ܘܐܥܠܘܗܝ ܒܫܘܟܫܘ ܘܠܐ ܐܬܐ. ܘܐܬܐܬܒܪ ܠܗܘܢ ܡܢܗ ܕܕܘܢܩܐ ܐܦܪܝܘܗܝ ܒܝܘܡ ܥܠܘܐ ܕܙܕܝܩܐ ܕܥܠܘܗܝ ܕܡܢܥ ܐ̱ܢܫܝܢ ܡܬܠܐܦܪܝܘܬܐ ܕܠܐܬܝܢ. ܒܝܘܡܐ ܚܝܐ ܗܘ ܕܒܪܢ. ܗܢܘ ܕܒܝܥܠܬܐ ܗܢܘ ܐܝܟ ܡܫܡܫܢܘܬܐ ܕܠܐܬܝܢ. ܗܫܬܐ ܕܚܘܫܒܐ ܣܓܝ ܒܠܚܘܕ ܙܘܥ ܘܒܗܘܐ ܐܦܣܩ ܕܡܫܬܪܝܐ ܠܦܛܪܝܪܟܘܬܐ. ܘܐܒܕܘ ܒܟܠܗ ܡܢ ܕܒܠܗܘܢ ܠܐܬܪܐ. ܒܫܡܫܠܡܘܬܐ ܡܫܘܪܚܠܐ.

[703] ܘܐܡܪ ܕܢܘܚܡܝ̈ ܒܝ ܐܬܦܛܪܝ ܠܦܛܪܝܪܟܐ̈ ܕܡܫܡܫܢܘܬ ܠܡܠܟܘܬܐ. ܘܠܡܫܡܫܢܘܬ ܐܬܐܡܪܬ ܙܥܘܪܐ ܒܪܘܫܐ. ܡܫܩܠ ܒܪ ܚܠܝܒ ܫܡ̈ܐ. ܠܐܚܫܒܐ ܕܝܢ ܘܒܪ ܛܘܒܐ ܕܫܪܪ ܐܦܝܣܩܘܦܐ ܦܛܪܝܪܟܐ ܚܢܢܐ. ܘܐܬܐܡܪ ܐܦܝܣܩܘܦܐ ܪܘܚܐ. ܘܥܠܘܒܐ.

ܡܫܪܝܢܐ ܕܝܢ ܒܝ ܫܡܥܗ ܐܬܐܡܪ ܘܒܥܐ ܚܫܟܐ ܡܒܝܢܐ ܘܛܘܪ ܒܒܝܬܐ. ܘܐܬܐ ܠܥܠܡܗ ܪܘܚܐ. ܘܡܢܪ ܚܘܒܐ ܒܗ ܥܠܘܒܝܐ. ܘܐܙܠ ܠܐܘܪܗܝ. ܘܐܬܐ ܠܘܬܗ ܗܘ ܕܚܠܒ. ܕܢܘܚܡܘܗܝ ܕܝܢ ܘܐܬܦܛܪܝ ܘܫܡܫܐ ܒ̈ܢܝܢܐ ܒܝ ܫܡܥܗ ܘܐܬܐ ܡܫܪܝܢܐ ܠܐܘܪܗܝ. ܥܠܘܗܝ ܠܟܢ̈ܫܐ ܕܡܘܫܒܐ ܠܘܬܗ ܘܡܫܪܝܢܐ. ܒܝ ܐܡܪܝܢ. ܕܚܕ ܒܫܘܡܝܕܗ ܒܝܕܗ ܡܝܬ ܕܒܝܬ. ܡܛܠ ܕܥܠܘܒܠ ܠܝ ܕܒܝܫܐ ܠܚܠܘܐ ܕܙܕܝܩܐ ܒܠܚܘܕ ܫܒܘ ܠܝ. ܘܫܪܝܐ ܕܡܠܟܘܢ ܢܨܝܚ ܒܠܚܘܕ ܘܡܪܢܐ. ܒܝܘܡܝ ܡܫܡܫܢܝܢ ܠܪܒܘܬܐ ܘܡܢ ܐܬܪܘܗܝ ܠܐ ܐܬܦܬܚ. ܒܝܫܐ ܘܚܕ ܥܠܝ ܒܗ ܗܘܐ ܘܐܬܡܟܢ ܠܡܫܡܫܠܬܐ ܢܨܝܚ.

[705] ܘܡܒܝܢ ܕܚܫܒܐ ܠܟܝ ܠܐܠܗܐ ܘܡܫܪ ܠܟܗܢܐ ܠܐܒܝܕܗ. ܘܡܬܪܘܢܗ ܠܟܢܫܬܐ ܒܗܝ ܦܛܪܝܪܟܐ̈ ܘܠܐܒܝܢ. ܕܗܘ ܒܪ ܐܬܪܗ. ܘܡܢ ܦܘܡܐ ܠܗܘܢ ܥܠܝܗ ܕܢܘܚܡ̈ܐ ܠܒܪ ܡܒܝܢ ܒܡܫܡܫܢܘܬܐ ܕܐܢ ܠܐ ܙܕܩ ܐܢܐ ܠܝ. ܐܢܐ ܥܠܝ ܐܢܐ ܒܝܫܐ ܡܢ ܕܬܪܬܐ. ܘܐܬܐ ܐܡܝܢ ܡܢ ܕܙܕܩ ܒܗ ܥܠܘܗܝ ܟܠܐ. ܒܠܚܘܕ ܫܒܘܩܐ ܒܒܝܬܐ ܠܐ ܐܬܒܝ. ܘܟܕ ܐܙܠ ܗܘ ܦܛܪܝܪܟܐ̈ ܠܐܬܪܘܗܝ. ܠܐ ܐܫܟܚ ܐܢܘܢ ܠܐܡܢ. ܒܗܢܝ ܕܐܬܐ ܗܘܐ ܒܫܡܠܡܘܬ ܕܚܠܒ. ܘܢܚܬܘ ܠܡܫܪܝܢܐ ܘܠܐܦܝ̈ܫܐ ܕܒܝܬܗ. ܘܐܙܠܘ ܥܠܘܗܝ ܠܚܠܒ ܕܢܫܡܫܘܢ ܠܗ ܠܡܫܪܝܢܐ ܕܗܘ ܒܪ ܡܒܝܢ ܦܛܪܝ̈ܐ. ܘܡܢ ܗܘܝܘ ܫܪܗ ܐܬܪܘܬܐ ܠܡܫܡܫܢܘܬܗ ܠܒܪ ܡܒܝܢ ܘܐܚܒܐ ܒܝ ܪܒܐ ܗܘ ܘܡܫܡܪܐ ܒܝܬܐ ܘܫܡܫܐ ܒܝܬ ܚܝܐ ܕܒܗ ܐܬܠܡ ܢܦܫܗ ܠܘܬܗ ܕܚܠܒ ܒܟܠܡܫܐ ܡܒܘܪܐ. ܫܡܥ ܟܝܪ ܫܡܥ ܗܘܘ ܐܬܪܘܬܐ ܠܘܬܗ ܕܚܠܒ. ܘܐܦ ܒܪ ܡܒܝܢܘܬܗܘܢ ܗܘܐ. ܒܗܢܝ ܕܒܪ ܡܢ ܡܫܡܫܢܘܬܐ ܡܠܟܘܬܐ ܗܘܐ ܒܠܚܘܕܗܘܢ ܘܡܫܡܠܘܬܐ. ܒܝ ܠܗ ܗܘܐ ܥܠܘܗܝ ܡܢ ܟܢܫܐ ܗܘܐ ܠܡܫܡܫܐ. ܘܒܠܚܘܕܘܗܝ ܐܦ ܠܒܪ ܡܒܝܢ ܫܡܗ.

On the day after the bishop of Laqabin reached Edessa, there came also the elderly Yohannan Saliba of Amid, accompanied by his disciple Yohannan of Maiperqat. The Edessenes asked him to go up to the monastery, and not to follow those who had gone to Aleppo. That elderly bishop replied to them as follows: 'I ought rather to go to Aleppo, [707] so as to prevent them from causing a schism.' Then that venerable old man of Amid began to rebuke both parties for behaving unjustly, both those who had hastily chosen a patriarch for themselves without consulting their brothers, and those who had tried to appoint themselves another patriarch before deposing the first one. And so it happened that while the bishop of Amid and his disciple went to Aleppo, the bishop of Laqabin went up to the monastery, and sent the letter which he had with him to Aleppo by his servant Joseph, the sister's son of ʿAngur. He also wrote another letter, pleading with them not to make a schism, but to remain patient until the Northern bishops came to them, and then to do what they wanted.

After the ordination of Dionysius, Mar YOHANNAN BAR MAʿDANI (1252–63) was ordained. When the bishop of Amid entered Aleppo, he found that Bar Maʿdani had been consecrated patriarch two days earlier, in the church of Aleppo on the Feast of Saint Barbara, on 4 December 1564 [AD 1252]. The bishop of Amid angrily refused to go in to them. But they eventually brought him in, and he argued vainly with them. When they urged him to add his signature to the document, he said: 'I am under the power of the people of Beth Romaye, nor is it right for me to proclaim anyone except a man accepted by the sultan.' He therefore left them and returned to his own diocese.

[709] A few days after his own consecration, Bar Maʿdani consecrated Basil of Aleppo maphrian of the East. He was called Ignatius, and many people objected to this change of name, and were indignant at both the man who had bestowed it and the man who had received it. Mar Yohannan decided to go up to Antioch and sit on the throne of the great Severus, to enhance the dignity of his patriarchal office both in name and in deed. When he arrived there, there came to them Athanasius Ishoʿ of ʿAkko, and Ishoʿ of Tripolis, also known as Bar Parson of Edessa, on account of the dissension that had arisen between the bishop of ʿAkko and Bar Parson. When Mar Yohannan favoured the bishop of ʿAkko, Bar Parson went to the governors of the great church of the Franks and accused Mar Yohannan of occupying his throne illegally, saying that it rightly belonged to another man, who had occupied that throne of the Jacobites in the monastery of Mar Barsawma; a wealthy man too and one who enjoyed the favour of the rulers, who was preparing to come up and would give great gifts to their churches. 'Do not receive this man until he comes,' he said. When the Franks heard of this, Bar Maʿdani was lessened in their eyes, and they said: 'We shall not recognise this man until we have summoned his rival and enquired into both their claims. Then the man whose claim is confirmed shall sit on the throne.' This business was postponed for three months. Then, after he had incurred great expenses and showered gifts [711] upon those Franks, and excused himself by claiming that he had sent to his rival and he had refused to come, he was reluctant to enter their great church. He therefore sat on the throne, according to custom.

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ܘܡܦܪܫܝܢ ܠܐܟܣܢܝܐ ܒܝܬܐ. ܘܐܦܣܩܘܗܝ ܐܘܪܚܐ ܕܒܘܟܪܐ ܢܝܟܐ. ܘܠܐ ܢܬܒܠ ܒܬܪ ܗܢܘܢ ܕܐܬܒܘ
ܠܚܝܠܐ. ܘܗܘ ܡܫܝܚܐ ܗܕܐ ܐܡܪ ܠܗܘܢ. ܕܚܝܠܐ ܙܘܥ ܒܗ ܕܐܬܒܠ ܒܪܘܚܗ. [707] ܘܠܐ
ܐܬܒܘܩ ܐܝܟ ܕܢܒܥܘܢ ܫܒܩܐ. ܘܡܪܝ ܗܘ ܗܕܐ ܡܫܡܪܐ ܕܐܡܝܢ ܕܢܦܛܪܝܢ ܠܐܬܪܘܗܝ ܓܒܪܐ
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ܕܠܐܡܟܝܢ ܠܒܘܡܪܐ ܗܠܟ. ܒܝ ܠܐܓܙܪܬܐ ܗܢ ܕܒܡܗ ܒܡ ܡܫܡܠܝܐ ܡܘܫܐ ܒܪ ܚܠܩܗ ܕܒܝܬܘܪ
ܫܒܪܗ ܠܚܝܠܐ. ܘܒܬܪ ܐܦ ܗܘ ܐܚܪܬܐ ܠܐܦܣܩܬܐ ܘܠܐ ܢܒܥܘܢ ܫܒܩܐ.ܐܠܐ ܢܫܡܥܪܘܢ. ܒܝܫܐ ܕܐܦܩܘ
ܓܙܪܝܢܐ ܢܬܐܘܢ ܠܒܐܬܘܢ. ܗܡ ܢܫܠܚܘܢ ܓܒܘܗܝ.
ܒܬܪ ܕܐܬܬܪܝܣ ܘܡܩܕܘܢܝܘܣ: ܐܬܬܪܝܣ ܐܦ ܡܪܝ ܡܫܝܚ ܕܗܘܐ ܒܪ ܡܕܝܢ.
ܒܝ ܐܬܠܐ ܗܘ ܕܐܡܝܢ ܠܚܝܠܐ ܐܡܝܢ ܕܒܪ ܡܕܝܢ ܗܒܝܡ ܠܐܪܝܡ ܩܫܝܡ ܐܬܬܪܝܣ ܦܛܪܝ̈ܢ. ܒܗܘܡ
ܠܐܪܐ ܕܡܪܝ ܒܪܐܬܐ. ܒܗ ܒܒܝܬܐ ܕܚܝܠܐ ܐܘܒܠܐ ܒܒܝܬܝ ܗܒܝܡ ܫܝܠ ܠܟܠ ܘܡܫܡܫܬܐ ܘܐܦܠܝܢ
ܘܐܘܒܠܝ. ܘܐܬܦܫܠ ܒܗܘܢ ܗܘ ܕܐܡܝܢ ܘܠܐ ܓܒܐ ܠܫܡܠܐ ܠܒܐܬܘܢ. ܘܠܚܢܐܬܐ ܒܒܪܬܐ ܐܘܒܠܘܗܝ ܘܒܪܐ
ܒܫܡܘܢ ܕܠܐ ܡܐܬܪ. ܘܗܝ ܠܟܪܘܗܝ ܕܢܠܐ ܠܗܘܢ ܡܠܡܘܐܬ ܒܡܠܝܡܐ. ܐܡܪ ܕܐܢܐ ܠܐܝܡܠ
ܡܘܠܛܢܐ ܕܒܥܠ ܬܘܡܐ ܐܢܐ. ܘܠܐ ܡܒܝܐ ܠܗ ܕܐܒܪ. ܐܠܐ ܡܢ ܕܡܢܗ ܕܗܘ ܡܘܠܛܢ ܡܠܐܡܠ.
ܘܡܒܡ ܐܝܟ ܘܗܘܦ ܠܡܪܒܝܠܗ.
[709] ܘܗܘ ܒܪ ܡܕܝܢ ܒܬܪ ܩܫܝܠܐ ܙܒܢܐ ܕܐܬܬܪܝܣ ܐܡܪܝܢ ܠܡܫܝܚܘܬܗ ܕܣܠܩܐ ܡܦܪܫܢܐ
ܘܡܕܝܢܐ. ܘܐܬܐܡܪ ܐܢܛܝܟܘܣ. ܘܡܫܝܚܐ ܐܬܦܠܗ ܒܝܢ ܡܘܣܟ ܡܫܠ ܗܢܐ. ܠܗ ܒܠܝܡܘ
ܒܡܫܠܡܢܘܬܐ: ܐܠܐ ܒܡܫܡܫܢܘܬܐ ܫܠܝܢ. ܘܡܫܒܐ ܙܓܐ ܡܪܝ ܡܫܝܚ ܕܢܗܘܐ ܠܐܢܛܘܟܝܐ ܘܫܠܒ ܒܟܠ
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ܠܒܐܬܘܢ ܐܦ ܐܬܐܝܣܩܘ ܕܗܘ ܡܫܡܠ ܕܒܗ. ܘܡܫܡܠ ܗܘ ܕܦܛܪܝܪܟܘܬ ܕܗܘ ܒܪ ܦܪܫܘܢ ܐܘܪܚܐ.
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ܐܬܠܐ ܒܪ ܦܪܫܘܢ ܠܒܐܬܐ ܙܡܢܐ ܕܒܝܬܐ ܙܒܠܐ ܕܦܬܓܡܐ. ܘܐܦܠܐ ܡܬܪܘܘܗܝ ܕܡܪܝ ܡܫܝܚ. ܘܠܐ ܠܟܡ
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ܒܝܫܐ. ܘܐܝܠܐ ܕܡܫܠܪܪ ܗܘ ܢܠܒ ܒܒܘܪܫܐ. ܘܦܩ ܗܘ ܫܘܒܪܢܐ ܡܠܝܐ ܕܐܠܒܐ ܡܬܝܢ. ܘܒܬܪ
ܡܘܫܬܢܐ ܫܠܝܚܐ ܘܡܫܩܘܠܬܐ ܕܡܘܒ [711] ܠܦܬܓܡܐ ܗܢܘܢ. ܘܡܫܡܫܢܘܬܐ ܒܒܝ ܘܐܡܪ. ܕܡܒܪܐ
ܠܟܡ ܒܬܪ ܒܒܠܒܝܫ ܘܠܐ ܙܓܐ ܠܡܠܐܬܐ ܠܡܫܝܚ ܡܫܡܩ ܠܡܫܠܠ ܠܒܝܬܗܘܢ ܙܒܠܐ. ܘܫܠܒ ܒܟܠ
ܒܘܪܫܐ ܐܝܟ ܒܒܝܐ.

As for the bishop of Aleppo who had been appointed maphrian, he did not accompany them to Antioch, nor did he go to the East, but he first went to Damascus, accompanied by Mukhlis, the archdeacon of Aleppo. They then presented gifts to the sultan and his nobles and obtained a diploma for Yohannan bar Maʿdani. He then left and went off into the East. The diocese of Aleppo was awarded to Dionysius Mattai of Gumia, the disciple of the late Mar Ignatius. The Egyptian lawyers had been wanting to appoint as its shepherd Daniel of Khabora, who was well versed in the profane sciences and was a doughty opponent of the Arab dialecticians; but Mar Yohannan did not wish to entrust such a diocese to him, on account of his deviousness. Angry on this account, the unlucky Daniel fell into despair, abandoned his faith and became a Muslim. The Christians in every place were afflicted with grief and shame, but God (may His grace be praised) quickly consoled [713] his afflicted people and removed the shame from those who were saved, saved in the Lord. For after a few months that unfortunate man died miserably in an inn. His name perished, he was removed from our midst, and his place is unknown.

Bar Maʿdani then left Antioch and came to Aleppo, and from there he went on to Mardin, where he established his throne. Meanwhile all the Edessenes, priests, deacons and people, vowed to contest the deal that had been struck by the bishop of Aleppo when he met with the maphrian. They therefore sent one of their deacons, a man named Phargani, who was accustomed to enter and leave the gates of princes. He went to Damascus and, after promising gold to the sultan, obtained a letter of proclamation for Dionysius, so that he might be received in honour when he came. But when the deacon returned and handed over the letter, Dionysius did not dare to go there, because he was afraid of the Egyptian lawyers who were most loyal to Bar Maʿdani, and said: 'I ought first to go to the sultan of Beth Romaye, since I am in his territory; then to the others.' So he girded up his loins and went to Iconium, to the sultan ʿIzz al-Din, accompanied by the bishops of Qlaudia and Caesarea. He obtained a fine diploma, and also a letter to Melek Nasr, the ruler [715] of Aleppo, so that he might be received by him with honour.

As he was leaving Iconium he was met by Thomas, the bishop of Hah, from Tur ʿAbdin, who said to him: 'Bar Maʿdani promised gold to the sultan, and has been proclaimed in our region. Now he sits at Mardin and does not seek money. Meanwhile, the governor compels us and demands gold. We therefore ask that you come into our region, collect twice as much gold as the share you hand over to the sultan, and you will be proclaimed throughout Tur ʿAbdin.' Dionysius did not want to go, and sent instead Gregory bar Ahron of Laqabin, and the monk ʿAbdiel, his brother's son, who were respectfully received on their arrival by the governors of the district. They went round the monasteries and the villages and collected a sum of money, and presented it to the governor, and obtained a diploma from him. Dionysius was thereupon proclaimed, and they returned to the monastery.

ܗܘ ܕܢܚܬ ܕܝܢ ܕܗܘܐ ܡܒܪܢܫܐ. ܠܗ ܢܥܒܕܘܢ ܟܠ ܠܐܢܫܝܢ. ܐܦܠܐ ܠܡܫܝܚܐ ܐܡܪ. ܐܠܐ ܐܝܟ ܩܕܡܢܐ ܠܒܪܘܡܣܘܣ. ܘܡܛܠ ܗܕܐ ܡܣܬܟܠ ܐܪܟܝܕܝܣ ܕܚܠܒ. ܘܡܪܗ ܦܠܘܣ ܠܡܫܝܚܐ ܘܠܐܝܬܐ. ܘܢܥܒܕ ܥܝܟܠܘܢ ܠܥܡܪܐ ܢܘܚ ܒܪ ܡܕܝܢ. ܘܡܢ ܐܬܐ ܡܢ ܠܘܛ. ܐܝܟ ܠܡܫܝܚܐ ܘܡܪܢܝܬܐ ܕܢܚܬ ܐܪܝܘܣ ܠܕܝܘܣܩܘܪܘܣ ܕܝܥܡܝܢ. ܕܗܘ ܡܠܟܐ ܠܐܠܗܐ ܕܡܪܢ ܐܝܬܘܗܝ ܡܫܝܚܐ. ܢܣܒܬܐ ܓܒܪ ܐܝܣܛܘܟܣܐ. ܠܕܝܠܟ ܗܘ ܕܐܬܒܪܝ ܙܒܢ ܗܘܘ ܕܠܐܦܝܣ ܐܡܪ ܙܟܝܐ. ܡܛܠ ܕܡܝܬ ܗܘܐ ܒܡܠܟܘܬܐ ܕܒܪܝܐ. ܘܡܫܡܫ ܗܘܐ ܠܥܐܪܘܣ ܠܕܪܘܫܐ ܕܛܒܝܐ. ܘܡܪܢ ܢܘܚ ܒܒܠܟ ܢܬܒܠܐܘ ܕܗܘ. ܠܐ ܙܟܐ ܕܢܣܒܬܗ ܡܪܢܝܬܐ ܕܐܝܟ ܗܢ. ܘܒܗܘܐ ܒܒܠܬܐ ܐܬܦܠܐ ܒܢܥ ܓܒܪܐ ܕܐܬܐܠܐ. ܘܡܢ ܢܦܠ ܒܡܫܟܐ ܡܒܪܐ ܒܦܪ ܒܠܘܝܬܗ ܘܐܬܓܪ. ܘܗܘܐ ܐܦܠܐ ܙܒܐ ܘܡܫܒܐ ܠܒܪܫܛܝܬܐ ܒܒܠܝܘܡ. ܐܠܐ ܗܘ ܠܟܘܐ ܦܬ ܠܛܡܒܘܐܬܗ ܒܒܓܠܐ [713] ܒܐ ܠܒܥܐ ܡܒܥܐ. ܘܐܪܝܡ ܡܫܒܐ ܡܢ ܦܬܓܡܐ ܦܬܓܡܘܗܝ ܕܡܪܢܐ. ܒܠܪ ܓܒܪ ܬܢܝܢܐ ܕܟܘܬܐ. ܡܫܟܠ ܗܘ ܕܝܢܐ ܒܡܐܬܐܠ ܒܐܘܣܘܕܘܩܝܢ. ܘܐܟܝ ܥܡܪܗ ܘܐܬܐܪܝܡ ܘܠܐ ܐܬܢܟܠ ܕܘܟܠܗ.

ܒܪ ܡܢܕܝܢ ܕܝܢ ܒܝ ܢܦܩ ܡܢ ܐܠܗܝܢ ܐܬܐ ܠܚܠܒ. ܘܡܢ ܐܡܬ ܐܝܟ ܥܠܒ ܒܡܪܕܝܢ. ܘܐܬܦܠܘܣ ܐܦܪܘܡܐ ܒܠܗܘܢ. ܦܩܕ ܘܡܦܩܕ ܘܥܡܐ ܐܚܝܕܐ ܕܒܠܝܠܗ ܗܘܒܪܢܐ ܕܒܝܬ ܗܘ ܕܚܠܒ ܕܗܘܐ ܡܒܪܢܫܐ. ܘܡܕܪܗ ܡܢܗܘܢ ܡܩܕܡ ܚܕ ܕܥܡܗ ܦܪܛܝܣ. ܘܡܟܝܢ ܗܘܐ ܠܥܒܕܠ ܘܠܡܥܡ ܒܠܘܬܐ ܕܐܚܝܬܐ. ܘܐܝܟ ܠܒܪܘܡܣܘܣ ܘܐܬܦܠܘܣ ܕܗܘܐ ܠܡܫܝܚܐ. ܘܢܥܒ ܐܝܓܪܐ ܕܡܪܢܝܬܐ ܠܕܝܘܣܩܘܪܘܣ ܕܐܝܟ ܘܣܠܡܪ. ܘܡܢ ܐܬܐ ܡܩܕܡ ܗܘ ܘܐܬܠܝ ܠܐܓܪܬܐ. ܠܐ ܐܡܪ ܕܝܘܣܩܘܪܘܣ ܕܐܝܟ. ܕܚܠܒ ܓܒܪ ܡܢ ܢܩܡܬܐ ܐܝܣܛܘܟܣܐ ܗܢܘܢ ܕܥܡܢ ܐܚܝܕܝܢ ܗܘܘ ܒܪܡܕܝܢ. ܘܐܡܪ ܕܡܝܡܢܐ ܠܟܠܐ ܡܪܐ ܕܒܠܝܐ ܙܘܥܐ ܦܢܚ ܠܗ ܕܐܝܟ ܕܒܠܚܘܡܘ ܐܬܐ. ܘܡܢ ܠܟܠܐ ܐܝܬܝܐ. ܘܐܬܟܠܝ ܘܐܝܟ ܠܐܦܝܣܘܢ ܠܟܠܐ ܡܣܬܟܠܝܢ ܒܗ ܠܟܝܢ. ܘܡܢܗ ܡܢ ܚܫܝܐ ܗܘ ܕܡܠܘܝܐ ܘܗܘ ܘܐܦܪܝܐ. ܘܢܦܩ ܠܗ ܡܥܡܪ ܡܒܠܚܐ. ܘܐܓܪܬܐ ܐܝܬܝܐ ܠܟܠܐ ܡܠܟ ܒܐܪܥ ܡܒܪܐ [715] ܕܚܠܒ. ܕܢܟܠܗ ܘܡܢܪܗܘܢ ܘܡܢܝܢ ܐܬܐ ܡܢ ܐܦܝܣܘܢ. ܡܛܠ ܚܫܝܐ ܠܐܘܡܐ ܕܚܠܝܚ ܡܢ ܛܘܪ ܒܒܝܢ. ܘܐܡܪ ܕܒܪ ܡܕܝܢ ܠܟܝ ܡܫܠܠ ܒܠܗܘܢ ܕܗܘܐ ܠܡܫܝܚܐ ܘܐܬܐܡܪ ܠܗ ܒܐܬܪ. ܘܡܢܐ ܗܘ ܥܠܝܟ ܒܡܪܕܝܢ ܘܠܐ ܡܥܠܠ. ܘܐܚܝܕܐ ܠܟܝ ܠܝ ܘܚܠܐ ܕܗܘܐ. ܡܫܟܠ ܒܒܝܢ ܕܐܬܐ ܠܐܬܪ. ܘܐܦܝܣ ܒܐܦܐ ܕܗܘ ܕܗܘܐ. ܘܐܬܦܪܘܩ ܡܫܬܐ ܡܢܗ ܠܡܫܝܚܐ. ܘܐܬܐܡܪ ܒܒܠܗ ܛܘܪ ܒܒܝܢ. ܕܢܘܚܡܣܘܣ ܕܝܢ ܠܐ ܙܟܐ ܕܐܝܟ. ܚܙܪ ܠܗܘ ܘܠܐܡܝܢ ܕܗܘ ܒܪܝܓܘܪܘܣ ܒܪ ܐܗܪܘܢ. ܘܠܒܒܐܬܠ ܕܡܢܐ ܒܪ ܐܡܘܗܝ. ܘܐܝܟܗ ܘܐܬܐܡܠܗ ܒܦܪ ܡܢ ܐܚܝܬܐ ܘܐܬܐܪܐ. ܘܡܪܗ ܒܕܝܬܐ ܘܡܥܪܬܐ ܘܡܝܡܗ ܡܫܠܗܐ ܕܟܣܦܐ ܘܦܪܗ ܠܐܚܝܕܐ. ܘܢܥܒܗ ܡܢܗ ܡܢܥܡܪ ܘܐܬܐܡܪ ܕܢܘܚܡܣܘܣ. ܘܥܦܪܗ ܐܬܐ ܠܒܗܡܪܐ.

Then the Edessenes again sent Phargani to Damascus, who said: 'That patriarch of Beth Romaye will not come, unless some man of noble rank goes to him.' The sultan despatched a cavalier, one of the most illustrious of his father's counsellors, who went to the monastery and brought out Dionysius and several of his bishops and archimandrites. They went to Damascus, where they found a lodging in our church of the Syrians, and remained there throughout the forty days of Lent. Their meals were sent to them every day from the royal palace, and they were entertained lavishly throughout their stay [717] there.

When a suitable opportunity arose, the patriarch was summoned to meet the sultan, and he went in with those of his bishops who were with him, namely the bishops of Caesarea, Damascus, Mabbugh and Laqabin, and with Semʿan, the archimandrite of the monastery. The sultan embraced the patriarch when he approached him and gave his right hand to the bishops, and ordered them to sit close to him, and asked the patriarch: 'Are you weary from your journey? Do you have all that you need in your lodging?' The patriarch thanked the sultan for his kind wishes, and the bishop of Laqabin interpreted between the sultan and the patriarch. The patriarch then brought out the edict from the sultan ʿIzz al-Din, and handed it to a man who was standing next to Melek Nasr. He opened it and read it, and said: 'Be of good cheer, you have received nothing but honour from me!' Then the patriarch also produced the edict of Bashunwin, the chief of the Tartar army, which the physician Kir Mikha'il bar Gabra of Melitene had obtained for him. When the sultan saw it, his expression did not change, nor did he make any comment, either good or bad. Then the sultan's satellites who stood by him said to the patriarch: 'Get up now. That's enough.' So the patriarch and the bishops went away, grieving [719] and saddened that they had shown that Tartar's letter.

After they had remained for a long time in Damascus without either receiving an answer or giving up hope, the chief lawyer, an Egyptian named Makhin bar ʿAmid, went to see the patriarch and said: 'You should know, Father, that your arrival is rather unwelcome to us. We have become greatly despised by the Arabs, who change our rulers, saying: "Behold the chiefs of your religion, whose contempt and disdain for worldly affairs you praise so much, are removed one after another at the worldy pleasure of princes." And so nothing would delight us more than that you should leave this place with your tail between your legs, unsuccessful in your mission, or we will be ground down even more. But because you have offended this young sultan, the only way you can now please him is to give him a large amount of gold, since he loves money very much.' The patriarch replied to the elderly Makhin: 'I commit the matter to God and to yourself. Act as you think most prudent, and do not ask me any more questions.' Then Makhin went away, and soothed the sultan with a gift of 27,000 *albi*, which the patriarch later raised in Aleppo. After receiving this sum, Malik al-Nasr gave Dionysius a splendid [721] diploma, so that he would be accepted and proclaimed throughout his realm.

ܗܝܕܝܢ ܬܘܒ ܫܕܪܘܗܝ ܐܚ̈ܘܗܝ ܠܩܢܓܠܝܣ ܠܕܘܪܩܣܘܣ: ܘܐܡܪ. ܕܗܘ ܦܛܪܝܪܟܐ ܕܒܝܬ ܪ̈ܘܡܝܐ. ܐܢ ܠܐ ܐܬܟܠ̱ܝܬ ܡܣܦܪܐ ܒܠܘܬܗ ܠܐ ܐܬܐ. ܘܦܩܕ ܣܘܠܛܢܐ. ܘܐܬܚܙܝ ܐ̱ܝܟ ܦܘܡܐ ܡܢ ܒܢ̈ܝܐ ܪ̈ܒܐ ܕܐܒܘܗܝ. ܘܐܬܐ ܠܣܘܡܪܐ. ܘܢܦܩܘ ܠܩܘܒܠܗ̇ ܘܚܙܘܗ ܐ̱ܝܠܝܢ. ܡܢ ܪ̈ܚܡܘܗܝ ܘܐܢ̈ܫܝܐ ܘܐܙܠܘ ܠܕܘܪܩܣܘܣ. ܘܐܡܪܘ ܐܝܟ ܕܒܥܐ ܕܢܚܬ ܘܢܬܩܒܠ. ܘܩܡܘ ܠܘܬ ܡܠܟܘܗܝ ܩ̈ܕܡܝܐ ܕܪ̈ܘܡܝܐ ܘܐܙܠܘ. ܘܟܠ ܢܫܐ ܡܙܕܝܐ ܡܠܝܘܬܐ ܗܘܬ ܠܗܘܢ ܡܢ ܦܘܠܚܢ ܕܡܠܟܘܬܐ. ܡܛܠ ܡܢܝܢܐ. ܡܠܟܐ ܕܦܘܩ [717] ܠܡܢ. ܘܡܢ ܗܘܐ ܐܬܐ ܘܐܬܐܡܪ ܦܛܪ̈ܝ. ܕܢܩܠ ܠܘܬ ܣܘܠܛܢܐ. ܢܦܩ ܚܘܪܗ ܠܡܠܟ̈ܐ ܘܐܬܚܙܝܘ. ܗܘ ܕܐܬܥܪܐ. ܗܘܘ ܕܕܪܫܘܗܝ. ܗܘܘ ܕܡܛܘܝ ܗܘܘ ܕܠܐܬܒܝܢ. ܘܡܫܡܠܝ ܙ̈ܒܢܐ ܕܡܠܟܐ. ܘܦܩܕ ܣܘܠܛܢܐ ܠܦܛܪܝܪܟܐ. ܟܕ ܡܢ ܣܘܪ ܠܒܬܗ. ܘܠܡܠܟ̈ܐ ܢܣܒ ܡܠܘܗܝ. ܘܐܬܐ ܐ̱ܝܟ ܡܦܩܘܗܝ. ܘܢܛܠ ܠܦܛܪܝܪܟܐ ܕܐܡܪ ܐ̱ܝܟ ܡܢ ܡܠܟܐ ܕܐܘܪܚܐ. ܘܗܝܡܢ ܘܥܠܝ ܕܐܬܦܢܝܘ. ܘܦܛܪ̈ܝ ܦܩܕ ܠܗ ܙܢ̈ܒܬܐ. ܐܝܟ ܗܘܐ ܕܝܢ ܕܐܬܦܢܝܘ ܒܗܝܢ ܣܘܠܛܢܐ ܠܦܛܪܝܪܟܐ. ܗܘ ܕܠܐܬܒܝܢ. ܘܐܦܩ ܦܛܪܝܪܟܐ ܠܡܠܟܐ ܕܣܘܠܛܢܐ ܟܕ ܠܟܝܢ ܘܐܬܦܠܓܘ ܠܗܘ ܕܐܬܐ ܗܘܐ ܡܢ ܡܠܟܐ ܢܬܪܘ. ܘܦܠܚܘ ܘܩܪܒܘ ܘܐܡܪ ܒܫܡ ܠܟܘ. ܠܐ ܚܙܐ ܐ̱ܝܟ ܡܢܝ. ܐܠܐ ܡܠܐܟܐ. ܗܝܕܝܢ ܐܦܩ ܐܦ ܠܡܠܟܐ ܕܢܐܬܘܢ ܙܩܦ ܦܠܚܘܬܐ ܕܐܬܪܐ. ܗܘ ܕܢܦܩ ܗܘܐ ܠܗ ܡܢ ܡܫܬܐܠܢܘܬܐ ܒܪ ܓܒܪܐܝܬ ܕܡܢ ܡܠܟܘܬܗ. ܘܡܢ ܚܝܠܘܗܝ ܣܘܠܛܢܐ ܠܗܘ ܡܠܟܐ ܐܬܦܢܝܘ ܣܓܝܐܬܐ. ܘܠܐ ܡܢܝܢ ܐܬܚܙܝ ܠܡܕܝܢܬܐ. ܠܐ ܕܠܐ ܘܠܐ ܕܟܠ. ܡܚܙܐ ܐܡܪܘ ܗܢܘܢ ܕܡܢܝܢ ܗܘܘ ܚܝܠ̈ܘܗܝ ܣܘܠܛܢܐ ܠܦܛܪ̈ܝ. ܦܩܕܘ. ܩܘܡ. ܫܩܘܠ. ܘܢܦܩ ܦܛܪ̈ܝ ܘܡܫܝܚܐ ܒܪ ܒܪܢܫܐ [719] ܠܗܘܢ ܘܐܬܚܡܝ. ܘܢܦܩܘܗܝ ܠܡܠܟܐ ܕܐܬܪܐ ܗܘ.
ܘܡܢ ܒܬܪ ܡܬܐܡܪܘܢ ܒܗ ܠܕܘܪܩܣܘܣ. ܘܠܐ ܡܬܩܒܠ ܗܘܐ ܠܗܘܢ. ܐܠܐ ܗܘܝܘ ܡܒܪܐ ܦܩܘܕ ܗܘܘ. ܡܠܟ ܙܥܘܪ ܢܘܡܝܢܐ ܐ̱ܝܟ ܐܝܣܦܛܝܐ ܕܗܘ ܡܟܝܢ ܒܪ ܚܟܝܡ ܠܟܠ ܦܛܪܝܪܟܐ ܘܐܡܪ ܠܗ. ܕܒܡܪܬܐ ܕܝܢ ܐܦ ܐܚܘܝ ܘܠܐ ܙܟܝܢ ܗܘܝܢ ܒܟܬܠܬܝܢ ܕܗܘܪܐ. ܒܗܘ ܕܡܫܒܐ ܠܗ ܒܪܒܪܐ ܗܘܝܢ ܠܛܠܝܐ. ܕܡܫܝܚ ܒܟܝܢ ܙܥܘܪ̈ܝܗܘܢ ܘܐܡܪܝܢ. ܕܗܐ ܙܥܘܪ ܠܐܘܪܟܘܢ ܕܒܝܬܐ ܒܟܝܢܐ ܘܡܫܬܪܬܐ ܡܬܠܒܫܢ ܡܫܚܘܢ. ܟܠ ܙܥܘܪܬܐ ܕܪܒܝܐ ܡܛܠܦܝܢ ܡܢ ܠܒܢ. ܘܡܢ ܗܘܐ ܐܟܠܐ ܗܘ ܠܝ ܕܐܬܐܠ ܡܢ ܗܘܪܐ ܒܪܒܪܐ. ܟܕ ܠܐ ܡܫܒܚܝܢ ܙܥܘܪܬܐ ܕܡܛܠܬܗ ܐܬܠܟ. ܘܗܘܝܐ ܝܠܦ ܒܝܠܦ ܡܬܠܦܝܢ. ܘܡܫܒܠ ܘܐܫܬܠܡܘ ܠܛܠܝܐ ܗܘܐ ܒܐܝܟ ܠܣܘܠܛܢܐ. ܠܐ ܒܫܒܩ. ܡܢܐ ܐܝܟ ܠܘܬ ܕܐܬܪܘܗܝ ܐܠܐ ܒܦܩܘܕܬܐ ܕܗܘܝܐ ܘܐܬܦܠܐܟ. ܡܛܠ ܕܡܫܟܚ ܙܥܘܪ ܒܫܒܐ ܗܘ. ܘܐܡܪ ܦܛܪ̈ܝ ܠܫܒܐ ܡܢܝܢ. ܠܠܒܐ ܘܠܟ ܐܬܚܙܝܘ ܠܣܘܠܛܢܐ ܗܘܐ. ܕܒܪ ܐܦܝܐ ܕܫܡܥ ܐܝܟ ܘܠܒ ܠܐ ܐܬܐܠܐ. ܗܝܕܝܢ ܐܬܠ ܡܢܝܢ. ܘܙܥܘܪ ܠܣܘܠܛܢܐ ܒܒܪܢܫ ܘܡܫܚܐ ܠܠܒ̈ܝܐ ܚܘܪܐ. ܘܐܬܠ ܦܛܪܝܪܟܐ ܒܫܠܒ ܒܐܝܕܐ ܒܐܝܕܐ. ܘܡܫܒܠ ܡܢܝܢ ܢܐܙܪ. ܘܡܠܟ ܠܗ ܕܡܫܝܚܘܬܐ ܡܫܡܪ [721] ܐܬܡܫܐ ܠܡܠܟܗ ܐܬܪܐ ܕܐܬܡܫܠ ܘܐܬܒܪܝ.

He therefore left Damascus and went to Aleppo, and from Aleppo he went on to Qalʿah Rumaita, where he was received with honour by the catholicus of the Armenians. But the sons of the priest Ishoʿ refused to proclaim him, saying: 'We are loyal to Bar Maʿdani,' and the catholicus did not force them to proclaim Dionysius. While the patriarch Dionysius was in Qalʿah Rumaita, the vizier of Aleppo sent his spies to track him down, so that he might come and pay him the money he owed him. This lessened him in the eyes of the catholicus and the Armenians. When he arrived in Aleppo, he awarded the diocese of Aleppo to Gregory bar Ahron of Laqabin. There came to him the recently-created bishops of Aleppo and Damascus, and also the deacon Phargani of Edessa, and these three men promised that they would all pay the gold at the same time. Then Dionysius left and went back to Edessa, and from there he went up to the monastery.

After Gregory had sat for some time at Aleppo, the maphrian Saliba came from the East and remained at Aleppo during the winter. Then he went up to Damascus and offered the same amount of gold as Dionysius had offered, and obtained a diploma in which Dionysius was deposed and Mar Yohannan bar Maʿdani was proclaimed. Then he returned to Aleppo, where he lodged in the church. Gregory stayed in the house of his father, who had just come from Melitene, and remained [723] in Aleppo. Then he went up to the monastery to see the patriarch. Meanwhile the maphrian sent to Bar Maʿdani and instructed him to come to Syria to pay him back the money he had spent; but Mar Yohannan refused to come and to pay him back, and did not even thank the maphrian for what he had done for him. Then the maphrian, who was being pressed by his creditors, again instructed Mar Yohannan to come and pay him back, adding that if he did not, he would switch his support to Dionysius and recognise him instead. The maphrian even decided to deliver this message to Bar Maʿdani in person, and hear what he had to say for himself. When the maphrian reached the city of Balesh on the banks of the Euphrates, Bar Maʿdani met him while he was on his way to Syria, and returned with him to Aleppo. Then Mar Yohannan borrowed a large sum of gold from an Ethiopian merchant named Mitkael, who was a friend of his, and paid back the money he owed to the maphrian.

At that time the monastery of Mar Quriaqos of Zoniqrat was devastated, which had been built by Shemʿon of Hesna, the physician of pious memory. He had a worthless spendthrift son, Mikhaʾil, who greatly vexed the monks with his exactions. After they withdrew from his fellowship and turned away from his company, he went to the sultan Rukn al-Din and became a Muslim. Shortly afterwards he obtained a decree, with which he expelled the monks from his father's monastery [725] and installed lunatics in their place. When he came to Hesna, he assembled a force of Arab bandits and went up to the monastery and occupied it on the Friday which ends the Lenten fast. After subjecting the monks to many cruelties, he expelled them, driving them out naked and unshod. He took for himself all the monastery's comforts and precious church ornaments: crosses, chalices, patens, bowls and splendid manuscripts. Then he returned to Hesna d'Ziyad.

ܘܢܦܩ ܡܢ ܕܪܡܣܘܩ. ܘܐܬܐ ܠܚܠܒ. ܘܡܢ ܬܡܢ ܐܙܠ ܠܩܝܠܝܩܝܐ ܕܪܘܡܝܐ. ܘܐܬܦܢܝ ܡܢ ܡܠܟܘܬܐ ܕܐܬܪܘܡܝܐ. ܐܝܟ ܡܠܟܪܐ. ܠܐ ܐܚܪܘܗܝ ܒܬܪ ܡܫܟܢ ܡܟܢ. ܐܡܪܘ ܓܝܪ ܕܢܚ ܠܒܪ ܡܕܝܢ ܗܘܝܢ ܡܟܠܢ. ܐܦܠܐ ܡܠܟܘܬܐ ܠܟܠ ܐܢܫ ܕܒܪܘܗܝ ܠܒܝܬܘܩ. ܘܡܢ ܒܗ ܒܡܠܟܘ ܙܘܡܝܟܝܐ ܐܠܦܐ ܗܘ ܗܘ ܦܛܪܝܪܟ ܕܝܘܚܢܢ. ܚܕܪ ܘܕܢܐ ܕܡܠܟ ܐܣܛܘܡܟܛܪܐ ܠܟܠܗ. ܕܠܐܬܐ ܢܦܪܘܩ ܕܗܘܐ ܕܟܠܗܘܢ. ܘܟܬܒܐ ܐܪܕܝܠ ܒܟܢܝܢ ܡܠܘܟܐ ܘܐܪܡܢܝܐ. ܘܡܢ ܐܬܐ ܠܚܠܒ ܙܘܦ ܡܪܒܥܬܐ ܕܡܠܟ ܠܓܪܡܢܝܩܘܣ ܕܠܐܡܝܢ ܕܗܘܐ ܒܪ ܐܦܘܢ. ܘܐܬܡܪ ܗܘ ܐܦܝܩ ܕܗܘܐ ܠܚܠܒ. ܘܗܘܐ ܕܕܪܡܣܘܣ. ܘܡܡܡܡ ܗܘ ܐܦܪܘܬܐ ܦܛܪܝܪܟ. ܘܒܬܪܗ ܒܕܘܟܐ ܗܘ ܠܐܬܠܬܝܗܘܢ ܐܝܟܢܐ ܕܗܘܝ ܢܦܪܩܢ ܠܒܝܬܐ. ܘܕܘܝܩܘ ܡܢܗ ܘܐܙܠ ܠܐܦܪܘܗ. ܘܡܢ ܠܐܡܢ ܡܠܟ ܠܒܢܡܪܐ.

ܘܡܢ ܗܘ ܓܪܝܓܘܪܝ ܒܫܠܬ ܕܚܕܐ ܡܕܝܢ. ܐܬܐ ܙܟܝܬܐ ܡܦܪܢܐ ܡܢ ܡܕܝܢܐ. ܘܡܠܟ ܒܫܠܬ ܡܢ ܡܠܘܐ. ܘܐܬܠܟܕ ܘܐܙܠ ܠܕܪܡܣܘܣ. ܘܡܫܠܡܘ ܗܘ ܕܗܘܐ ܕܡܠܟ ܠܟܠܗܘܢ ܕܪܘܡܝܐ ܘܢܦܩ ܡܦܪܢܟܘܢ ܕܡܠܟܛܠ ܕܪܘܡܝܐ. ܘܡܠܟܪܝ ܡܟܢ ܢܦܫ ܒܪ ܡܕܝܢ. ܘܗܘܦ ܐܬܐ ܠܚܠܒ. ܘܡܠܟ ܒܕܝܢܐ ܕܒܗ. ܘܓܪܝܓܘܪܝ ܡܠܟ ܒܒܡܠܐ ܕܐܒܗܘܢ ܗܘ ܕܡܢ ܡܟܠܬܛܝܢ ܚܕܐܬܐ ܐܬܐ ܗܘܐ ܘܡܟܢ [723] ܒܫܠܬ. ܘܒܬܪ ܡܠܟܐ ܡܠܟ ܠܕܘܡܣܪܐ ܠܒܐ ܦܛܪܝܪܟܐ. ܘܚܕܪ ܡܦܪܢܐ ܠܒܐ ܒܪ ܡܕܝܢ. ܕܠܐܬܐ ܠܚܘܪܐ ܘܢܦܪܘܩ ܕܗܘܐ ܘܐܬܐܡܢ ܠܟܠܗܘܢ. ܘܗܘܐ ܡܟܢ ܢܦܫ ܐܬܠܐܬܐ ܡܢ ܡܠܬܐ ܘܡܢ ܕܗܘܐ. ܘܠܐ ܡܟܠܠ ܛܝܒܘܬܐ ܕܡܦܪܢܐ ܒܡܕܝܢ ܕܒܒ. ܘܡܢ ܐܬܐܟܝ ܡܦܪܢܐ ܡܢ ܠܐܦܩܠܐ. ܚܕܪ ܠܒܐ ܡܟܢ ܢܦܫ ܕܠܐܬܐ ܢܦܪܘܩ. ܘܐܠܐ ܢܦܩ ܐܝܕܐ ܠܕܝܘܚܢܢ ܘܡܠܟܢ ܠܗ. ܘܐܦ ܗܘ ܡܦܪܢܐ ܡܘܡܠܐܟ ܡܢ ܕܐܙܠ ܢܐܡܪ ܘܠܟܢ ܠܒܪ ܡܕܝܢ ܘܡܫܡܫ ܦܘܡܗ. ܘܡܢ ܡܟܛܐ ܡܦܪܢܐ ܠܟܠܟ ܡܕܝܢܬܐ. ܟܠܠ ܓܝܪ ܦܪܐ. ܦܓܪܗ ܒܗ ܒܪ ܡܕܝܢ ܘܐܬܐ ܗܘܐ ܠܚܘܪܐ. ܘܗܘܦ ܒܟܢܗ ܠܒܫܠܬ. ܘܛܝܒ ܗܘ ܡܢܗ ܢܦܫ ܕܗܘܐ ܒܡܦܠܬܐ ܡܢ ܐܬܓܪܐ ܐܝܟ ܒܫܢܐ ܙܢܚܗ ܕܡܫܚܗ ܡܫܬܐܠܐ. ܘܦܪܩ ܡܕܡ ܕܡܟܠܐ ܗܘܐ ܠܟܠܗܘܢ ܡܦܪܢܐ.

ܒܫܢܐ ܕܚܕܐ ܚܢܝܟܠ ܕܗܢܐ ܕܡܦܢ ܡܘܪܝܩܘܣ ܕܗܘܡܪܢܐ ܗܢ ܕܚܕܐܬܐ ܗܘܐ ܡܫܟܢ ܐܡܪܐ ܢܦܫܐ ܡܟܢ ܢܦܫܐ. ܠܗܢܐ ܓܝܪ ܒܬܐ ܐܝܟ ܒܫܢܐ ܘܦܪܐ ܕܡܫܚܗ ܡܫܬܐܠܐ. ܘܦܓܪ ܡܟܢܦ ܗܘܐ ܠܒܝܬܐ ܗܘܝ ܠܛܘܒܢܠܗ. ܘܡܢܐ ܕܡܫܟܢ ܠܚܘܝ ܒܗ. ܘܐܬܦܟܗ ܐܦܐ ܡܟܢܗ ܡܢ ܐܙܠ ܙܒܢ ܙܘܦ ܠܐܠܒܝܡ ܡܘܠܛܢ. ܘܐܬܦܢܝ. ܘܢܦܩ ܦܘܡܝܐ ܕܠܐܬܐ ܢܛܪܘܢ ܠܒܝܬܐ ܡܢ ܕܢܐ [725] ܕܐܒܗܘܢ. ܘܦܫܛܐ ܢܦܫ ܒܕܘܟܬܗܘܢ. ܘܡܢ ܐܬܐ ܠܚܘܪܐ ܚܢܦ ܡܛܠܐ ܡܢ ܛܝܒܐ ܐܦܛܫܬܐ ܘܐܙܠ ܒܡܫܪ ܠܒܕܢܐ ܒܡܘܡ ܒܪܘܟܬܐ ܕܡܦܠܒ ܐܙܒܝܢ ܕܙܘܦܐ ܡܕܝܢܐ. ܘܒܬܪ ܡܬܪܐ ܡܫܟܬܐ ܘܐܦܟܠܗ ܠܒܝܬܐ. ܐܦܦ ܛܪܙ ܐܝܟ ܒܪܛܠܐ ܘܡܦܢ. ܘܡܢ ܡܠܟܗ ܡܢܘܬܐ ܕܕܢܐ. ܘܙܒܢܬܐ ܡܦܬܐܬܐ ܕܗܘܝܠܐ ܡܢ ܙܟܝܬܐ ܘܦܝܫܐ ܘܦܬܟܫܐ ܘܟܠܦܣܩܫܐ ܘܡܠܟܐ ܠܐܦܬܪܐ. ܘܗܘܦ ܐܬܐ ܠܚܘܪܐ ܕܕܐܡܪ.

But Dionysius, the blessed bishop of Hesna, redeemed the manuscripts from that impious man. That same bishop donated a Gospel decorated with pictures, wrought by Rabban Zebina, to the blessed church of Tabriz. In the same year in which this impious man wrought this deed, namely 1568 of the Greeks [AD 1257], divine justice was no longer able to tolerate him, and paid him back for his misdeeds. During the summer, when Sharaf al-Din ibn Shaikh ʿAdi came to help the sultan ʿIzz al-Din, the inhabitants of Hesna went out to do battle with him, because they had sworn a binding oath to Rukn al-Din. That impious Mikhaʾil, who had embraced Islam, took part in the battle and was killed. Thus, after only a short while, he came to a shameful end and was remembered with loathing.

At that time the Tartars sent to Beth Romaye a certain Nestorian envoy named Amin al-Din [727] Mubarak, who made his way into Syria and broke his journey at the monastery of Mar Barsawma, where he met Dionysius. He told him that he would go to see Malik al-Nasr and transact his business. When he heard of this, Bar Maʿdani decided not to remain any longer in Syria, lest the Tartars laid violent hands upon him, but withdrew to Cilicia, where he was honourably welcomed by King Hayton, who gave him a villa. He dwelled in the small monastery near Sis. The envoy went to see Malik al-Nasr, but was unable to reverse the proclamation of Bar Maʿdani, and so he took his departure and went away. But in the following year the physician Khayr Michael, the son of Gabras, came to Harran and spoke as follows to Dionysius: 'I am on my way to deliver a message to Malik al-Nasr. Send one of your bishops to come with me and speak up on your behalf.' When Dionysius heard this, he sent Gregory of Aleppo, who had taken shelter with Dionysius in the monastery after his own diocese had been taken from him. This bishop therefore accompanied the physician on his embassy, and arrived with him in Damascus. Khayr Michael obtained a new diploma for Dionysius and handed it to Gregory. He accepted it, and came to Aleppo, sat in the church and exercised power in his diocese. The maphrian Ignatius, as soon as he heard that the affairs of Dionysius had been stabilised, left Aleppo and withdrew to Tripolis, spreading the rumour that he no longer wished to exercise the priesthood, either in the East [729] or in the West, but wished merely to make a living from his medicine. But after he began to devote all his time to the sick, thereby mending his ways, God stole him away from this temporal life by afflicting him with a painful illness. He died on a Wednesday, and his funeral was celebrated with honour both by the monks and priests of the Franks and by our people. His body was buried in the church of Mar Behnam. He was a profound student of the medical art, well read in works of philosophy, and a pleasant conversationalist, liked by all. But he was blamed by all for the schism he had made, particularly because he had requited with evil Dionysius, who had brought him up in his cell and taught him from a tender young age.

ܘܡܛܠܬܐ ܗܝ. ܡܫܝܚܐ ܦܫܝܛܐ ܕܦܘܠܘܣܡܘܣܛܘܣ ܘܡܫܝܚܐ ܕܝܢ ܐܝܟ ܡܢܗ ܕܐܠܗܐ. ܘܠܐܘܛܝܟܠܘܣ ܕܪ̈ܘܡܝܐ ܕܠܡܟܠܬܗ ܕܪܘܚ ܕܥܝܢܐ ܠܚܒܠܐ ܦܫܝܛܬܐ ܕܐܡܪ ܥܠܘܗ ܡܫܝܚܐ ܗܘ ܡܫܝܚܐ. ܘܒܗ ܒܥܠܬܐ ܕܗܠܝܢ ܗܟܢ ܗܘ ܛܒܐ ܦܐܝܫ ܒܥܝܢܗ ܐ̱ܢܫܐ̈ ܕܩܢܘܡܐ. ܟܕ ܠܐ ܡܥܒܪܢܘܗ ܦܪܨܘܦܘ ܘܐܠܗܐ ܦܪܒܠܗ ܒܥܠܡܗ. ܒܩܘܫܬܐ ܓܝܪ ܕܡܫܚܬܐ ܟܕ ܐܢܐ ܥܒܕ ܠܐܒܝܢ ܒܪ ܫܡܝ ܚܕܐ ܠܟܘܪܣܝܐ ܕܫܘܠܛܢܐ ܒܗ ܠܐܒܝܢ. ܒܬܪ ܡܫܝܚܐ ܡܛܠܠ ܕܒܐܦ̈ܝ ܪܘܚ ܠܐܒܝܢ ܡܫܡܫ ܗܘܘ ܢܫܡܫ ܠܡܥܡܪܘ ܒܗܘܢ. ܘܒܗ ܒܥܒܪܐ ܐܬܛܦܝ ܗܘ ܛܒܐ ܡܫܬܐܠ ܕܐܘܓܪ. ܘܐܬܦܛܠ. ܘܗܘܝܐ ܒܠܐ ܕܝܢܐ ܕܟܘܪܐ. ܗܘܐ ܣܢܐܘܗ ܠܐܒܝܢܐ ܘܘܒܪܢܝܗ ܠܫܘܛܐ.

ܘܒܗ ܒܬܒܐ ܐܦܐ ܐܦܝܓܝܐ ܡܢ ܐܢܬܘܢܐ ܐ̱ܝܬ ܢܣܛܘܪܝܐ ܕܡܥܗ ܐܦܝ ܠܐܒܝܢ [727] ܡܬܒܐܪܝ ܠܒܝܫܐ ܙ̈ܘܥܐ. ܘܟܕ ܐܬܐ ܠܡܫܪܝܐ ܒܠܠ ܒܘܦܪܐ ܕܡܦܝ ܒܪܢܫܐ ܒܒܝܬ ܠܐܘܪܝܗ. ܘܦܓܥ ܒܕܝܘܣܩܘܪܘܣ ܘܐܡܠܟܘܗܝ ܕܐܬܐ ܠܒܝܬ ܡܠܟܐ ܠܐܠܟܣܢܕܪ ܘܥܒܕ ܐܢܘܢ. ܘܫܡܥܗ ܒܪ ܡܥܒܕܝܢ. ܘܠܐ ܙܒܢܐ ܕܝܬܒ ܒܡܫܪܝܐ ܕܠܡܠܐ ܠܐܡܠܟܘܗܝ ܒܠܚܘܕ ܐܝܟ ܡܬܡܪܐ ܕܐܢܬܘܢܐ. ܐܠܐ ܒܠܠ ܠܡܫܠܡܢܐ ܘܐܬܥܒܠܠ ܥܡܪ ܡܢ ܡܠܟܐ ܗܢܠܘܢ. ܘܐܬܗܘܒܠ ܠܗ ܐܦ ܦܪܢܣܐ. ܘܡܠܟ ܒܕܝܪܘܬܐ ܕܒܠܠ ܓܒܝ ܥܡܗ. ܘܐܬܐ ܗܘ ܐܦܝܓܝܐ ܠܒܝܬ ܡܠܟܐ ܠܐܒܝܢ. ܘܠܐ ܐܬܡܪܝ ܠܡܫܠܡܘ ܦܘܪܥܢܗ ܕܒܪ ܡܥܒܕܝܢ.

ܘܡܟܝܟ ܘܐܬܐ ܘܥܠܪ ܥܡܠܐ ܐܬܐ ܡܢ ܡܫܬܠܛܢܐ ܒܪ ܓܒܪܐܗ ܠܫܪܝ. ܘܡܠܟܝ ܠܕܝܘܣܩܘܪܘܣ ܕܗܘܐ ܐܬܐܠܐ ܐܦܝܓܝܐ ܒܒܝܬܗ ܕܡܠܟܐ ܠܐܒܝܢ. ܡܟܠܠ ܥܕܪ ܚܕ ܡܢ ܡܫܬܪܝ ܕܬܬܐ ܒܥܡܗ ܘܦܪܩ ܘܡܠܟ. ܘܟܕ ܫܡܥܗ ܕܕܝܘܣܩܘܪܘܣ ܥܕܪ ܠܦܠܒܝܐܢܘܣ ܕܢܚܬ. ܗܘ ܕܟܕ ܐܬܛܥܠ ܡܢܗ ܡܪܢܝܬܐ ܒܬܪܗ ܐܬܐ ܠܒܘܡܒܐ. ܘܐܬܐ ܗܘ ܐܦܣܩ ܘܡܛܠ ܠܐܫܐ ܐܦܝܓܝܐ ܒܐܘܪܚܐ. ܘܐܬܐ ܒܥܡܗ ܠܒܪܡܫܘܡܘ. ܘܢܫܟ ܗܘ ܡܫܪ ܡܫܬܠܛܢܐ ܡܫܡܘܪ ܚܝܠܐ ܠܕܝܘܣܩܘܪܘܣ. ܘܡܘܒܗ ܠܦܠܒܝܐܢܘܣ ܘܢܫܟ ܐܬܐ ܠܡܠܟܐ. ܘܒܠܠ ܡܠܟ ܒܒܝܬܐ ܘܐܬܦܠܛܗ ܒܠܠ ܡܪܢܝܬܐ. ܘܐܬܦܠܛܘܗܝ ܡܫܪܝܐ ܒܥܕܪ ܕܗܪܝ ܕܡܫܟܢ ܕܐܝܟ ܡܫܪܝܢܗ ܕܕܝܘܣܩܘܪܘܣ ܢܫܟ ܡܢ ܡܠܟ ܘܐܬܐ ܠܦܠܒܝܐܢܘܣܟܢܫ. ܘܐܬܦ ܒܠܗܘܢ ܡܫܐ. ܘܠܐ ܠܐܦ ܒܠܚܕ ܕܢܫܟܢ ܪܫܡܐ ܒܡܘܬܐ ܠܐ ܒܡܕܝܢܬܐ [729] ܐܦܠܐ ܒܡܟܪܝܬܐ ܐܠܐ ܡܢ ܐܫܘܬܐ ܢܐܝܬܐ. ܘܟܕ ܗܪܝ ܠܡܫܠܠ ܘܠܡܫܟܢ ܒܡܫܘܪܬܐ ܕܦܪܝܫܬܐ. ܘܗܪܒ ܠܡܫܪܘܠܗ ܐܫܟܢܬܐ ܚܝܠܗ ܠܐܠܗܐ ܡܢ ܥܕܬܐ ܕܪܘܚܐ. ܟܕ ܒܡܘܪܘܝܐ ܚܪܫܐ ܕܓܪܡ ܠܗ. ܘܒܡܘܬܐ ܪܒܝܥܝܐ ܒܝܢ. ܘܐܬܠܒܝ ܒܐܫܪܐ ܡܢ ܕܥܕܬܐ ܘܡܫܪ̈ܝ ܦܬܓܡܐ ܘܗܠܟ ܕܠܟ. ܘܐܬܡܪ ܒܕܝܠܐ ܕܗܢܝ ܒܡܘܬܐ. ܗܘ ܓܝܪ ܗܘܐ ܡܫܪ ܡܝܬ ܗܘܐ ܐܫܘܬܐ ܘܡܒܪܡ ܒܩ̈ܠܬܐ ܦܠܠܗܘܩܘܦܐ. ܘܡܠܐ ܗܘܐ ܒܝܫܗ ܘܪܫܝܡ ܒܠܠ ܦܠܟܗ. ܐܝܟ ܒܡܪܝܐ ܗܘܐ ܕܒܒܝ. ܡܢ ܦܠܟܗ ܐܬܪܡܝ. ܠܡܪܐܬܗ ܕܩܛܠܐ ܒܢ̈ܝܐ ܦܪܝܫ ܠܕܝܘܣܩܘܪܘܣ ܕܪܒܗ ܒܥܠܡܗ ܘܐܠܗܘ ܡܢ ܛܒ̈ܐ ܙܒܢܐ ܕܒܥܠܡܐ.

The proclamation of Dionysius was now confirmed throughout Syria and Beth Romaye, but God refused to grant him any rest, because he did not walk stainless before Him. The archimandrite Saliba, the son of his uncle, now began to create difficulties for him. He asked him, contrary to the law, that the dignity of archimandrite should be adjudged to him for a period of ten years. Dionysius refused, so he left him and went to the palace of the sultan and made the most terrible accusations against him, accusing him of murder, pillage and highway robbery, and other dreadful crimes that the tongue is ashamed to pollute the ears by repeating.

At the same time slaughter, famine and death went abroad in all lands, particularly in the region [731] of Melitene, which was so thoroughly plundered by the Hagarene Turcomans that Christian slaves of both sexes could be found throughout Mesopotamia, Syria, Palestine and Egypt. An opportunity arose for some of these young slaves, who had been bound to monasteries, to avenge themselves upon their wicked Kurdish neighbours; and some of the greedier ones got into the habit of wearing Hagarene dress and plundering not only outsiders but also their own people. On one occasion two brothers from the inhabitants of Melitene, Aphnad and Joseph, left the monastery to conduct some business affairs, one at Ghaktai and the other at Cyrrhus, and they pursued and killed them both. On another occasion, some other men were strangled inside the monastery. The archimandrite Saliba attributed all these crimes to Dionysius, and obtained a warrant from the sultan for the patriarch's arrest. When Dionysius heard that Saliba had come to Melitene, he left hurriedly, and in June 1570 [AD 1259] took refuge with the Tartars.

He reached the city of Mazgarad [Malazgirt], but was followed there by officials from Melitene, who had been sent to bring him back. [733] Dionysius therefore sent to a certain Armenian bishop named Darsarkis, who had been placed by the Tartars in charge of the city of Erzingan. He sent men, and freed him from those who were persecuting him. The patriarch then went to see the king of kings Hulegu, to thank him for his goodwill, and was received most honourably by him and given an edict in respect of the monastery, that the chief men of Beth Romaye should no longer have any authority over it. He then came to the city of Tabriz, where he found Saliba, his uncle's son, who had also come to accuse him to the Tartars. But he sent bishops and monks to him, humiliated himself to him, promised him many rewards and was reconciled with him. Then he returned to the monastery of Mar Barsawma, taking him with him. But a few days later, when Saliba went in to salute Dionysius, according to custom, the disciples of Dionysius who were ministering to him rose up against Saliba and killed him with their swords, in the patriarch's presence and in his very cell, and threw his body into the lower portico. Then they rushed out and invaded Saliba's own cell, where they also killed his brother Abu'lfaraj.

ܘܗܟܢܐ ܟܕ ܛܥܝܢ ܒܢܗܝܪܘܬܗ ܕܕܝܘܢܘܣܝܘܣ ܒܟܠܗ ܡܕܘܪܐ ܘܒܝܬ ܬܪܥܝܬܐ ܠܐ ܙܟܐ ܠܟܠܗ ܕܚܣܝܘܬܗ. ܒܕܠܗ ܕܠܐ ܫܘܡ ܘܟܠܡ ܦܩܕܘܗܝ. ܗܡ ܠܗ ܓܝܪ ܡܫܬܐ ܙܟܝܬܐ ܪܫ ܕܗܢܐ ܒܪ ܚܠܗ. ܗܘܐ ܠܐܚܕ ܡܫܚܠܦ ܕܢܕܥ ܠܗ ܪܥܝܢܘܬܐ ܕܒܫܪ ܫܢܝ ܠܐ ܡܫܬܘܕܥܬ. ܘܟܕ ܠܐ ܙܟܐ. ܡܫܡܗ ܘܐܙܠ ܠܟܬܪܝܢ ܡܟܫܘܬܐ ܕܫܘܠܛܢܐ. ܘܐܟܠ ܦܬܓܡܘܗܝ ܕܕܝܘܢܘܣܝܘܣ ܫܠܝܚ ܒܫܠܡܬܐ. ܦܛܪܝܗ ܓܝܪ ܒܩܛܠܐ ܘܒܪܬܪܐ ܘܡܫܠܫܠܘܬܐ ܐܘܪܚܬܐ ܘܡܪܝܐ ܕܡܒܪܘܬܐ ܕܚܝܠ ܠܟܝܐ ܠܡܫܡܫܘ ܦܘܫܐ ܘܡܫܡܫܢܘܬܐ ܒܫܘܘܕܝܗܝ.

ܒܗ ܒܪܒܝܐ ܗܘܐ. ܗܟܝܠ ܣܪܒܐ ܘܟܒܝܐ ܘܡܘܬܐ ܒܟܠܗ ܐܪܥܐ. ܠܡܪܝܐ ܕܐܬܪܐ [731] ܕܡܫܠܫܠ. ܗܘ ܕܡܢ ܬܘܪܟܝܐ ܐܠܟܣܢܕܪܝܐ ܗܘܐ ܟܠܗ ܐܬܚܠܦ. ܒܪܝܐ ܕܐܬܡܠܟ ܟܠܗ ܒܟܠ ܢܘܪܝܢ ܘܫܘܪܝܐ ܘܦܫܠܫܠܚ ܘܐܬܚܘܦܛܬ ܡܢ ܒܢܝܐ ܕܒܫܠܝܚܐ ܘܐܬܫܠܬ. ܘܗܘܐ ܐܬܪܐ ܠܟܠܟܝܬܐ ܡܫܟܒܐ ܒܬܝ ܒܘܫܪܐ. ܘܐܬܢܫܒܘ ܡܢ ܒܘܪܝܐ ܒܢܩܐ ܡܒܬܝܗܘܢ. ܘܐܢܫܝ ܬܐܪܐ ܡܢܗܘܢ ܒܐܫܒܡ ܐܠܟܣܢܕܪܝܐ ܬܘܟ ܐܬܒܕܘ ܠܫܠܫܠܘܬܗ. ܠܗ ܒܟܢܘܕ ܠܢܘܒܝܐ. ܐܠܐ ܘܟܠܫܪܝܒܐ. ܬܘܡ ܓܝܪ ܐܢܫܐ ܒܟܠܬܐ ܘܡܫܩܫܘܐ ܡܢ ܒܬܝ ܡܫܠܫܠܚ ܐܦܕ ܘܢܘܫܦ. ܟܕ ܢܦܫܘ ܡܢ ܒܘܫܪܐ ܠܫܡܐܠܘܢ ܕܟܠܐܬܓܘܪܬܐ. ܚܕ ܡܢ ܓܒܐܠܗܘܢ ܘܐܢܫܝܐ ܠܟܘܪܝܫ. ܢܦܫܘ ܟܠܪܗܘܢ ܘܡܛܠܗ ܐܝܟ. ܘܐܢܫܐ ܠܐܢܫܝܐ ܚܝܫܘ ܒܓܘܘ ܕܒܘܫܪܐ. ܒܕܓܘܢ ܠܟܠܗܘܢ ܗܠܝܢ ܫܩܠܬܐ ܒܟܠܗܘܢ ܕܕܝܘܢܘܣܝܘܣ ܫܡ ܐܝܟ ܗܘ ܙܒܢܐ ܪܫܝܢܐ. ܘܢܫܒ ܦܘܩܕܐ ܡܢ ܫܘܠܛܢ ܕܐܬܐ ܢܟܒܫܘܢ. ܘܟܕ ܫܛܠ ܗܘ ܙܒܢܐ ܠܡܫܠܫܠܚ. ܫܡܥ ܕܝܘܢܘܣܝܘܣ ܘܢܫܡ ܒܢܘܗܟܗ ܕܐܙܠ ܢܛܪܘܣ ܒܟܐܬܪܐ ܒܫܡܗ ܐܢܬ ܒܣܪܝܢ ܣܪܝܐ. ܘܟܕ ܫܛܠ ܠܫܐܬܓܪܘ ܚܫܘܪܐ. ܐܪܟܒܘܗܝ ܐܫܩܘܦܛܬܐ ܘܐܬܟܪܙܗ ܡܢ ܡܫܠܫܠܚ ܕܢܦܫܟܘܚܝܗܘܢ. [733] ܘܗܘܐ ܕܕܝܘܢܘܣܝܘܣ ܗܟܢ ܠܐܦܝܣܩܘ̈ ܐܝܟ ܐܪܥܝܐ ܘܐܪܕܝܚܠ ܡܕܝܢܬܐ ܕܫܡܗ ܕܪܫܪܒܫ ܗܘ ܕܡܢ ܬܬܪܝܐ ܫܡܟܠ ܗܘܐ ܬܡܢ. ܘܡܕܪ ܫܘܪܒܗ ܡܢ ܐܢܬܝ ܦܘܢ ܕܐܬܗ ܗܘܐ ܒܬܪܗ. ܘܢܫܡ ܐܙܠ ܒܠܫܡܫܡܬܐ ܕܫܟܢ ܫܟܝܪܐ ܗܘܠܐܘܢ. ܘܐܬܫܟܠ ܫܘܗ ܒܐܫܪܐ ܫܟܝܢ. ܘܐܬܫܒ ܠܗ ܦܪܫܠ ܒܠܠ ܒܘܫܪܐ ܘܠܐ ܢܫܦܘܢ ܒܟܠܗܘܢ ܐܣܝܪܐ ܕܟܢܠ ܬܪܥܝܬܐ. ܘܟܕ ܐܬܐ ܠܟܐܬܪܝܢ ܡܕܝܢܬܐ ܐܫܟܚ ܠܙܒܢܐ ܒܪ ܣܠܗ ܕܐܬܐ ܠܫܡܫܠܫܠܚܘܬܗ ܐܦ ܒܟܠ ܬܐܪܐ. ܘܡܕܪ ܟܬܒܗ ܣܦܪܐ ܘܪܫܝܡܬܐ ܘܐܬܫܡܥ ܠܗ. ܘܐܬܟܢܫܘܢ ܠܗ ܡܠܝܟܐ ܫܩܠܬܐ. ܘܐܬܪܡ ܒܫܘܗ. ܘܫܡܟܠܗ ܘܐܬܐ ܠܒܘܫܪܐ ܕܫܪܝ ܒܢܘܪܫܐ. ܘܟܠܪ ܢܩܫܬܐ ܕܟܘܪܐ. ܟܕ ܐܬܐ ܕܢܗܘܐ ܟܠܐ ܕܕܝܘܢܘܣܝܘܣ. ܐܝܟ ܒܒܝܐ ܠܫܡܠܫܘ ܫܩܗ ܟܠܗܘܢ ܡܫܡܟܬܐ ܠܫܟܬܪܘܗܘܢ. ܘܡܫܐܬܘܗܘܢ ܒܫܬܬܐ ܘܫܠܚܘܗܘܢ ܒܗ ܒܫܟܠܬܐ ܦܪܫܘܗܘܢ. ܘܐܪܫܡܘܗܘܢ ܒܐܪܥܐ ܬܐܟܝܐ. ܘܢܫܡܘ ܘܐܙܠܗ ܠܫܟܠܬܗ ܕܢܠܗ ܕܙܒܢܐ. ܘܫܛܠܗ ܐܦ ܠܐܒܘ ܠܟܠܦܢܝ ܐܢܘܢ.

Dionysius remained in the monastery, terrified by the thought of what the governors of the neighbouring towns might do. Then he decided to go and pay his respects to the king of kings, in the hope that he would no longer have anything to fear [735] after securing a personal audience with him. When he arrived there, he found the priest and doctor Shemʿon, son of the priest Ishoʿ of Qalʿah Rumaita, who had just been summoned to go and salute the king of kings. When he saw Dionysius, Shemʿon assailed him with threats; and when permission was given for Dionysius to enter the presence of the king of kings, the priest Shemʿon went to the chief men of the Camp and said: 'This patriarch is a murderer! It is not right that he should look upon the face of the king of kings!' The chief men of the Camp believed this story, and drove Dionysius from the Camp. He left as fast as he could, and only paused for breath when he was a long way distant. Then he sent a messenger to make peace between the doctor Shemʿon and himself. He gave him the golden knob of the staff of Mar Ignatius, which he himself had received from the bishop Shemʿon, and also sent him a written promise that as soon as he reached the monastery he would sent him the painted leaves of a *hudra* for the year which had been copied by Mar Yohannan for the monastery of the Pilgrims on the Mountain of Edessa. Then Shemʿon was placated. Dionysius sent generous gifts to the chief men, because he was held scarcely worthy to go in and see the great king. When one of them said to him: 'But you killed a certain monk!' he replied: 'Yes indeed, but I killed him because he refused to obey the king's order.' Because they had been corrupted by his gifts, they did not take the trouble to enquire more diligently into the background.

[737] Then he left, and returned to the monastery of Mar Barsawma, vaunting himself mightily and conquering fear with audacity. He now began to chastise with scorpions those whom he had earlier chastised with whips. 'My little finger,' he would say, 'is now more powerful than once my whole hand was.' Then three young men indignantly rose against him. One was a monk named Sargis from Sebaste; the second was a deacon named Basil, the brother of the archimandrite Semʿan; and the third was a layman named Abraham, the brother's son of the archimandrite Barsawma, son of Samuel. These three men attacked him, while he was standing in prayer in the temple by night, before the Sunday which completes the week of the Fast of the Ninevites, on 18 February in the year 1572 [AD 1261]. While one of the monks recited the *sedra* of the first nocturn, the other two young men leapt on Dionysius from behind and struck him with their swords before the altar, in the very sanctuary. They left his body lying there, [739] and went up to his cell to plunder it. They also caught that disciple who had killed the brother of the archimandrite Saliba, and threw him off a cliff. They also assailed the bishop of Melitene with threats, but left him after he gave them presents.

ܘܟܕ ܗܘ ܕܪ̈ܗܘܡܝܐ ܒܥܘܡܪܐ ܒܪ ܐܪܥܐ ܘܫܒܘ ܡܢ ܐܢܝܕܐ ܘܡܕܝܢ̈ܬܐ ܘܫܪܒܬܗܘܢ. ܘܟܕ ܐܫܬܡܥܘ ܕܐܬܐ
ܠܡܠܟܘܬܐ ܕܡܠܟ ܡܠ̈ܟܐ. ܙܘܥ ܟܕ ܒܠܚܘܕ ܡܚܘܬܗ ܘܢܦܩ [735] ܠܐܬܐ. ܠܦܣܐ ܡܢܗ
ܕܢܚܬܐ. ܘܟܕ ܐܬܩܒܠ ܠܡܕܝܢܬܗܘܢ ܫܡܥ̈ܐ ܘܐܦܣ̈ܐ ܒܪ ܡܕܝܢ̈ܬܐ ܡܦܩ ܕܡܠܟܘ ܙܘܥܬܐ. ܘܫܪܝܬܐ
ܐܬܐܬܠܘ ܗܘܐ ܠܡܠܟܘܬܐ ܕܡܠܟ ܡܠ̈ܟܐ. ܘܟܕ ܫܡܥܘ ܡܠܟܘܬ ܕܪ̈ܗܘܡܝܐ ܐܬܟܢܫ ܒܟܠܗܘܢ
ܦܪ̈ܣܝܐ. ܘܟܕ ܐܬܦܫܩ ܠܗ ܕܪ̈ܗܘܡܝܐ ܘܢܦܠ ܠܘܬ ܡܠܟ ܡܠ̈ܟܐ. ܡܫܪܐ ܐܬܐܡܪ ܡܠ̈ܟܐ
ܡܠܟܘܬ ܠܘܬ ܙܘܥܬܐ ܕܡܕܝܢ̈ܬܐ. ܘܐܡܪ ܕܦܣܩ̈ܬܐ ܗܘܐ ܠܐ ܙܘܥ ܕܫܪܐ ܐܦܐ ܕܡܠܟ ܡܠ̈ܟܐ. ܡܛܠ
ܕܓܒܪܐ ܗܘ ܡܛܠܐ. ܘܡܫܡܥܘ ܙܘܥܬܐ ܠܡܠܟܘܬܗ ܘܦܪܫܘܗܝ ܠܪ̈ܗܘܡܝܐ ܡܢ ܐܪܥܗ. ܘܐܙܠ ܢܦܠ
ܒܪܘܚܐ. ܘܫܕܪ ܙܒܢܗ ܠܡܠܟܘܬ ܐܦܣܐ. ܟܕ ܗܘܐ ܠܗ ܙܒܢ ܠܡܠܟܘܬܐ ܕܙܘܥܐ ܕܡܪܝ
ܐܬܦܛܘܢ. ܕܫܡܥ ܗܘܐ ܡܢ ܢܦܫܐ ܡܠܟܘܬ. ܘܟܠܗ ܠܗ ܒܪܐ ܐܚܪܐ. ܕܟܠ ܗܘ ܕܫܡܥܐ
ܠܡܠܟܘܬܐ. ܢܦܩ ܠܗ ܦܠܚ̈ܬܐ ܕܢܘܙܪܐ ܡܠܟܝܐ. ܕܟܠܗ ܗܘܐ ܡܪ ܢܦܫ ܠܓܒܪܐ ܕܟܠܗ ܐܦܣ̈ܐ
ܕܛܘܪܐ ܕܐܬܪܘܗܝ. ܗܘܝܢ ܐܬܐܦܣ ܡܠܟܘܬ. ܘܫܕܪ ܕܪ̈ܗܘܡܝܐ ܡܠܟܘܬܐ ܦܠܚ̈ܬܐ ܠܙܘܥܬܐ
ܘܡܠܟܘܬ ܐܬܠܘܗܝ ܠܡܠܟܘܬ ܠܘܬ ܡܠܟ ܡܠ̈ܟܐ. ܘܟܕ ܐܬܐܡܪ ܠܗ ܕܐܬܠ ܓܒܪܐ ܕܫܢܐ ܡܛܠܟ.
ܦܣܩ ܐܦ ܓܒܪܐ ܗܘܐ ܠܐ ܡܫܟܚܐ ܠܡܦܩ ܡܠܟܘܬܐ ܘܡܛܠܬܗ ܘܡܛܠ ܘܐܬܠܚܡܘ ܗܘܘ ܠܐ
ܒܗܘܢ ܒܗܘܢ ܡܠܟܘܬܐ.
[737] ܘܟܕ ܐܬܐ ܠܡܠܟܘܬܐ ܕܡܢܝ ܒܪܘܚܐ. ܘܐܬܐܡܪ ܒܟܠܗ ܘܐܡܠܟ ܥܠ ܕܡܠܟܘܬܐ. ܘܟܠܗܘܢ
ܕܡܫܝܚܝܢ ܒܫܢ̈ܬܐ ܙܘܐ ܗܘܐ. ܒܡܠܟܘܬܐ. ܡܢܝ ܠܡܙܪܐ. ܘܫܪܘ ܕܗܘܐ ܒܟܠܗܘܢ ܡܢ ܒܪܝܐ ܕܗܘܝܢ
ܐܡܪ ܗܘܐ. ܗܘܝܢ ܐܬܦܫܩ ܠܟܠܐ ܒܟܠܢܫܐ ܡܢ ܒܢܝ̈ ܪܘܡܐ. ܫܪ ܕܢܦܫܐ ܕܡܠܟܘ ܡܢܓܦܩ
ܘܡܬܟܠܦ. ܘܫܪ ܡܩܝܡ ܒܐܡܠܟܘܬܗ ܘܡܫܝܢܐ ܡܫܡܥܐ. ܘܐܬܢܦܫ ܒܟܠܗܘܢ ܐܒܪܗܡ ܒܪ ܐܡܘܢ
ܕܒܪܘܚܐ ܘܡܫܝܢܐ ܒܪ ܡܠܟܘܬܐ. ܘܟܠܗܘܢ ܟܕ ܦܠܚ ܒܡܛܠܐ ܒܪܟܬܐ ܕܟܠܗ. ܕܢܦܩܘ ܡܟܠܬܐ
ܕܡܫܟܚ ܡܟܘܠܐ ܕܪܘܚܐ ܕܫܪܐ ܠܡܫܟܚܢ ܒܡܟܠܦ ܡܢܗ ܟܠܟ ܘܡܫܡܥܬܐ ܘܡܟܢܫ ܘܐܬܐܡ.
ܘܟܕ ܫܪ ܡܢ ܕܢܦܫܐ ܠܡܙܪܐ ܕܐܡܫܩ ܡܕܝܢܬܐ ܡܙܪ ܗܘܐ ܡܫܘܪ ܗܘܝܢ ܒܟܠܢܫܐ ܥܠ ܕܡܫܘ̈ܩ ܡܢ
ܒܡܠܟܘܬ ܘܒܫܢ̈ܬܐ ܗܘܡܢܘܢ ܡܫܘܡܠ ܡܕܝܢܐ ܒܡܫܦܪܘܬܐ. ܘܡܟܡܫܦ ܠܡܠܟܘܬ ܠܐܡܢ [739]
ܒܪ ܙܡܢܐ ܘܡܠܟܘ ܒܪܘܦ ܠܡܠܟܘܬܗ. ܘܐܫܪܘ ܠܡܠܟܡܫܪܗ ܗܘ ܕܡܛܠ ܗܘܐ ܠܐܦܫܘܢ ܕܪܟܦܐ
ܙܘܥ ܕܢܦܫܐ. ܘܐܬܪܚܡܘܗܝ ܡܢ ܡܫܡܥܐ. ܘܐܬܠܟܫܘ ܐܦ ܥܠ ܗܘ ܕܡܠܟܘܬܗ. ܘܟܕ ܫܡܥܘ ܡܢܗ
ܡܫܪܐ ܡܫܡܥܘܢ.

Then they summoned a certain servant named Hannis, who had been in charge of a hundred men under Dionysius, but had been angrily expelled by him from the monastery. That man arrived, and became the master in that place. They also sent certain servants to the nobles of the sultan of Qalʿah Rumaita, saying: 'That patriarch was installed without your agreement, and took refuge with the Tartars, and ignored your instructions. Now we have risen up against him, and killed him. So we ask you now to help us.' But the nobles scorned the messengers as abject and impudent men, and dismissed them, saying: 'You yourselves can see what danger you are in from the Tartars.' So they returned in confusion, and tried another plan. They sent to the Camp of the Tartars a certain bishop of Tagrit, named Yohannan Shuhaitaleh, with some companions, who said: 'A band of Kurdish brigands from the neighbouring districts has attacked and killed the patriarch. We therefore beg you to reduce those districts to proper obedience.' When they had gone away, [741] his brother the monk Ishoʿ Shankit came to them, who had been visitor of the region of the Iberians. Then they all met with the priest and physician Shemʿon and took counsel, saying: 'The patriarch's murderers are in the monastery. Let us ask for some strong man to come here and arrest and kill them.' After these words were said, an edict went out that Tai Kutlung, a Christian Hun, would go out to kill the murderers and would place the monk Ishoʿ, the brother of the doctor Shemʿon of Qalʿah Rumaita, in charge. For that priest and doctor had said: 'He is my brother.' When Tai Kutlug arrived, he arrested the murderers. Some of them he killed, and the others strangled themselves in prison. He also tortured the old man Barsawma to death. He had him flogged with a whip seven times on the flesh of his thighs, and then threw him out of the monastery. He crawled away and died in the village of Amron. Before he died, he said that the torturers had asked him to give them some information, but that he had replied: 'Don't waste your time asking questions, but do whatever you wish.' Such was the violent death of Dionysius ʿAngur.

[743] Then Mar Yohannan bar Maʿdani sent to Iconium, to the sultan of Beth Romaye, and obtained a diploma over the monastery of Mar Barsawma and the entire territory of Beth Romaye. He was then proclaimed in Melitene and other places. However, he was unwilling to move to the monastery of Mar Barsawma. Instead, he remained in Cilicia, where he was held in honour by the king and his nobles.

In the year 1574 [AD 1263], during the Lenten fast, the patriarch Mar Yohannan bar Maʿdani fell ill, and died in the monastery of Paqsimat, in whose church he was buried. Bar Maʿdani had a disciple, a deacon named Razi, of Mardin. After the death of the patriarch he ceaselessly cut off the hair on his head and wept, until after seven days he died of grief, even though he was as strong as a lion.

After Mar Yohannan bar Maʿdani, Mar IGNATIUS ISHOʿ [Ignatius IV Ishoʿ, 1264–82], the archimandrite of Gawikath.

ܘܩܒܪܘܗ ܐܬܠܗ ܠܡܫܡܫܢܐ ܐ̱ܝܟ ܕܥܡܗ ܗܘܝܢ. ܗܘ ܕܙܘܥܬܐ ܗܘܐ ܩܕܡ ܕܢܘܚܘܗܝ. ܘܪܓܫ ܗܘܐ
ܒܠܒܗ ܘܐܬܢܓܕܘ ܡܢ ܥܘܡܪܐ. ܘܐܬܐ ܗܘ ܐܬܟܠܛ ܒܠܒܗ ܕܕܘܟܬܐ. ܘܩܒܪܘܗ ܡܫܡܫܢ̈ܐ ܐ̱ܝܟ̈ܢܐ ܒܥܠܝܐ
ܘܥܘܕܪܢܐ ܕܡܫܟܚܬ ܕܒܗ ܙܘܥܐ ܘܐܡܪܗ. ܕܦܛܪܝ̈ܪ ܗܘ ܒܠܒܝ ܒܒܥܘܬܐ ܗܘܐ ܘܒܬܐܪܐ ܛܥܝܢ ܗܘܐ
ܘܠܐ ܡܫܬܠܒܝܢ ܠܒܗܘܢ. ܘܗܘܐ ܡܫܟ ܒܠܒܗܘܢ ܘܡܬܛܥܝܢ. ܘܒܒܝܫ ܡܢܒܗܘܢ ܕܠܟ ܡܕܒܪܢܐ ܠܗܘܘܢ.
ܘܥܘܕܪܢܐ ܕܝܢ ܐܚܪ ܕܒܩܛܝܠܐ ܘܠܘܡܕܪܢܐ ܚܙܘ ܒܥܒܗܘܢ ܘܐܬܟܠ. ܘܐܬܢܓܕܘ ܐܝܟ ܡܢ ܙܒܢܗܘܢ ܘܐܡܪܘ
ܠܗܘܢ. ܘܐܡܠܘܢ ܠܐܚܪܢ ܡܢܐ ܦܓܥܬ ܒܗܘܢ ܡܢ ܬܬܪܐ. ܘܟܕ ܗܦܟܘ ܥܠܝܗܘܢ ܒܗܘܠܐ: ܦܘܪܫܐ ܐ̱ܚܪܢܐ
ܒܒܪܗ ܘܩܒܪܘܗ ܠܟܫܐ ܐ̱ܝܟ ܬܬܟܠܝܠ ܕܗܘܐ ܗܘܐ ܡܫܡܠܐ ܠܗ ܘܒܥܘܗ ܐ̱ܚܪܢܐ ܠܬܪܘܗ ܕܬܐܡܪܘܢ.
ܘܡܢ̈ܘܬܐ ܐ̱ܝܟ̈ܢ ܡܢ ܒܥܘܬܐ ܕܒܒܥܘܬܐ ܩܫܘ ܥܠܝ ܦܛܪ̈ܝ ܘܡܫܟܠܗܘܢ. ܘܗܘܐ ܒܒܝܫ ܕܐܬܒܪܘܢ
ܡܪܘܬܐ ܠܒܘܐ ܕܥܠܬܐ. ܘܟܕ ܐܬܠܗ ܗܠܝܢ. [741] ܐܬܐ ܠܥܠܡܗܘܢ ܐܦ ܡܫܘܚ ܕܡܢܐ ܐܝܬܐ ܕܡܬܟܡܪܐ
ܡܫܟܢܐ. ܗܘ ܕܡܫܘܕܐ ܗܘܐ ܒܐܬܪܐ ܕܐܡܪ̈ܬܐ. ܘܐܬܟܫܘ ܒܠܗܘܢ ܒܥܠܐ ܡܫܪ̈ܐ ܘܐܫܟܐ ܡܫܟܗܘܢ.
ܘܐܬܡܠܟܘ ܒܒܢ̈ܪܐ ܕܬܐܡܪܘܢ. ܕܗܘܐ ܡܬܥܒܕܘ ܕܦܛܪܝ̈ܪ ܒܥܘܡܪܐ ܐܝܟܢ. ܒܕܒܩܢ ܒܒܝܫ ܒܓܒܪܐ
ܚܡܝܠܬܐ ܕܬܐܬܐ ܢܠܒܢܝ ܘܡܬܬܐܝܬܝܢ. ܘܟܕ ܐܡܪܘܗ ܠܗܘܐ. ܢܦܩ ܦܘܩܕܢܐ. ܕܢܫܬܐܠܘܢ ܐ̱ܝܟ
ܗܘܝܐ ܒܪܫܬܢܝܐ ܢܬܐܠܠ ܢܫܬܠܠ ܠܫܛܦ̈ܠܐ. ܘܢܫܬܠܛ ܠܒܕܪܝܐ ܡܫܘܚ ܕܐܬܠܐ̈ ܐܝܟܐ ܕܐܫܟܐ ܡܫܟܗܘܢ
ܕܡܠܟܘ ܙܘܡܪܬܐ ܠܐܡܢ. ܡܬܬܠܠ ܕܗܘܐ ܡܫ̈ܐ ܐܫܟܐ ܐܡܪ. ܕܗܘܐ ܐܝܟܐ ܕܡܠܟ ܐܬܠܬ̈. ܘܟܕ ܐܬܐܠ ܗܘ
ܫܡܥܐܬܠܟܝ. ܐܚܪ ܠܫܬܦ̈ܠܐ ܗܘܝ. ܘܠܡܫܘܘܢ ܡܢ ܡܬܠܠ. ܡܫܘܘܢ ܕܝܢ ܒܫܟܘܥܐ ܗܘܝ ܠܗܘܢ
ܚܫܘ. ܘܠܡܫܟܐ ܒܪ ܡܫܡܐܬܠ ܢܦܩ ܢܦܩܪܐ ܡܫܘܐ ܥܠ ܒܥܪ̈ܐܐ ܕܦܛܪܝܪܠܗܘ. ܡܫܟܢ ܡܬ̈ܦܝܢ.
ܘܐܬܢܓܕܘ ܡܢ ܥܘܡܪܐ. ܘܐܬܠ ܡܫܟܐ ܒܐܡܪܘܗܝ ܡܪܝܐ. ܡܬܬܠ ܕܐܘܕܝ ܘܐܡܪܘ ܠܗ ܡܬܬ̈ܠܐ ܗܘܝ.
ܘܡܕܡ ܙܒܢܝܢ ܠܫܡܐܬܠܗܐܝ. ܘܗܘܐ ܦܝܫ ܕܠܐ ܐܬܐܬܠܘܝܫ ܡܕܡ. ܐܠܐ ܗܘ ܡܐ ܕܙܒܢ ܐܬܠܗܘܢ ܠܡܫܡܫܢ
ܒܒܪܗ. ܘܟܕ ܗܘܐ ܡܫܡܫܐ ܠܐ ܡܫܡܫܐ ܗܘܐ ܠܢܣܛܘܪܝܘܣ ܕܗܘܐ ܒܐܦܣܘܣ. [743] ܡܢܙ ܡܪܝ ܢܘܚ ܒܪ
ܡܕܒܪ ܒܥܠܐ ܫܘܒܚܬܐ ܕܒܗܝ ܙܘܥܐ ܠܐܬܚܘܝܘܗܝ. ܘܢܦܩ ܠܗ ܡܫܡܥ ܥܠ ܥܘܡܪܐ ܕܡܪܝ
ܒܙܘܥܐ. ܘܥܠ ܟܠܗ ܒܗܝ ܙܘܥܐ. ܘܐܬܐܡܪ ܒܥܠܬܐܝܫ ܘܒܡܪܢܐ ܕܕܘܟܬܐ. ܐܦ ܠܥܘܡܪܐ ܕܡܪܝ
ܒܙܘܥܐ ܠܐ ܐܬܬܚܒ ܠܡܐܬܠ. ܐܠܐ ܒܗ ܒܡܫܟܢܐ ܗܘܝ ܒܪ ܡܬܠܡܪ ܡܢ ܡܠܟܐ ܘܙܘܥܒܗܘܢ.
ܘܒܡܫܟ ܠܟܠ ܘܡܫܡܫܬܐ ܘܡܒܢܝܢ ܘܐܘܟܠ ܒܢ̈ܦܫܬܐ ܕܙܘܥܐ ܘܐܘܟܠܝܢ. ܐܬܐܪܘ ܡܪܝ ܢܘܚ
ܦܛܪܝ̈ܪ ܒܪ ܡܕܒܪ ܘܟܕ ܒܒܢܐ ܕܐܬܡܫܡܫܬܐ. ܘܒܘܡܫܠܟܢ ܐܬܐܡܪ. ܠܗ ܓܪܪ ܠܒܪ ܡܕܒܪ
ܠܐܬܡܢܐ ܐܬܠ ܗܘܐ ܡܫܟܢ ܕܥܡܗ ܙܪܢ ܡܢ ܒܬܪ ܡܪܢܝ. ܘܟܕ ܒܢ ܗܘ ܬܘܒܠܬܐ. ܠܐ ܫܠܡ ܗܘܐ
ܠܐܬܡܢܐ ܡܢ ܗܢܐ ܕܠܡܫܡܫܐ ܙܒܢܗ ܒܐܦܠܐ ܘܠܡܫܒܠܐ ܒܪܡܫܐ ܕܐܦ ܗܘ ܒܠܙ ܡܫܟܐ ܦ̈ܫܡܬܐ ܡܫܟܠ
ܒܠܒܢ ܒܘܪܘܬܐ. ܒܪ ܬܚܝ ܐܚܪ ܐܪܥܐ ܐܬܠܬ̈ ܗܘܐ.
ܒܠܙ ܡܪܝ ܢܘܚ ܒܪ ܡܕܒܪ: ܡܪܝ ܐܣܛܝܦܢܘܣ ܕܗܘܐ ܡܫܘܚ ܙܡܝܢܐ ܕܫܘܡܐܐ:

After the death of Mar Yohannan bar Maʿdani [745] several bishops gathered in the monastery of Gawikath near the city of Mopsuestia in Cilicia to choose a common ruler for themselves: the elderly Dionysius of Qlaudia, Athanasius of Tarsus, Dionysius of Sis, Gregory of Melitene, Athanasius of Mabbugh, Athanasius of Jerusalem, Iwanis of Damascus, Dionysius of Gumia, Athanasius of Cyprus and Basil the Tagritian of Karma. They also wrote to the foreign bishops to join them there, saying that it was a most opportune place for holding a synod at that time, because the region was flourishing and peaceful, and was under the protection of a Christian king who warmly favoured our people.

Meanwhile Theodore of Kuphlida, one of the archimandrites of the monastery of Mar Barsawma, who had left the monastery in the time of Dionysius ʿAngur and travelled to Cilicia to make a visitation, and who had been confirmed in the office of archimandrite throughout the lifetime of Mar Yohannan bar Maʿdani, and was also recognised as the legitimate archimandrite by the testimonies of various peoples, went to the royal palace to petition for the headship of the monastery to be awarded to him. While he was still on the road, he heard that Mar Yohannan bar Maʿdani had died. His soul succumbed to worldly ambition, and he altered the archimandrite's letters patent so that they resembled those of the patriarch. When he arrived [747] at the Camp, he promised ample gifts to the priest and physician Shemʿon if he helped him to secure the patriarchate. Gregory of Aleppo happened to be there, as he was working in the service of the king of kings with the other physicians. He tried to restrain Theodore from this immoderate proposal, saying: 'It is not decent for you to seek the patriarchate without being elected and proclaimed by the bishops. Everybody will shun you. You need to add this physician Rabban Shemʿon to your party. I will undertake, with my own signature, to associate myself with his decision, whatever that might be.' So he left the Camp and set out on the road to the monastery, trusting that he would win the consent of the bishops with gifts.

When he was far off, the doctor said to the bishop of Aleppo: 'I have heard that this Theodore has not preserved his habit free from stain. I would like you to travel to Cilicia and see which upright man the bishops prefer, and let me know, and appoint him.' After the bishop of Aleppo arrived in Cilicia, he found the faithful murmuring, because as soon as Theodore had entered the monastery, he had sent the priest Gunir and the monk Theodore of Smaqri, a native of Sis, to the king of Cilicia and his noblemen, promising them the sum of 12,000 pieces of silver to persuade the bishops gathered in Cilicia [749] to make him patriarch. Theodore had also talked round and won over the elderly bishop of Qlaudia. But Gregory of Aleppo joined himself to the bishops who were in Cilicia. These men, therefore, seeing the people zealous for virtue and detesting the fraud, elected and proclaimed Rabban Ishoʿ, the archimandrite of Gawikath, a most pious man of the fairest fame, who was much esteemed by the king and his nobles. They consecrated him in the aforementioned monastery on the day of the festival of lights in the year 1575 [AD 1264], giving him the name Mar Ignatius. Shortly afterwards there arrived Basil, the venerable old man of Caesarea, who had consented to the election in his spirit.

ܟܕ ܟܕ ܡܪܝ ܝܘܚܢܢ ܒܪ ܡܟܝܢ. [745] ܐܬܦܢܝ ܐܦܝܣ̈ܩ ܒܡܕܝܢܐ ܕܩܘܡܛܐ ܘܟܠ ܗܠܝܢ
ܡܡܩܡܩܡܛܐ ܡܕܝܢܬܐ ܕܡܠܟܘܬܐ. ܕܢܣܬܥܪܘܢ ܥܠ ܕܡܠܟܐ. ܘܐܬܐܣܪ̈ܘ ܕܝܪ̈ܝܐ.
ܘܕܢܣܬܥܪ̈ܘܢ ܕܥܡܗ. ܘܟܢܫ̈ܐ ܕܡܠܟܘܬܐ. ܘܐܬܐܣܪ̈ܘ ܕܡܠܟܐ ܘܐܬܐܣܪ̈ܘ ܕܐܘܪܫܠܡ.
ܘܐܬܐܣܪܘ ܕܕܪܫܘܢ. ܘܕܢܣܬܥܪ̈ܘ ܕܟܢܫܘ. ܘܐܬܐܣܪ̈ܘ ܕܡܦܪ̈ܫܘ. ܘܟܡܠܬܗܘܢ ܠܐܟܢܘܫܝܐ
ܕܒܪܫܗ. ܕܢܣܡܟܘܢ ܠܗܘܢ ܪܡܐ ܟܢܫܐ. ܘܟܠܗ ܠܘܬ ܡܫܝܚܐ ܕܠܒܪ ܕܐܦ ܗܢܘܢ ܠܠܡܫ
ܢܛܡܘܢ. ܟܕ ܗܘ ܐܬܐ ܠܡܪ ܠܗܘܢ ܗܘܐ ܒܗܘ ܕܝܠܐ ܠܟܢܘܫܝܐ. ܟܕ ܒܡܣܝܒܪܘ ܘܡܫܝܐ ܕܒܗ
ܘܟܘܕܪܢܐ ܕܡܠܟܐ ܡܗܘ̈ܡܢ ܪܚܡ ܠܒܢ.
ܗܟܝܠ ܠܐܘܪܫܠܡ ܕܡܦܩܠܐ. ܚܕ ܡܢ ܪܡܝ̈ܐ ܕܒܡܕܝܢܐ ܕܡܪܝ ܒܪܫܡܐ. ܗܘ ܕܡܢ ܕܝܠܐ ܕܕܢܣܬܥܪ̈
ܕܗܘ ܒܟܢܘܫ ܢܦܫܗ ܗܘܐ ܡܢ ܒܡܕܝܢܐ. ܘܒܡܠܟܘܬܐ ܡܕܝܪ ܗܘܐ ܒܡܕܒܪܘܬܐ. ܘܟܕ ܒܕܟܠܗ ܚܕ
ܗܘܐ ܡܪܝ ܝܘܚܢ ܒܪ ܡܟܝܢ. ܢܦܩ ܡܢܗ ܪܗܘܛܐ ܕܢܡܘܣܐ. ܘܡܫܘܕܪܘܬܐ ܠܘܬ ܕܒܡܩܦܐ ܡܡܫܬܠܛܐ
ܕܗܘ ܠܟܠ ܐܠܗܐ ܪܡܝܪܐ ܢܣܘܒܝܐ. ܘܢܦܩ ܠܟܠܐܝܠ ܠܟܠܪܝܢ ܡܟܠܘܬܐ ܠܡܢܡܢ ܠܗ ܪܡܘܬܐ
ܕܟܠ ܒܡܕܝܢܐ. ܘܟܕ ܗܘ ܒܐܘܪܚܐ ܢܦܩܢ ܕܟܕ ܡܪܝ ܝܘܚܢ ܒܪ ܡܟܝܢ ܘܗܘܐ ܠܗ ܪܚܡܐ ܒܟܠܡܐ.
ܘܡܫܟܚ ܒܠܒܘ̈ܗܝ ܕܢܣܒܪܘܬܐ ܠܟܝܢܘܬܐ. ܘܡܛܠ [747] ܠܐܘܪܚ ܘܐܬܠܒܘܫ ܡܩ̈ܒܠܬܐ
ܡܫܒ̈ܚܬܐ ܠܟܢ̈ܫ ܘܐܫܬܐ ܡܫܟܢ. ܐܝ ܡܕܒܪ ܠܗ ܕܗܘܐ ܦܠܝܢ̈. ܘܐܬܠ̄ܐ ܗܘܐ ܕܡܬܩܒܠ ܠܐܡ ܐܦ
ܠܒܝܢܘܫܘܢ ܕܢܦܠ. ܗܘ ܕܗܘ ܠܐܒ ܟܡ ܚܪܒܐ ܘܐܫܟܚܬܐ ܚܙܝܡ ܗܘܐ ܒܠܗܡ̈ ܡܟܠ ܡܟܠܡܬܐ.
ܗܘܐ ܠܐܒ ܠܟܡܘܗܝ ܠܐ ܪܘܚܐ ܕܠܐܘܪܫܠܡ ܘܐܡܪ ܠܗ. ܘܠܐ ܘܠܐ ܒܟܠܝܢ ܟܢܫܬܐ ܘܡܢܠܬܐ ܘܐܦ̈ܝܫ.
ܠܐܡܝܢ ܐܢܐ ܠܟܘܢ ܠܟܢܘܫܝܐ. ܡܢ ܟܠܗ ܠܐܟܢܫ. ܐܠܐ ܪܘܚ ܠܟܘܢ ܕܠܗܘܐ ܐܫܟܚ ܪܚܡ ܡܫܡܘܗܝ
ܠܡܪܙ ܒܡܢ. ܘܐܢܐ ܗܘܐ ܐܢܐ ܠܗ ܒܢܐ ܐܦܝܢܐ ܕܢܦܠ. ܕܒܗܘ ܕܙܟܐ ܒܗ ܐܦ ܐܢܐ ܙܟܐ ܐܢܐ. ܘܗܟܢܐ
ܢܦܩ ܡܢ ܐܘܪܚ ܘܐܬܪ ܠܐܦ̈ܝ ܒܡܕܝܢܐ. ܟܠܗ ܡܕܝܢܐ ܕܡܣܬܒܪܬܐ ܢܦܩ ܡܟܝܢܬܗܘܢ ܕܐܦ̈ܝܫ.
ܘܟܕ ܐܪܝܡ ܐܡܪ ܗܘ ܐܫܟܚ ܠܗܘ ܕܢܦܠ. ܕܐܢܐ ܡܫܟܚ ܕܠܗ ܕܠܐ ܡܬܡ ܢܛܪ ܐܫܟܚܬܗ ܗܘܐ
ܠܐܘܪܫܠܡ. ܟܕ ܟܠܗܝܢ ܐܢܐ ܟܕ ܐܬܠܝܠ ܠܟܢܘܫܝܐ. ܡܢ ܟܢܫܐ ܡܫܒܚܐ ܕܪܚܡ ܒܗ ܐܦ̈ܝܫ
ܘܐܘܪܚ ܠܗ ܘܐܬܟܢܫܘܗܝ ܒܟܠܗܘܢ ܟܕ ܐܬܠ ܗܘ ܕܢܦܠ ܠܟܢܘܫܝܐ. ܐܬܟܝܢ ܠܟܠܗ ܡܗܝܡܢ
ܘܡܠܬܠܡ ܒܟܠܗ ܗܘ ܕܡܫܝܚܐ ܘܡܛܠ ܠܐܘܪܫܠܡ ܠܒܡܕܝܢܐ ܚܙܘ ܐܬܠܘܗܝ ܠܟܠܟܐ ܕܡܟܝܢܐ
ܘܟܢܘܫܝܐ ܒܟܢܘܫܬܐ ܘܐܘܪܚܢ ܠܐܦ̈ܝܢ ܕܟܢܫܐ. ܒܠܐܝ̈ܢ ܡܫ̈ܒ ܪܚܡܝܢ. ܘܕܢܣܬܥܪ ܠܐܘܪܫܠܡ
ܡܡܟܢܝܐ ܕܡܫܝܚ ܕܡܫܡ. ܐܟܢܐ ܕܢܐܦܠܗܝ ܠܐܦ̈ܝܫ ܕܢܣܒܪ ܒܡܟܢܝܐ [749] ܠܟܢܘܫܝܘܬܗ.
ܘܡܕܠܗ ܠܐܒ ܠܟܢܫܐ ܥܠ ܕܡܠܟܘܬܐ ܘܐܬܟܠܗ ܠܗܠܗ. ܠܒܝܢܘܫ ܕܝܢ ܕܢܦܠ ܐܬܡܢܝ ܠܐܦ̈ܝܫ
ܕܟܡܟܢܝܐ. ܘܟܕ ܚܙܘ ܠܟܢܫܐ ܕܝܠܝ ܟܡܫܠܡܘܬܐ ܘܡܫܝܐ ܟܟܠܐ. ܡܪܕܘܬ ܠܟܢܘܫܝܐ ܘܡܢܠܬܐ ܕܪܚܡ
ܡܫܡܠ ܪܚܡ ܕܢܪܐ ܕܟܢܘܫܝܐ ܟܢܫܐ ܢܦܫܐ ܘܡܫܝܚܐ ܕܪܚܡ ܟܠ ܡܫܟܢܐ ܘܢܘܪܝܬܗܘܢ. ܘܐܡܪܝܢܘܗܝ
ܟܢܫܡ ܥܠܘܗܝ ܕܢܦܪܘܫܐ. ܡܢܠ ܐܠܗܐ ܒܗ ܒܡܕܝܢܐ. ܘܐܬܡܪܝ ܡܪܝ ܐܝܟܢܘܫܘܢ. ܘܟܠܪ ܡܟܠܐܠܬܐ
ܠܗܐܘܗܝ ܐܦ ܒܟܢܫܗܘܢ ܥܠ ܡܫܡܪܐ ܕܡܫܡܪܢܐ ܕܗܘ ܕܡܫܝܚܐ ܘܡܟܢܫ ܠܟܢܘܫܝܐ ܕܪܘܚܐ.

After the consecration ceremony for the patriarch had been completed, the patriarch and his bishops were urged to consecrate a maphrian for the East, which had long been widowed. They knew that Bar Maʿdani of pious memory had already chosen Gregory of Aleppo to be maphrian and had made that clear to the Easterners (in many of his letters he called him 'elected for the East', because their consent had been given), and that his despatch had only been delayed because the country of Assyria was being troubled by the army of the Mongols. They confirmed his election, and confided the government of the East to him. The patriarch therefore came with his bishops to Sis. [751] King Hayton, together with his sons and noblemen, several Armenian bishops and doctors and a large crowd of people, came to the patriarchal church of the Mother of God, and Gregory was proclaimed maphrian of the East. On the same day the maphrian preached a sermon on the high office of the priesthood, on the text: 'Thou hast formed me and placed thy hand above me.' Theodore of Smaqri translated his words into Armenian. It was a most famous day.

Theodore of Kuphlida, who could no longer bear to sit in his monastery, hastened to Qalʿah Rumaita and threw himself at the feet of the priests, the sons of the priest Ishoʿ, and promised that he would adhere to them both in life and death. As a result the priest Yaʿqob was compelled to travel to Cilicia. When he arrived, he found that the patriarch had already been appointed. He did not mention Theodore's business, as it had been overtaken by events, and instead said to the patriarch: 'We all recognise you, as do the outlying bishops; but the bishops are complaining about your brother Gregory of Melitene and of Rabban Shlemun, the syncellus of Mar Ignatius of pious memory. Send them away, and come into the monastery and establish your throne there, and we will accept you.' But the patriarch refused to alienate his brother and Rabban Shlemun. The priest was offended, and returned [753] home. Then he took Theodore, the elderly bishop of Qlaudia, Dioscorus of Hesna d'Ziyad, Athanasius of Laqabin, Ignatius of Hisn Mansur and Ignatius of Tella d'Arsanias, and they set off together to the Camp, to accuse the others of having established a bishop in Cilicia on their own authority.

The patriarch and the maphrian also set off for the Camp with their bishops, by a different route, and when they reached the city of Arzangan the maphrian went ahead, because he was travelling in a wagon provided by the government, in which he stored the roots and antidotes and unguents which he used in his calling. When he arrived at the Camp he found those bishops there, as they had not yet been granted an audience with the king of kings. This must have been an act of divine providence, for if they had been admitted, there would have been a great schism in the Church of God, and both factions would have been in crisis. For the outlying bishops had begun to accuse the Cilicians of appointing a patriarch without their consent, while the Cilicians in turn abused the outlying bishops for choosing an unworthy and reprehensible candidate. But God had mercy on both the kingmakers and the outlying bishops. The bishops in question had not been admitted to audience [755] for the following reason. A certain Armenian monk had been caught stealing, and had been sentenced to death for his crime. An order had then gone out that no monk should be allowed into the Camp.

ܘܡܢ ܒܬܪ ܕܐܫܬܡܠܝ ܒܪܘܗܛܢܐ ܕܦܛܪܝܪ̈ܟܐ. ܚܕ ܗܘ ܦܛܪܝܪ̈ܟܐ ܘܐܦܝܣ̈ܩܦܐ. ܕܐܦ ܠܡܕܝܢܬܐ ܕܡܢ ܢܛܪܐ ܡܣܬܪܐ ܗܘܬ ܢܣܩܘܡ ܡܦܪܢܣܐ. ܘܡܛܠ ܕܝܕܥ ܗܘܐ ܕܗܘ ܡܣܝܐ ܒܪ ܡܕܝܢܬ. ܡܢܝܢ ܗܘܐ ܘܟܠܐ ܠܟܠܝܪܝܩܘܬܐ ܕܣܠܒ ܕܗܘܐ ܡܦܪܢܣܐ. ܘܐܘܕܥ ܗܘܐ ܐܦ ܠܡܕܝܢܬܐ ܡܛܠܬܗ. ܘܦܪܢܐ ܘܡܕܝܢܬܐ ܒܫܘܠܛܢܐ ܕܐܠܛܢܝ̈ܐ ܒܝܫܘ ܗܘܐ. ܘܡܕܪ ܡܠܟܘܬܗܘܢ. ܘܟܝܢ ܕܡܟܣܢܐ ܗܘܐ ܐܬܪ ܡܢ ܡܢ ܣܬܘܬܐ ܕܡܫܟܢܐ. ܐܬܬܘܣܦ ܠܡܪܘܬܗ. ܠܐ ܡܣܬܦܩ ܗܘܐ ܠܡܪܝܐ. ܐܠܐ ܟܠܗ ܒܪ ܟܠܗ ܗܝܡܢܘܬܗ ܠܗܝܡܢܘܬܐ ܕܡܕܝܢܬܐ. ܘܐܬܐ ܦܛܪܝܪ̈ܟܐ ܥܡ ܐܦܝܣ̈ܩܦܐ ܠܡܕܝܢܬܐ ܘܐܬܟܢܫ [751] ܐܦ ܡܛܠܬܐ ܗܠܝܢ ܘܒܬܪܗܘܢ ܕܘܪܫܐ ܗܘܢ. ܐ̱ܢܫ̈ܝ ܡܢ ܐܦܝܣ̈ܩܦܐ ܘܡܠܦ̈ܢܐ ܐܪܬܕܘܟܣ̈ܐ ܘܩܫܝܫ̈ܐ ܘܥܡܐ. ܟܕ ܒܪܬܐ ܡܠܘܟܬ̈ܐ ܘܡܟܝܠ ܠܟܘܠ. ܘܐܬܟܪܝ ܠܟܠܝܪܝܩܘܣ ܡܦܪܢܣܐ ܠܡܕܝܢܬܐ. ܘܟܕ ܒܗܘܢܐ ܡܠܠ ܗܘ ܡܦܪܢܣܐ ܡܪܘܢܐ ܥܠ ܕܡܥܢܐ ܒܗܘܢܐ. ܟܕ ܡܢ ܗ̈ܢܐ ܕܟܠܠܗ ܘܡܥܡܠ ܥܠ ܐܣܝܪ ܟܕܒ ܡܘܪܐ ܠܡܕܝܢܬܗ. ܘܐܬܬܘܪܘܣ ܗܘ ܡܡܦܪܢܣܐ ܡܛܠܪܡ ܗܘܐ ܠܐܘܪܫܠܝܡ. ܘܡܫܠ ܗܘܐ ܠܟܢܝܫܐ ܢܘܡܐ ܗܘ. ܠܐܬܘܪܘܣ ܕܝܢ ܕܡܦܪܢܣܐ ܠܐ ܣܥܩܣ ܠܡܕܝܢܬ ܒܥܘܡܪܐ. ܐܠܐ ܡܢ ܙܘܓ ܠܡܕܝܢܬܗ ܪܘܚܡܢܐ. ܘܐܬܟܪܝܣ ܠܡܥܒܪ ܒܝ̈ܬ ܥܡܘܬܐ ܡܫܒܚ ܘܐܬܠܗܘܝ ܠܗܘܢ ܕܢܡܠܘܢ ܗܘܐ ܒܥܘܬܐ ܘܚܣܝ̈ܢܐ. ܘܐܬܐܟܝ ܥܡ̈ܡ ܡܥܘܕ ܕܐܬܠܝ ܠܡܫܠܡܢܐ ܡܛܠܬܗ. ܘܟܕ ܐܬܐ. ܐܬܥܝܢ ܕܡܢ ܒܝܗ ܦܛܪܝܪ̈ܟܐ ܐܬܐܡܪ. ܘܡܛܠܗ ܒܥܪܒ ܠܐܘܪܫܠܝܡ. ܘܐܡܪ ܠܦܛܪܝܪ̈ܟܐ. ܕܢܝܚ ܡܢ ܘܐܦܝܣ̈ܩܦܐ ܕܠܒܪ ܡܕܝܢܬܐ ܙܒܢ ܒܝ. ܐܠܐ ܡܢ ܐܟܘܬ ܕܗܘܐ ܟܠܝܪܝܩܘܣ ܕܡܫܠܡܢܝܢ. ܘܡܢ ܙܒܢ ܡܫܠܡܢܘܬ ܕܐܬܠܬ ܗܘܐ ܡܣܝܢܝܐ ܕܡܕܝܢ ܐܦܝܣܩܦܘܣ ܡܕܝܢܐ. ܡܟܢܫܝܢ ܐܦܝܣ̈ܩܦܐ. ܒܙܒܢ ܐܘܪܫ ܐܝܟ ܡܢ ܙܥܘܪ. ܘܐܠܐ ܠܡܫܡܥܐ ܘܟܕ ܡܫܐܠܝܢ ܠܗܘܢ. ܘܡܫܡܠܝܢ ܠܗ. ܘܟܕ ܦܛܪܝܪ̈ܟܐ ܠܐ ܨܒܐ ܠܡܫܬܘܕܥܘ ܡܢ ܐܦܝܣ ܘܡܢ ܙܒܢ ܡܫܠܡܢܘܢ. ܐܬܦܠܓ ܗܘ ܡܥܠ ܘܐܬܠ [753] ܠܟܢܫܐ. ܘܢܫܡܗ ܠܐܘܪܫܠܝܡ. ܘܠܡܫܠܐ ܣܝܡܐ ܘܡܥܘܕܐ. ܘܟܢܘܫ̈ܐ ܕܣܝܡܐ ܕܐܝܟ. ܘܠܐܬܣܝܡ̈ܐ ܕܠܐܡܢܝܢ. ܘܠܐܦܝܣܩܦܘܣ ܕܡܫܠܡܢܘܬܗ. ܘܠܐܦܝܣܩܦܘܣ ܕܐܬܠ ܕܐܪܫܢܘܬܗ. ܘܐܬܩܠܗ ܕܐܬܠܗܝ ܠܐܪܘܥ ܘܡܫܠܡܝ ܥܠ ܗܠܝܢ ܕܡܫܡܗܝ ܘܟܠܗܘܢ ܐܬܩܢܘ ܦܛܪܝܪ̈ܟܐ ܒܡܫܠܡܢܐ. ܦܛܪܝܪ̈ܟܐ ܕܝܢ ܘܡܦܪܢܣܐ ܘܐܦܝܣ̈ܩܦܐ ܕܒܗܘܢ. ܐܦ ܗܢܘܢ ܢܩܡܘ ܕܐܬܠܗܝ ܠܐܪܘܥ ܒܐܘܪܚܐ ܐ̱ܢܫܝܐ. ܘܟܕ ܐܬܩܢܘ ܠܐܪܝܣܛܘ ܡܕܝܢܬܐ. ܡܢܘ ܐܢܘܢ ܡܦܪܢܣܐ. ܡܛܠ ܕܟܠ ܙܒܢܐ ܦܠܛܝܢ̈ܐ ܕܢܫܡܗܘܢ ܐܬܠ ܗܘܐ ܒܪ ܡܫܩܠ ܒܢ̈ܝܐ ܘܐܬܠܡ̈ܝܕܘ ܘܡܫܡ̈ܫܢܐ ܕܫܡܥܝܢ ܠܡܫܡܠܝܐ. ܘܡܛܠ ܠܐܪܘܥ. ܘܐܬܥܝܢ ܠܐܦܝܣ̈ܩܦܐ ܗܢܘܢ ܕܠܐ ܗܘܐ ܠܗܘܢ ܐܬܪܐ ܠܡܫܠܠ ܘܡܫܡܠܝܢܗ ܡܢܘ ܡܟܠܢ ܡܦܠ̈ܓܐ. ܘܗܘܐ ܡܕܒܪܢܘܬܐ ܗܘܬ ܠܟܘܠܗܐ. ܒܗܢ ܕܐܬܠܗ ܟܠܗ ܗܘܘ. ܫܝܢܐ ܪܒܐ ܗܘܐ ܗܘܐ ܒܕܝܬܐ ܕܐܬܟܘܠ. ܘܡܫܬܝܢܘܢ ܪܒܐ ܟܠܗ ܗܘܘ ܠܐܪܥܗܘܢ ܥܠܝܐ. ܐܦܝܣ̈ܩܦܐ ܥܡܪ ܗܢܘܢ ܕܠܒܪ. ܠܗܢܘܢ ܕܡܫܠܡܢܐ. ܒܗܢ ܕܟܠܒܪ ܡܫܡܗܘܬܗܘܢ ܐܬܩܢܘ ܦܛܪܝܪ̈ܟܐ ܡܢܬܦܠܓܝܢ ܗܘܘ. ܘܗܢܘܢ ܕܡܫܠܡܢܐ ܠܗܢܘܢ ܕܠܒܪ. ܒܗܢ ܕܟܠܐ ܡܩܦܐ ܘܡܩܦܡܠܬܐ ܙܒܢ ܠܡܦܪܫܗ ܪܡܝܢ ܗܘܘ. ܘܐܬܟܘܠ ܡܢܗ ܥܠ ܥܘܩܐ ܘܒܝ̈ܫܐ. ܒܟܠܗ ܕܝܢ ܕܗܢܐ ܘܠܐ ܟܠܗ [755] ܗܢܘܢ ܐܦܝܣ̈ܩܦܐ ܗܘܘ ܗܘܐ. ܕܕܝܢܐ ܐ̱ܢܫ ܐܪܡܝܐ ܐܬܐܡܪ ܥܡܝܩܘܬܐ. ܘܐܬܬܕܝܢ ܘܐܬܡܠܠ ܒܡܫܠܡܢܘܬܗ. ܘܢܫܡ ܦܘܩܕܢܐ ܕܕܝܢܐ ܠܐ ܢܗܘܐ ܠܐܪܘܥ.

But the sentries who were guarding the various paths did not stop the maphrian, because he was bringing medicine and following the route usually taken by the physicians. As a result, on the very day that he entered the camp, he was given an audience with the king of kings Hulagu.

He informed him that the king of the Armenians had captured the city of Sarmin from the Egyptians and had brought back a great amount of booty, including a large number of male and female slaves, and that envoys would soon arrive to deposit a due share of the booty in the Camp. That eagle was overjoyed to hear this news. The maphrian then explained about the recent consecration of the patriarch. He was a good man, he said, who was already hastening there to offer the first of many prayers on the king's behalf. The king therefore ordered the sentries to allow the patriarch through when he arrived, and his companions also. The patriarch duly arrived, accompanied by his bishops. Although everybody went in at the same time, only the patriarch and the maphrian wore their robes of office. Seats were placed for them, and after saluting the king they sat down. Their dress pleased the king of kings, and he conversed placidly with the patriarch at great length: 'Holy men from your nation came to my father Genghis Khan, our first king, and taught him religion [757] and just laws.' After a lot more of this kind of thing, the patriarch left with his attendants. Then an edict was issued that one diploma should be written for the patriarch, and another for the maphrian. At the same time, at the request of the bishop of Caesarea, a diploma was also written for him. Expensive gifts were also given to the patriarch and to each of the bishops.

When they left the Camp, the patriarch went back to Tur ʿAbdin, and then to Mardin. The maphrian went to Assyria, where he was well received both by his own people and the outsiders. Meanwhile, the other bishops who had left the Camp after their audience with the king of kings went to the monastery of Mar Barsawma, where they spread extravagant rumours. 'An edict has been granted to us,' they said, 'so that we can appoint another patriarch, and another maphrian, and another shepherd for Melitene in place of that brother who was consecrated by the patriarch in Cilicia.' Seizing their opportunity, they first proclaimed the bishop of Hesna d'Ziyad maphrian, and enthroned him. This went against all custom and precedent. Never before had a maphrian been appointed in the West, by Western bishops, in the absence of the patriarch and without the consent of the Easterners! As for the patriarch, when they realised that the common people were averse to the governor of Kuphlida, they plotted to oppose him with the bishop of Qlaudia. They spread a rumour that they had drawn lots and that the lot had favoured him, and then they took him and went to Melitene, intending to proclaim him there. But a rumour suddenly arose that the patriarch [759] was on his way there, and they were seized with terror. They proclaimed Faraj of Laqabin metropolitan of that city, but that was all. Meanwhile the bishop of Hesna d'Ziyad, who had been appointed maphrian, left them and returned to his diocese. The others returned to the monastery.

ܠܡܦܪܢܣܐ ܕܝܢ ܠܐ ܒܠܗ ܢܛܪ̈ܝ ܐܘܪ̈ܚܬܐ. ܡܛܠ ܕܡܫܡ̈ܫܢܐ ܛܒ ܗܘܐ ܘܒܠܘܪܐ ܕܐܫܩ̈ܠܬܐ ܙܕܐ ܗܘܐ. ܒܕܓܘܢ ܒܗ ܒܫܘܩܐ ܕܒܠܐ ܠܐܙܘܗ. ܐܬܚܙܝ ܩܕܡ ܡܠܟ ܡܠܟ̈ܐ ܗܘܠܐܘܗܝ. ܘܛܒܥ ܗܘܐ ܐܦ ܫܒܪܬܐ. ܕܡܠܟܐ ܠܗܡ ܕܐܘܪܚܢܐ. ܐܝܟ ܚܕܐ ܡܕܝܢܬܐ ܡܢ ܕܡܪ̈ܘܬܐ ܕܝܗܒ ܗܢܘܢ. ܘܢܣܒ ܒܪܬܐ ܫܒܝܬܐ. ܢܫ̈ܐ ܘܒܢ̈ܬܐ ܘܐܡܗ̈ܬܐ. ܗܘܐ ܐܬܐ ܐܝܕ̈ܝܗܘܢ ܘܫܠܡ ܡܢܬܐ ܕܐܙܘܗ. ܘܣܒ ܒܗܘܢ ܫܒܝܐ ܗܘ ܢܦܪܐ. ܘܐܡܪ ܠܗܘܢ ܡܦܪܢܣܐ ܥܪܒܐ ܕܦܛܪܝܪܟܐ ܚܕܬܐ ܕܝܠܗ. ܓܒܪܐ ܡܪ̄. ܗܘܐ ܐܬܐ ܠܡܦܪܢܣ ܨܠܘܬܐ ܒܥܒܝܕܬܐ ܠܠܡܫܡܫܘ. ܘܦܩܕ ܠܢܛܪ̈ܝ ܐܘܪܚܬܐ ܘܠܐ ܢܫܠܚܘܢ ܘܠܒܕܡܘ ܒܢ ܢܐܬܐ. ܘܐܬܐ ܦܛܪܝܪ̄ ܘܐܦܝܣ̈ܩ ܕܥܡܗ. ܘܟܕ ܦܛܪܝܪ̄ ܘܡܦܪܢܣܐ ܟܠܗܘܢ ܠܡܫܡ̈ܫܢܘܗܝ. ܘܒܠܗ ܒܠܗܘܢ ܐܟܚܕܐ. ܘܐܬܐܣܪܘ ܒܗܘܢ ܒܩܘܪܒܢܐ ܘܐܙܠܘ ܠܒܪ ܕܝܠܗ. ܘܫܒܩ ܐܣܪܘܗܝ ܠܟܠܗ ܡܠܟ̈ܐ. ܘܡܛܠ ܕܐܘܪܚܬܐ ܠܗ ܦܛܪܝܪ̄ ܩܠܐ ܡܫܬܒܚܬܐ. ܘܡܢ ܒܫܘܡܗܘܢ ܠܗܡ ܐܬܐ ܒܪ̈ܐ ܩܕܡܝܐ ܠܟܠ ܐܟܘܢ ܡܫܝܚܝܢ ܥܠ ܡܠܟܐ ܕܡܢ ܩܕܡܝܐ. ܘܗܘܝ ܠܐܚܘܗ̈ܝ ܕܣܠܩ ܠܥܠܝܐ [757] ܘܢܦܩܘܗܝ ܥܠܝܐ. ܘܒܠܥ ܫܒ̈ܝܬܐ ܢܫܡ ܦܛܪܝܪ̄ ܘܗܘܝ ܕܥܡܗ. ܘܢܫܩ ܦܘܩܕܢܐ. ܘܕܠܡܠܟ ܢܟܝܢ ܠܦܛܪܝܪ̄. ܘܐ̱ܚܪܢܐ ܠܡܦܪܢܣܐ. ܘܐܠܝܢ ܐܦ ܚܫܚܐ ܕܐܫܪܝܐ. ܘܟܠܗ ܠܘܬ ܐܬܐܠܟ ܢܟܝܢ ܐ̱ܚܪܢܐ ܘܐܬܡܪܚ ܠܦܛܪܝܪ̄ ܘܠܐܦܝܣ̈ܩ ܠܟܠܗܝܢ ܡܐܬܐ ܙܒܢܐ.

ܘܐܫܬܠܡ ܡܢ ܐܙܘܗ. ܘܦܛܪܝܪ̄ ܡܢ ܐܝܟ ܠܛܘܪ ܥܒܕܝܢ. ܘܡܢ ܬܡܢ ܠܡܐܙܕܝܢ. ܡܦܪܢܣܐ ܕܝܢ ܠܠܐܬܪ ܐܝܟ ܘܐܬܡܛܠ ܡܢ ܓܘܫܐ ܘܒܝܬܐ. ܗܢܘܢ ܕܝܢ ܐܦܝܣ̈ܩ ܐ̱ܚܪ̈ܢܐ ܕܗܘܦܟܘ ܡܢ ܐܙܘܗ ܠܟܠܝܢ ܗܘ ܕܢܓܕܘܢ ܒܫܠܡ ܡܠܟ̈ܐ. ܐܝܟܢ ܠܒܘܣܪܐ. ܘܛܒܥܘ ܛܐܬܐ ܦܫܝܚܐ. ܕܦܘܩܕܢܐ ܠܗܡ ܢܦܩ ܠܝ. ܕܢܟܢ ܦܛܪܝܪܟܐ ܐ̱ܚܪܢܐ ܘܡܦܪܢܣܐ ܐ̱ܚܪܢܐ. ܘܠܡܫܡܠܛܝܢ ܙܒܢܐ ܐ̱ܚܪܢܐ ܢܫܩܘ. ܒܕܘܟܬ ܐܣܘܗܝ ܕܗܘ ܘܐܬܐܡܪܝܢ ܦܛܪܝܪܟܐ ܒܡܫܠܡܢܐ. ܘܡܪܢܐ ܩܕܝܫܬ ܘܠܗܘ ܕܚܫܚܐ ܕܐܝܬ ܡܦܪܢܣܐ ܐܒܪܘܗܝ ܘܐܚܝܗܘܢ ܒܠܠ ܒܘܪܫܐ. ܗܘܒܪܐ ܐܒܫܝܐ ܕܡܢ ܕܝܢ ܒܠܚܘܕ ܠܐ ܐܬܠܚܡܘ ܕܒܡܥܒܪܬܐ ܒܠܟܝܢ ܦܛܪܝܪ̄ ܡܢ ܐܦܝܣ̈ܩ ܡܒܝ̈ܬܐ ܘܠܐ ܚܠܡܘܬܐ ܕܡܕܝܢ̈ܬܐ ܡܦܪܢܣܐ ܢܬܐܡܪ. ܘܡܛܠ ܦܛܪܝܪܟܘܬܐ ܒܝ ܚܙܘ ܕܟܠܗ ܗܘܛܐ ܡܗܘܦ ܐܟܠ ܡܢ ܗܘ ܕܗܘܦܟܝܢܐ. ܐܬܡܠܟܘ ܕܠܗܘ ܕܡܠܘܟܐ ܢܫܩܘܢ. ܘܐܦܩܘ ܛܐܬܐ ܕܦܩܐ ܠܗܡ ܐܙܩܘܗ. ܘܟܠܗ ܡܫܛܠ ܦܪܐܬܐ. ܘܡܫܠܘܚܘ ܘܐܬܟܠ ܠܡܟܠܛܝܢ ܕܐܡܪ ܢܒܪܘܚܘܗܝ. ܘܡܢ ܐܬܒܘ ܛܐܬܐ ܕܦܛܪܝܪܟܐ [759] ܠܗܡ ܗܘܐ ܡܛܠ. ܢܦܠܛ ܒܗܘܢ ܙܘܒܠܬܐ. ܘܠܦܪܘܣ ܕܠܐܡܒܝܢ ܒܟܠܗ ܐܒܪܘܗܝ ܡܛܪ̄ ܠܗ ܠܡܒܝܬܐ. ܘܗܘ ܕܚܫܚܐ ܒܐܡܠܟ ܕܐܬܡܦܪܢ. ܡܟܡ ܘܐܝܟ ܠܚܫܚܐ ܡܪܟܠܗ. ܘܗܘܝ ܐ̱ܚܪ̈ܢܐ ܗܦܟܘ ܠܒܘܣܪܐ.

A few days later, when the bishop of Hesna heard that the patriarch was approaching, he sent to the bishop of Qlaudia so that they could consider what to do. But he had scarcely left when the patriarch arrived. They decided that they had no choice but to go and meet him, and pledge him their loyalty and obedience. They therefore excused themselves, saying that they had been forced by Shemʿon and his brothers to do what they had done. The patriarch accepted their excuses, and when he arrived in Melitene, he was received there with honour and applause. The faithful of this place took great consolation from the discomfiture of the men who had plotted the schism. The patriarch then went up from Melitene to the monastery, where he was confirmed on his throne, and recovered the monastery from the hands of Shemʿon's supporters.

At the end of the year the king of kings Hulegu passed away, and was succeeded by his son, the king of kings Abaqa. The patriarch went [761] to pledge him his allegiance. He was given another diploma, which confirmed him in possession of the patriarchate and the monastery. After he had obtained his diploma, and again established his throne in the monastery, the priest Shemʿon brought a lawsuit against him, and himself received a diploma which gifted the monastery to him, because he swore that the monastery had been given to him by his father. So that physician came to the monastery and subjected it to himself, and appointed an archimandrite for it in his own name. But the patriarch continued to live in the monastery, so that he could administer ecclesiastical matters pertaining to the bishops and their dioceses.

At that time there died Gregory Shemʿon, the patriarch's brother, who was bishop of Melitene. His priests asked the patriarch to consecrate Nemrud, their brother's son, for Melitene, a young boy who had not yet reached the years of discretion. The patriarch refused to consecrate him, citing his extreme youth, and assigned Melitene to the bishop of Qlisura. As a result a serious dissension arose between the patriarch and the priests. For the patriarch's brother had warned the patriarch not to appoint Faraj in his place, as he had already twice invaded the diocese of Melitene without authority; but the patriarch appointed Faraj, who was unwilling to accept the appointment, to demoralise the priests of Melitene. Then Theodore of Kuphlida, who had adhered to those priests in the hope that they would renounce the patriarch, when he saw his hopes dashed, went over to the patriarch and adhered to him. [763] But he did not know how to yield to the time and sit quietly until the Lord brought his probation to an end, but he encouraged him to convene a synod of bishops and monks, and to go up to the royal palace and recover the monastery safe from the priests of Qalʿah Rumaita. This the patriarch did. He took several bishops and monks and went with them into Persia, to the place called Siahkuh or the Black Mountain. After great expense and much labour they were able to establish that they were speaking the truth, and they brought the physician Shemʿon before the judge. Then a third diploma was given to the patriarch over the monastery. He was ordered to give the vineyards in the monastery to the physician and some acres of land, to fulfil the prescription of the diploma which he had over the monastery. The patriarch and the bishops and the monks left in great joy and came to the monastery, and Shemʿon and his supporters left.

ܘܒܬܪ ܡܘ̈ܬܒܐ ܕܗܘܘܐ ܟܕ ܫܡܥܘܢ ܗܘ ܕܡܫܝܚܐ ܕܦܛܪܝܪ̄ ܡܪܝ. ܥܕܪ ܒܬܪ ܗܘ ܕܡܬܩܪܐ ܕܒܒܕܘܝ
ܘܒܬܪܐ. ܘܟܕ ܐܙܠ ܡܛܠܐ ܦܛܪܝܪ̄. ܘܕܘܒܪܐ ܐ̱ܢܫܐ ܡܬܐܪܢܐ ܠܟܠ ܗܘܐ ܠܗܘܢ. ܐܠܐ ܕܢܦܩܘܢ ܠܐܘܪܚܗ
ܘܣܘܣ ܡܘܒܠܐ ܘܡܘܟܒܪܐ. ܘܢܦܩܘ ܙܘܚܐ ܕܟܠܗ ܡܢ ܪܒ ܥܡܗܘܢ ܘܐܣܩܘܗܝ ܠܐܘܪܚܗ ܒܦܛܢܐ
ܘܡܒܕܘ ܡܕܡ ܕܒܕܘ. ܘܡܫܠܠܗܝ ܦܛܪܝܪ̄. ܘܐܙܠ ܡܢ ܬܡܢ ܠܡܠܛܝܣ. ܘܐܬܩܒܠ ܒܐܬܪܐ
ܘܙܘܚܐ. ܘܗܘܐ ܒܗܠܝܢ ܙܒܢܐ ܠܡܘܬܒܐ ܕܐܡܪ. ܡܛܠ ܕܐܚܝܕܝܢ ܗܘܘ ܟܠ ܫܒܪܐ ܕܡܛܡܥܝܢ ܗܘܘ
ܠܡܥܒܕ ܗܘܝ ܐ̱ܢܫܐ. ܘܡܢ ܡܠܛܝܣ ܗܠܟ ܠܟܘܡܪܐ ܘܐܬܡܠܟ ܒܟܘܡܪܘܬܗ. ܘܐܬܐ ܐܚܐ ܕܝܠܗ
ܘܟܠ ܫܡܫܘܗܝ ܡܫܚܘ ܕܟܘܡܪܐ. ܘܠܗܦܟܬܐ ܕܡܫܠܬܐ ܟܕ ܚܙܐ ܡܠܟܝ ܡܟܬܒܢܐ ܘܗܠܝܢ ܗܘܝ ܡܢ ܟܠܝܠܐ
ܗܘܐ. ܘܡܢ ܒܕܘܟܬܗ ܒܪܗ ܡܠܟܝ ܡܟܬܒܐ ܐܒܝܠܐ. ܐܙܠ [761] ܦܛܪܝܪ̄ ܠܫܝܪܐܬܗ. ܘܐܬܝܗܒ
ܠܗ ܢܨܚܢ ܐ̱ܢܫܐ. ܟܠ ܦܛܪܝܪܟܘܬܐ ܘܟܘܡܪܐ. ܘܟܕ ܢܫܒ ܘܗܘܦ ܡܠܟ ܒܟܘܡܪܐ ܐܬܟܠܦ
ܡܫ̈ܬܐ ܫܡܥܘܢ. ܘܢܫܒ ܐܦ ܠܗ ܢܨܚܢ ܟܠܗܘܢ ܕܟܘܡܪܐ. ܡܛܠ ܕܐܡܪ ܕܡܢ ܐܟܘܬܗܘܢ ܗܘܝܘ ܗܘܐ
ܠܗ ܗܘ ܟܘܡܪܐ. ܘܐܬܐ ܗܘ ܐܫܐ ܠܟܘܡܪܐ ܘܐܬܡܠܟܬ ܒܟܠܗܘܢ. ܘܫܡܥ ܒܗ ܙܡܝܪܐ ܡܢ ܕܝܠܗ.
ܦܛܪܝܪ̄ ܕܝܢ ܠܡܫܕܪܢܐ ܒܐܝܬܝܐ ܘܐܦ̈ܝܣ ܘܡ̈ܬܒܝܢܬܐ ܒܠܥܕ ܡܕܒܪ ܗܘܐ. ܟܕ ܡܠܟ ܒܗ ܒܟܘܡܪܐ.
ܘܒܗ ܒܟܝܠܐ ܟܕ ܒܙܢܝܩܘܪܘܣ ܘܡܠܛܝܣ ܕܗܘ ܢܨܚܢ ܫܡܫܐ ܐܦܐܘܗܝ ܘܦܛܪܝܪ̄. ܘܐܠܟܘ ܗܘܝ
ܡܩ̈ܕ ܡܢ ܦܛܪܝܪ̄ ܕܠܒܪ ܐܢܘܢ ܘܫܡܥܘ ܢܦܪܘܢ ܛܒܐ ܕܟܠܐ ܘܠܐ ܡܠܘܬܐ ܢܫܪܝ ܠܡܠܛܝܣ.
ܦܛܪܝܪ̄ ܕܝܢ ܐܬܟܠܠ ܒܟܘܪܣܝܐ ܡܫܡܠܝܐ ܘܠܐ ܐܫܪܝܗ. ܐܠܐ ܙܕܩ ܡܠܛܝܣ ܠܗܘ ܕܡܫܡܫܢܐ.
ܘܟܘܒܐ ܟܠܠܐ ܫܠܝܛ ܚܙܝܐ ܒܗ ܦܛܪܝܪ̄ ܠܡܩ̈ܕ. ܦܫܠܠ ܗܘܐ ܓܒܪ ܐܚܘܗܝ ܕܦܛܪܝܪ̄
ܠܦܛܪܝܪ̄ ܘܠܐ ܢܨܚ ܠܦܠܛܘ ܒܕܘܟܬܗ. ܡܛܠ ܕܐܬܪܐܝܬ ܕܟ̈ܬܝܡ ܐܘܟ ܠܐ ܢܬܩܒܠ ܐܬܡܠܟܬ ܗܘܐ
ܟܠ ܡܠܛܝܣ. ܐܠܐ ܦܛܪܝܪ̄ ܕܐܝܟ ܕܡܠܦܫ ܟܡ ܫܒܪܐ ܘܡܩ̈ܕ ܡܢ ܡܠܛܝܣ ܐܬܡܠܟܗ
ܠܦܠܛܘ. ܐܦ ܓܒܪ ܘܬܐܘܕܘܪܘܣ ܗܘ ܕܡܦܣܘܐܣܛܝܐ. ܕܠܡܫܝܚܐ ܗܘܝܢ ܢܫܦ ܗܘܐ ܕܦܛܪܝܪܟܘܬܗ.
ܟܕ ܦܫ ܡܢ ܫܒܪܗ. ܗܘܦ ܢܫܦ ܠܦܛܪܝܪ̄. [763] ܘܠܐ ܫܒܩܘܗ ܕܢܫܦ ܠܟܘܡܪܐ. ܘܡܠܟ ܒܢܝܚܐ
ܕܢܫܝܐ ܘܗܘ ܡܙܢܐ ܟܕ ܗܘܐ ܠܫܡܫܘܬܐ ܡܫܡܫܢܐ. ܐܠܐ ܐܬܪܗ ܕܢܫܒܘܢ ܘܢܬܩܒܠ ܒܟܘܡܪܐ. ܘܐܦ̈ܝܣ ܘܫܡܥܐ
ܘܐܬܠܐ ܠܟܘܒ ܡܫܡܫܢܘܬܐ. ܘܚܙܐ ܠܟܘܡܪܐ ܡܢ ܐܝ̈ܕܝ ܡܩ̈ܕ ܕܡܠܟܘ ܙܘܡܟܬܐ. ܘܡܢ ܦܛܪܝܪ̄
ܗܘܐ. ܘܢܫܒ ܙܕܩ ܐܦ̈ܝܣ ܘܕܝ̈ܢܐ ܘܐܬܠܗ ܡܠܟܘܗܝ ܠܟܠܗ ܦ̈ܬܫܐ ܒܕܘܟܬܐ ܘܡܬܠܡܢܐ
ܫܠܝܡܘܬܗ. ܐܘܟܠ ܛܒܪܐ ܐܘܟܠܐ. ܘܟܫܘܦܢܐ ܫܡܠܐ ܘܟܠܐ ܪܒܐ ܐܬܦܣܝܗ ܠܡܫܟܘܗ ܦܫܠܐ ܟܠ
ܫܪܘܗܝ. ܘܐܬܬܩܢ ܠܐܒܐ ܡܫܡܫܢ ܟܠܗܘܢ ܒܗܝܐ. ܘܐܬܡܠܟ ܢܨܚܢ ܐ̱ܢܫܐ ܐܬܠܟܠܐ ܠܦܛܪܝܪ̄
ܟܠ ܟܘܡܪܐ. ܘܠܗ ܠܐܒܐ ܦܩܕ ܕܢܬܩܪܐ ܠܗ ܒܟܘܡܪܐ. ܒܪܝܫܐ ܘܐܪܒܥ ܦܫܝܐ. ܠܫܡܫܝܐ ܦܠܡܫܝܐ
ܘܢܨܚܢ ܕܐܬܠ ܗܘܐ ܒܫܡܗ ܟܠ ܟܘܡܪܐ. ܘܒܫܡ ܦܛܪܝܪܟܐ ܘܐܦ̈ܝܣ ܘܕܝ̈ܢܐ ܒܪܝܫܘܬܐ ܙܕܩܐ ܘܐܬܐ
ܠܟܘܡܪܐ. ܘܢܫܡܗ ܘܟܠܗ ܫܡܫܘܗܝ.

The patriarch then remained in the monastery for some time. Shemʿon again brought a lawsuit against him, but after expending great efforts and heavy expense in Siakuh, he returned empty-handed. For a diploma with eighteen red signs had been granted to him, and after he received it, he came in person to the monastery, together with the envoy of the Mongols, and again exercised his authority. The patriarch was reconciled with him. Indeed, he is said to have sworn to him over a sacred altar that he would not again go to law with him over the monastery. So [765] after all this labour and expense had come to nothing, and matters stood as they now were, Leo, the son of King Hayton of Cilicia, went to pay his respects to the king of kings, and asked him to write a diploma for the patriarch, the fourth time he had done so. The king's son sent it by the hand of a Mongol named Kurdaka, the governor of Cilicia, and others of his retinue. As soon as they received the diploma, they hastened to the monastery. Then the doctor himself, his two brothers and all their sons followed them into the monastery. Then Kurdaka said to the doctor: 'The king of kings thinks highly of the patriarch, and has restored him to the monastery thanks to the petition of the king's son Leo, and he commands you to hand over the diploma which you now hold to the patriarch.' After trying several times to deny the matter, the doctor gathered his brothers and sons and left the monastery. He sent some of them to Qalʿah Rumaita, and the rest he took with him to the Camp of the Mongols, where he began to labour mightily to undo the work of the king's son.

These things happened during the summer. In the autumn there came a certain Greek doctor, of Melitene by origin, named Imad Barpapa, who spread a rumour that the doctor Shemʿon had again received a diploma, [767] though in fact so far he had only been promised one. But the patriarch, hearing that Shemʿon would again be put forward, did not dare to remain any longer in the monastery, but went hastily into Cilicia, where he remained all through the winter and spring. In the following summer, the doctor obtained a diploma and a Mongol envoy, whom he sent to the monastery with his brother and his brother's son. Meanwhile, Theodore of Kuphlida was with the patriarch in Cilicia. There was then a delay, and they noticed that nobody was arriving, and the rumour spread by the Greek doctor was then seen to be false. So the patriarch awarded the headship of the monastery to Theodore, and sent him to the monastery. But on the very same day that Theodore reached the monastery, indeed at the very same hour that he sat down and they spread a table for him so that he might eat, Shemʿon's supporters arrived along with the Mongol envoy. When they were spotted on the island that lies in front of the monastery, Theodore and his backers escaped through the lower gate and fled towards the monastery of Abu Ghaleb. The bishop Ignatius of Hisn Mansur, who had also taken part in their lottery, left with them; but after two days Shemʿon's supporters sent to the bishop and led him back to the monastery. Theodore retired to the monastery of Shira, on the banks of the Euphrates, where he still lives today.

ܘܡܛܐ ܦܛܪܝܪ̄ ܠܥܘܡܪܐ ܙܒܢܐ ܡܕܡ. ܘܐܬܐ ܐܬܟܢܫ ܐܢܫܐ ܫܡܥܗ̇. ܘܫܠܛ ܠܡܕܡ ܕܒܥܡܠܐ ܪܒܐ ܘܣܘܥܪܢܐ ܣܓܝܐܐ ܐܬܥܒܕ ܒܡܠܟܘܬܗ. ܘܢܦܩ ܠܗ ܚܙܩܝܢ ܒܠܡܫܡܫ ܐܬܐ̈ܝ ܦܘ̈ܫܡܠܐ. ܘܢܦܩܘ ܘܐܬܐ ܗܘ ܡܢܘܡܠܬ ܠܥܘܡܪܐ ܘܥܡܗ ܐܡܝܢܐ ܡܗܝܡܢܐ ܘܐܬܠܬܠܗ ܡܕܒܪܢܐ. ܘܐܬܐܪܟܢ ܥܡܗ ܦܛܪܝܪܟܐ. ܘܡܬܐܡܪܐ ܕܐܦ ܡܛܐ ܠܗ ܒܥܠܘܬ ܡܢܐ ܕܐܘܒ ܠܐ ܢܬܟܠܡ ܥܠ ܥܘܡܪܐ. ܡܢ [765] ܒܬܪ ܕܥܠܗ ܗܘ ܒܥܠܠ ܘܣܘܥܪܢܐ ܦܪܝܫܐ ܐܬܚܘܝ. ܘܟܕ ܗܘܝ ܒܗܘܢ. ܠܥܡܝ ܒܪ ܡܠܟܐ ܗܠܘܡ. ܕܡܠܟܘܬܐ. ܐܝܟ ܠܡܫܡܫܐ ܕܡܠܟ ܡܠܟ̈ܐ. ܘܐܬܐ ܥܡܗ ܕܒܠܘܬ ܚܪܠܝܢ ܠܦܛܪܝܪ̄. ܘܐܬܐܡܪ ܠܗ ܕܐܪܥܐ ܕܒܝܬ. ܘܥܒܕܗ ܗܘ ܒܪ ܡܠܟܐ ܥܡ ܐ̱ܢܫ ܡܗܝܡܢܐ ܕܥܡܗ ܡܘܪܒܐ ܗܝܡܢܘܬܐ ܕܡܠܟܘܬܐ. ܘܐ̱ܢܫܝܐ ܡܢ ܕܠܗ. ܘܢܦܩܘܗܝ ܠܚܪܠܝܢ. ܘܡܛܠ ܘܠܡܪܡ ܐܦܝ̈ܘܗܝ ܘܠܒܢܝ̈ܗܘܢ ܡܠܗܘܢ ܒܥܘܡܪܐ. ܘܐܡܪ ܗܘ ܡܘܪܒܐ ܠܐܢܫܐ ܕܡܠܟ ܡܠܟ̈ܐ ܠܗܘܢ ܐܬܪܚܡ ܥܠ ܦܛܪܝܪ̄. ܘܡܢ ܕܪܗܛ ܠܗ ܚܘܒ ܠܥܘܡܪܐ. ܒܠܥܒܕܬܐ ܕܠܗܘܢ ܒܪ ܡܠܟܐ. ܘܩܡܝܢ ܐܘܒ ܕܚܪܠܝܢ ܕܐܝܟ ܒܐܝܕܝܗ ܠܗ ܠܦܛܪܝܪ̄ ܐܡܠܟ. ܘܒܬܪ ܢܦܩ ܙܢܝܐ ܣܓܝܐܐ ܕܗܘܐ ܒܝܘܡܬܗܘܢ. ܢܦܩ ܗܘ ܐܢܫܐ ܠܐܢ̈ܫܐ ܘܠܟܢ̈ܫܐ ܘܢܦܩ ܡܢ ܥܘܡܪܐ. ܘܠܥܒܕܘܗܝ ܡܢ ܚܕܪ ܠܥܠܡܗ ܙܘܥܙܥܬܐ. ܠܥܒܕܘܗܝ ܕܝܢ ܚܢܘ ܐܘܟܠ ܠܐܪܥܗ. ܘܥܪܩ ܡܪܝܡ ܟܠ ܟܠܗ ܠܥܘܡܪܐ ܡܕܡ ܕܥܒܠܠ ܒܪ ܡܠܟܐ.

ܗܠܝܢ ܒܦܘ̈ܩܕܢܐ ܕܥܒܕܐ ܗܘ̈ܝ. ܘܒܬܫܥܝܬܐ ܐܬܐ ܐܢܫܐ ܐ̱ܢܫ ܡܫܢܐ ܡܢ ܒܢ̈ܝ ܡܠܟܘܬܐ ܕܥܡܗ ܒܡܬܐ ܒܪ ܦܐܦܐ. ܘܐܬܐܡܪ ܕܟܕ ܐܢܫܐ ܫܡܥܘܗܝ ܡܕܒܪܢܐ ܢܦܩ ܚܪܠܝܢ. [767] ܘܒܥܪܐ ܕܠܐ ܒܕܡܠܠ ܢܦܩ ܗܘܐ. ܐܠܐ ܐܬܟܠܘܕܘ ܗܘܘ ܕܢܬܟܠܡܘܢ. ܦܛܪܝܪ̄ ܕܝܢ ܒܗ ܚܙܐ ܕܟܠܝܕ ܠܥܡܠܐܪܥܐ ܡܢ ܕܪܗܛ ܚܙܘܗܝ. ܠܐ ܐܬܐ ܡܥܘܡ ܫܠܡܘܬ ܒܥܘܡܪܐ. ܐܠܐ ܒܪܘܚܗ ܠܡܫܡܫܐ ܐܡܠܠ. ܘܦܩ ܐܬܢ ܒܠܗ ܥܠܘܗܝ ܐܬܐܡܪ. ܘܒܥܒܕܬ ܢܦܩ ܗܘ ܐܢܫܐ ܚܪܠܝܢ. ܘܐܬܐܚܕ ܡܗܝܡܢܐ ܘܥܒܕܗ ܒܗܝ ܐܝܬܘܗܝ ܘܒܪ ܐܣܘܬܐ ܠܥܘܡܪܐ. ܒܗ ܒܝܘܡܐ ܗܘ ܠܐܬܘܕܘܪܘܣ ܕܡܦܩܝܕܐ ܠܟܠܐ ܦܛܪܝܪ̄ ܗܘܐ ܒܡܫܡܫܐ. ܘܟܕ ܐܬܚܙܐ ܡܠܝܐ ܘܩܕܘ ܕܠܐ ܐܢܐ ܐܝ̱ܫ. ܕܟܠܐ ܐܢܫܐ ܠܗܘܢ ܢܛܠܐ ܕܐܢܫܐ ܡܫܢܐ ܗܘ. ܒܝܘܡܝ ܦܛܪܝܪ̄ ܕܗܘ ܪܡܝܬܐ ܕܡܪܝܢܘܬܐ ܠܐܬܘܕܘܪܘܣ ܘܥܒܕܗ ܠܥܘܡܪܐ ܘܒܗ ܒܘܡܐ ܗܘ ܕܡܛܠ ܠܐܬܘܕܘܪܘܣ ܠܥܘܡܪܐ. ܡܛܠ ܕܝܢ ܒܗ ܒܥܕܢܐ ܒܝ ܡܠܟ ܘܐܬܐܡܪ ܠܗ ܦܠܘܪܐ ܕܢܛܪܐ ܡܛܠ ܐܦ ܕܒܗ ܫܡܥܗ ܘܥܒܕܗܘܢ ܐܝܟܢܐ ܡܗܝܡܢܐ. ܘܟܕ ܐܬܚܙܝ ܒܚܝܪܘܬܐ ܕܡܕܡ ܥܘܡܪܐ ܦܠܓ ܠܐܬܘܕܘܪܘܣ ܘܒܢ̈ܝ ܒܝܬܗ ܒܠܘܬܐ ܠܐܬܠܬܐ. ܘܒܪܘܗ ܠܥܘܡܠܠ ܕܢܐ ܕܐܒܪܓܠܛܒ. ܘܢܦܩ ܒܥܘܡܐ ܐܦ ܡܫܢܐ ܐܢܫܝ̈ܘܗܝ. ܕܡܫܡܫܢܘܬ ܒܝ ܡܥܘܐ ܒܥܘܡܪܐ. ܘܒܬܪ ܠܐܪܥ ܦ̈ܘܩܕܢ ܚܕܪܘ ܕܒܡܠ ܫܡܥܗ. ܘܐܬܠܡܘܗܝ ܠܡܫܡܫܐ ܠܥܘܡܪܐ. ܘܠܐܬܘܕܘܪܘܣ ܐܝܟ ܒܥܪ ܒܝܪܐ ܕܫܪܐ ܕܒܥܡܪ̈ܝ ܦܢܐ ܒܕܡܐ ܠܥܘܡܫܐ ܠܥܘܡܫܐ.

Meanwhile the patriarch spent some time in Cilicia, basking in the honours and compliments he received from the king and the nobles. [769] After the patriarch had remained in Cilicia for three years, and the supporters of Shemʿon discovered that the visitors were nowhere welcomed by the faithful, and that the patriarch had written letters to various places forbidding them to be received, they were forced to send Ignatius of Hisn Mansur to the patriarch to ask him to be reconciled with them, to return and live in the monastery, and to command their obedience. The patriarch therefore made peace, and wrote a letter restoring them to communion, and sent it to Melitene, where it was read out from the pulpit.

After this the priest Yaʿqob, who had been summoned by the king on a certain mission, went to see the patriarch. A pact of friendship was made between them, and the patriarch promised that he would go to the monastery. The priest then went away to the Camp, and met his brother. He also went to see the maphrian in the city of Maragha, and forced him to accompany him to the monastery of Mar Barsawma. When he heard of this, the patriarch sent letters of friendship to the maphrian, and a general letter to all the bishops of that region, ordering that the maphrian should act as the patriarch's deputy. Because it was summer, he stayed in the monastery for around two months. Then, in September, he went to Cilicia with the bishop Ignatius of Hisn Mansur, Andrew of Qlisura and the deacon Nemrud, the nephew of Rabban Shemʿon. While they were talking familiarly with the patriarch, the patriarch showed the maphrian a letter denouncing Athanasius [771] Faraj, who had earlier been bishop of Laqabin. Then, with the maphrian's consent, he deposed Faraj from the throne of Melitene, and consecrated Nemrud metropolitan of Melitene in the monastery of Gawikath, on Sunday 1 October in the year 1585 of the Greeks [AD 1273], giving him the name Philoxenus. The maphrian then took him to Melitene and enthroned him. The people of Melitene received him with joy, because of their hatred of Faraj.

In the same year there died the elderly Dionysius of Qlaudia, also known as Saliba Harifa, who was burdened with paralysis.

In the year 1588 of the Greeks [AD 1277], when Bonduqdar, the lord of Egypt, invaded the region of Beth Romaye, the Arabs in all places lifted up their heads over the Christians, and were waiting for only the merest sign from the Egyptian to undo the Christians. To this end the sons of Rashid al-Din, who ruled at Melitene, had already sent an embassy to the Egyptian, asking for an order to despoil the Christians and promising him help in that event. He sent the following message back to them: 'I did not invade the country of Beth Romaye in search of loot, but to free the Arab people from their slavery to the Tartars. Be sure to harm nobody, or you will pay the penalty.' In this way, which showed his magnanimity, he curbed their wicked zeal. [773] After the Egyptian left the region of Beth Romaye, and the news of the arrival of the Tartars went forth, those lawless men were terrified and made ready to flee into Syria.

ܘܦܛܪ̈ܝܪ: ܥܠܘ ܒܡܠܟܘܬܐ ܕܝ ܡܪܩܝܢ: ܘܡܬܪܚܡ ܡܢ ܡܠܟܐ ܘܪܘܪ̈ܒܢܐ ܕܐܬܐ [769] ܘܒܬܪ ܠܐܘܢ ܩܬܡ ܕܥܠܘ ܦܛܪ̈ܝܪ ܒܡܠܟܘܬܐ. ܘܚܙܘ ܕܒܠܐ ܡܫܡܗ ܕܠܗ ܗܘܢܐ ܡܬܡܨܝܢ ܡܬܘ̈ܪܐ ܕܟܘܡܪܐ ܡܢ ܡܗܝܡ̈ܢܐ ܕܒܥܕܬܐ. ܘܐܦ ܗܘ ܦܛܪ̈ܝܪ ܗܢܘ ܥܠܘ ܒܕܘ̈ܟܝܢ ܕܘ̈ܟܝܢ ܕܠܐ ܢܫܒܩܘܢ ܐܢܘܢ. ܐܬܟܪܘ ܘܡܕܪܘ ܠܛܝܡܬܐܘܣ ܕܫܡܗ ܡܕܪܘܢ ܠܘܬܗ ܕܦܛܪ̈ܝܪ ܕܢܥܠܘܢ ܒܗܘܢ. ܘܐܬܐ ܥܠܘ ܒܟܘܡܪܐ. ܘܗܘܐ ܠܗܘܢ ܠܐܒܐ ܘܢܬܠܒܒܘܢ ܠܗ. ܘܦܛܪ̈ܝܪܐ ܐܬܐܚܕ ܠܟܝܢܐ. ܘܥܠܘ ܐܟܣ̈ܢܝܐ ܕܙܟܘܬܐ ܠܗܘܢ. ܘܡܕܪܘܗ ܠܡܠܟܘܬܗ. ܘܐܫܪܝܘ ܥܠܝ ܒܐܝܕܐ.

ܘܒܬܪ ܗܠܝܢ ܐܦ ܗܘ ܡܫ̈ܬ ܡܬܘܒ ܒܝ ܐܬܐܡܪ ܡܢ ܡܠܟܐ ܒܟܘܡܪܐ ܡܕܡ. ܟܠ ܠܒܐ ܦܛܪ̈ܝܪ ܘܗܘܐ ܒܝܠܗܘܢ ܡܫܚܐ. ܘܐܬܠܒܝܘ ܦܛܪ̈ܝܪ ܕܠܐܬܐ ܒܟܘܡܪܐ. ܘܐܙܠ ܗܘ ܡܫ̈ܬ ܠܐܪܘܗ ܘܦܠܚ ܒܐܝܘܗܝ. ܘܐܬܐ ܐܦ ܒܠܐ ܡܦܪܢܐ ܒܡܕܝܢܬܗ ܘܐܟܪܗ ܘܢܫܒܩܘ ܘܐܙܠ ܠܟܘܡܪܐ ܘܡܢܝ ܕܪܘܡܐ. ܘܡܫܒܚ ܦܛܪ̈ܝܪ ܘܡܕܪ ܠܐܪ̈ܙܐ ܘܫܘܒܐ ܒܠܐܘܗ ܘܡܦܪܢܐ. ܘܐܝܟܢܐ ܕܘܝܪܐ ܒܠܐ ܟܠܗܘܢ ܡܫܝܚܐ ܘܗܢܝ ܦܝܠܐ. ܘܡܢܘܡ ܦܛܪ̈ܝܪ ܢܨܠܐ ܗܘ ܡܦܪܢܐ ܘܡܫܟܠ ܕܙܒܢܐ ܘܡܫܬܐ ܗܘܐ. ܥܠܘ ܒܟܘܡܪܐ ܐܝܟ ܠܐܘܡ ܢܬܝܚ. ܘܟܠܡܠܟܘܬܐ ܠܟܢܟܡܠܐ ܘܡܫܘ ܡܫܚܐ ܐܛܝܡܬܐܘܣ ܘܫܢܝܢܝܗܘܢ ܘܐܝܪܐܐܣ ܕܡܠܟܫܘܪܐ. ܘܢܫܪܘܗܝ ܡܫܩܡ ܒܪ ܐܢܘܗܝ ܕܪܘܡ ܡܫܚܘܗܝ. ܘܗܘܘ ܒܒܝܢܐ ܕܦܛܪ̈ܝܪ. ܘܢܘܢ ܦܛܪ̈ܝܪ ܐܠܝ̈ܢܐ ܘܡܫ̈ܟܢܐ ܕܒ̈ܬܐ ܕܡܠܟܘܬܗ ܒܠܐ ܡܫܝܐ ܐܬܐܝܡܫ̈ܐ ܕܗܘܘ [771] ܦܢܝܘ ܗܘ ܕܒܝܢ ܕܠܐܡܟܢ ܠܡܦܪܢܐ. ܘܟܠܡܠܘܬܗ ܥܢܘܢ ܠܦܢ̈ܝܘ ܡܢ ܡܠܟܘܬܗ ܒܝܪܐ ܕܟܘܡܪܐ ܒܝܘܡ ܚܕ ܒܫܢܬܐ ܚܕ ܒܠܐܚܪܝܢ ܡܕܡ ܥܠܝ ܐ̱ܫܩܘ ܕܗܘ̈ܢܐ ܘܦܠܠܘܬܫܘܫ ܒܝܘܡ. ܘܫܚܘ ܡܦܪܢܐ ܘܐܬܠܝܘ ܠܡܠܟܘܬܗ ܘܡܬܘܪܐ ܒܒܝܬܗ. ܘܡܒܝܘ ܒܗ ܡܠܟܘܬܢܐ ܒܒܝ ܦܢܝܢܐܗܘܢ ܕܠܦܢ̈ܝܘ.

ܒܗ ܒܫܢܬܐ ܗܘܐ. ܒܝܕ ܕܗܘܢܫܘܢܫ ܫܒܐ ܕܡܟܘܕܐ. ܕܗܘ ܙܟܘܬܐ ܢܝܫܐ. ܡܢ ܒܬܪ ܕܗܘܐ ܠܗ ܢܫܐ ܕܦܠܓܐ.

ܘܒܫܢܬ ܐ̱ܝܩܘܣ ܕܝܘܢ̈ܝܐ. ܒܝ ܗܠܝܢ ܒܝܘܡܬܐ ܗܘܐ ܕܡܪܘܡ ܠܟܠܗ ܬܘܒܐ. ܐܪܥܘ ܙܘܥܐ ܬܘܝܠܐ ܘܒܟܠܒܘܢ ܒܠܐ ܒܬܫܠܝܬܐ. ܘܟܪ̈ܡܐ ܕܒܝܬܐ ܘܡܢ ܡܪܘܬܐ ܡܫܟܚܝܢ ܗܘܘ ܕܢܬܒܘܢ ܠܟܡܝܢ̈ܝܐ. ܘܒܗܘܐ ܢܫܐ ܡܕܪܘ ܒܬܪ ܙܡܢ ܠܟܢܝܢ ܐܝܬܢܐ ܘܡܠܟܘܬܗ ܠܟܠܗ ܘܡܪܘܬܐ ܕܢܫܟܘܢ ܠܗܘܢ ܕܒܝܬܗܘܢ ܠܟܬܫܠܝܬܐ. ܘܢܡܕܪܘܢ ܠܗ ܒܗܘܕܢܐ. ܗܘ ܕܝܢ ܡܕܪ ܐܡܪ ܠܗܘܢ. ܕܐܢܐ ܠܟܡ ܠܗ ܡܫܠܝ ܒܠܐ ܟܠܗ ܠܟܠܗ ܬܘܒܐ. ܘܐܠܐ ܕܐܬܦܪܢܗ ܠܡܫܟܢܐ ܡܢ ܒܟܘܪܐ ܕܐܬܪܐ. ܐܢܫܝܢ ܕܝܢ ܠܐܝܟ ܠܐ ܐܬܗܦܟܘ. ܘܐܠܐ ܐܢܫܝܢ ܐܚܪܢ. ܘܗܟܢܐ ܒܪܟܬܐ ܢܫܐ ܕܢܘܢ ܐܠܦ ܡܐܬܝܢ ܒܫܢܬܐ. [773] ܒܝܘܡܝ ܒܝ ܢܫܡ ܡܕܪܘܢ ܡܢ ܒܬܪ ܬܘܒܐ. ܘܐܬܦܟܪ ܡܠܟܘܬܐ ܕܐܬܪܐ. ܡܕܝܢ ܗܘܝ ܡܬ̈ܢܝܐ. ܘܐܬܟܠܘ ܕܒܪܝܢ ܠܟܢܪܘܬܐ.

In those days Rabban Yaʿqob, the archimandrite of the monastery of Mar Barsawma, fearing his brother's son Philoxenus, bishop of Melitene, sent armed servants to Melitene to kidnap this bishop. When they arrived, they were lodged in the monastery of Rahta, and the bishop went out with a lawyer into a certain garden, intending to get away by night. But the sons of Rashid al-Din, when they heard that armed men had left the monastery, thought that they had been sent against them, in order to capture them while they were trying to flee from the city and to hand them over in chains to the Tartars. They therefore assembled a large band of Turks and set out to subdue the servants in the monastery. When the servants discovered this, they left the monastery, taking all their goods with them, and fell upon the Turks. Eight of the servants were killed, who refused to leave their goods and flee. But the rest made their escape, and came to the monastery of Mar Barsawma. Then the Turks entered the city and searched diligently for the bishop. But they could not find him, because when it got dark the workmen had dressed him [775] in their clothes and led him down into the city, a mallet on his shoulder, without anybody recognising him.

And so the bishop remained in great danger, hiding himself and moving from house to house, until he reached the course of the city wall. Then, since the sons of Rashid al-Din had fled, the Arabs who remained in the city, fearing for their lives, discovered the bishop, and humbly saluted him. They insisted that the actions of the sons of Rashid had been taken without their agreement, and they demanded an oath from him, and swore one themselves, that they would stand by him in life and death. The bishop agreed with them, and chose some of them, and they all set out together to pay their duty to the king of kings. The bishop said: 'All the wicked men of unjust counsel have fled. Those who remain are good men.' A very favourable diploma was therefore given to them, and they returned to Melitene in peace.

In the year 1592 [AD 1281] the governors of Melitene accused Rabban Yaʿqob, the archimandrite of the monastery of Mar Barsawma, to the chief of the Tartars who was governing in the region of Beth Romaye, of offering food, shelter and weapons to the plunderers who came from Syria and laid ambushes in the mountains around the monastery. When Rabban Yaʿqob took them to court, these informers were confused and condemned. The archimandrite was declared to be innocent, and returned to the monastery with joy in his heart.

[777] At the beginning of summer in the year 1593 of the Greeks [AD 1282] the patriarch Mar Ignatius contracted a disease of water on the eyes, which made his whole body swell up. When there was no hope for his earthly life he sent a letter to Tabriz, to the maphrian, saying: 'I am now closer to death than to life. If you are able to come here and take care of both myself and my throne, your arrival will be of great service to the Church. My spirit too will yearn for your arrival.' But because it was winter and the roads were troubled, the maphrian was unable to set out. Shortly afterwards the patriarch's illness worsened, and he departed this life on Tuesday 17 November in the year 1594 of the Greeks [AD 1282] in the monastery of Paqsimat in Cilicia. He was buried in the monastery's church.

ܘܒܗܘܢ ܒܢ̈ܩܘܫܝܬܐ ܡܢ ܕܝܠܗ ܕܪܟ ܡܫܡܫ ܪܝܫ ܒܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ ܥܠ ܒܪ ܐܣܘܬܗ ܡܫܝܚܐ ܦܠܘܛܝܢܘܣ ܕܡܠܠܝܛܝܢ. ܥܒܪ ܓܒܪ̈ܐ ܡܗܝܡܢ̈ܐ ܕܡܕܝܢ ܠܡܠܠܝܛܝܢ ܕܢܫܬܘܝܘܢ ܠܡܫܝܚܐ. ܘܡܢ ܐܬܐ ܥܕܪ ܒܝܘܡܐ ܕܪܘܚܐ. ܘܢܦܩ ܡܫܝܚܐ ܘܢܘܡܝܣܘܣ ܠܚܝܐ ܡܢ ܓܒܪ̈ܐ ܕܢܣܒܘܢ ܒܟܠܠܐ. ܒܢ̈ܩܘܫ ܕܡ ܕܪܡܝܢ ܠܟܪܝܢ. ܒܢ ܡܥܡܕܘ ܒܡܥܡܕܢ̈ܝܬܐ ܡܪ̈ܢܝܬܐ ܘܐܬܐ ܡܢ ܒܘܡܪܐ. ܡܒܪܗ ܕܡܬܠܟܠܗܘܢ ܐܡܠܘܪܘܗ. ܐܚܝܕܐ ܕܡܢ ܢܦܩܘܢ ܡܢ ܡܕܝܢܬܐ ܠܡܥܒܪܗ. ܢܐܚܕܘܢ ܐܢܘܢ ܘܢܘܒܠܘܢ ܡܢ ܦܩܘܕܝܐ ܕܝܢ ܠܐܬܪܐ. ܒܕܝܢ ܒܠܘܪܗ ܫܘܠܛܢܐ ܕܐܬܪܘܬܐ. ܘܢܦܩܘ ܒܥܡܗ ܠܡܥܡܕܢ̈ܝܬܐ ܒܝܘܡܐ ܕܪܘܚܐ. ܘܡܢ ܐܪܓܘܫܗ ܡܥܡܕ̈ܝܬܐ ܢܫܒܘ ܡܝ̈ܐ ܕܒܗܘܢ ܘܢܦܩܘ ܠܒܪ ܡܢ ܕܝܪܐ. ܘܫܓܪܘ ܒܠܘܬܪܘܬܐ. ܘܐܬܡܠܝܬ ܡܢ ܡܥܡܕ̈ܝܬܐ ܠܚܝܐ ܓܒܪ̈ܝܢ. ܗܢܘܢ ܕܠܐ ܪܟܢܘ ܕܢܣܒܘܢ ܠܡܝ̈ܐ ܘܒܪܘܗܝ. ܘܕܡܪܝܐ ܒܪܘܗ ܘܐܪܟܒ ܠܒܘܡܪܐ. ܘܐܬܘܪܝܐ ܡܢ ܒܢ ܒܠܗ ܠܡܕܝܢܬܐ ܒܡܒܘ ܢܬܠܐܬܐ ܥܠ ܡܫܝܚܐ ܘܠܐ ܐܬܦܢܝܘ. ܡܛܠ ܕܪ̈ܫܡܝܢܬܐ ܠܠܚܡܝܘܗܝ ܗܘܘ ܦܠܓ̈ܐ ܐ̱ܝܟ ܐܡܪ [775] ܠܒܗܘܢ. ܘܫܡܥܘ ܒܗ ܡܠܘܐ ܥܠ ܦܠܦܠ ܘܐܬܒܠܗܘܢ ܠܡܕܝܢܬܐ ܒܪ ܠܐ ܐ̱ܝܟ ܢܒܗܘ. ܘܢܦܩ ܗܘ ܡܫܝܚܐ ܒܐܘܠܓܝܐ ܪܒܐ ܒܢ ܡܠܛܝܐ ܘܒܪܗ ܡܢ ܒܢ ܠܒܢ ܒܝܡܐ ܘܐܦ ܒܒܘܒܐ ܕܥܘܪܗ ܕܡܕܝܢܬܐ ܠܐܒ ܐܬܛܡܫ. ܘܡܢ ܒܪܘܗ ܒܢ̈ܝ ܪܡܫ ܠܟܪܝܢ. ܛܝ̈ܒܐ ܗܢܘܢ ܕܫܡܘ ܒܡܕܝܢܬܐ ܡܢ ܕܝܠܗ ܥܠ ܚܛܗܘܢ ܐܬܬܣܝܘܢ ܠܡܫܝܚܐ ܘܐܬܡܚܒܘ ܠܗ. ܘܣܘܣܘ ܕܠܐ ܡܦܪܐ ܗܘܐ ܠܗܘܢ ܒܚܕܐܬܐ ܕܒܢ̈ܝ ܪܡܫ. ܘܒܠܗ ܡܘܢ ܡܫܝܚܬܐ. ܘܫܡܥܘ ܐܦ ܗܢܘܢ ܠܗ. ܕܐܚܝܕܐ ܢܗܘܘܢ ܒܝܢ̈ܐ ܘܒܚܘܒܬܐ. ܘܫܠܡ ܠܗܘܢ ܗܘ ܡܫܝܚܐ. ܘܢܦܩ ܡܢܗܘܢ ܐ̱ܝܟܢ. ܘܐܪܟܒ ܐܚܝܕܐ ܠܡܫܡܫܬܐ ܕܡܠܟ ܡܠܟܐ. ܘܐܡܪ ܡܫܝܚܐ. ܕܗܢܘܢ ܠܟܢ ܒܢ̈ܝܐ ܘܠܐ ܬܐܪܚ ܗܘܐ ܢܦܩܘܢ ܒܪܘܗ. ܘܗܠܝܢ ܕܫܡܘ ܐ̱ܝܟܢܐ ܐܢܘܢ ܛܒܐ. ܘܐܬܝܗܒ ܠܗܘܢ ܚܠܝܡ ܕܒܫܝܡܬܐ ܠܒܐ. ܘܗܦܟܘ ܒܛܝܒܘܬܐ ܠܡܠܠܝܛܝܢ.

ܘܒܫܢܬ ܐ̱ܪ̈ܦ ܐܚܝܕܐ ܕܡܠܠܝܛܝܢ ܐܒܠܗ ܡܪ̈ܕܘܬܐ ܕܪܟ ܡܫܡܫ ܪܡܫܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ ܕܝܢ ܪܫܐ ܕܐܬܪܐ ܕܒܫܢܬ ܬܘܡܐ. ܕܠܟܢ ܗܘ ܡܠܟܘܬܐ ܘܡܫܝܚܝܬܐ ܐܝܟܐ ܡܢܐ ܠܓܒܪ̈ܝܢ ܕܐܬܝܢ ܡܢ ܡܕܝܢܬܐ ܘܡܥܡܕܝܢ ܒܛܘܪܐ ܕܡܕܪ̈ܐ ܒܘܡܪܐ. ܘܡܢ ܐܬܛܒܥ ܗܘ ܪܟ ܡܫܡܫ ܒܡܥܘܡ ܕܒܠܐ ܐܬܦܪܫܘ ܦܢܝ ܡܫܡܫܬܐ ܘܐܬܢܝܚܘ. ܗܘܘ ܪܡܫܘܡܪܐ ܕܢܝܐ ܐܬܢܚܡ. ܘܒܡܫܡܫܬܐ ܠܒܐ ܗܦܟ ܠܒܘܡܪܐ.

[777] ܘܒܫܢܬ ܐ̱ܪ̈ܦܙ ܕܢܝܚܐ. ܥܒܕ ܠܦܛܪܝܪܟܐ ܡܪܝ ܐܝܘܐܢܢܝܣ ܒܡܪܘܬܐ ܕܒܥܡ ܡܢ̈ܝܐ ܒܢ̈ܩܘܫܝܬܐ ܕܡܝܬܐ. ܘܐܬܚܒܢ ܒܠܗ ܦܓܪܗ ܘܡܢ ܦܫܡ ܡܥܪܐ ܡܢ ܚܝ̈ܐ ܕܒܢ̈ܝܐ. ܥܒܪ ܐܓܪ̈ܬܐ ܠܟܠܒܪܝܡ ܕܝܢ ܡܦܪܢܝܐ ܘܐܡܪ ܠܗ. ܕܠܡܗܘܐ ܐܘ ܠܚܝ̈ܐ ܠܟܪ ܡܪܝܢ ܐܢܐ. ܒܕܝܢ ܐܢ ܡܪܝܠ ܗܘ ܠܡܬܐ ܘܐܬܒܪܝܢ ܘܠܚܘܪܡܐ ܡܫܗ ܒܕܪܐ ܠܒܝܬܐ ܡܠܟܘܬ. ܘܐܡܪ ܕܗܘ ܠܟܢ ܗܘ ܡܫܡܫܐ ܪܘܚܝ. ܘܡܛܠ ܕܡܪܝܢ ܗܘܐ ܡܠܐܘܐ. ܘܐܬܪܘܝܬܐ ܡܥܒܪܢ ܗܘܝ. ܠܐ ܐܬܡܪܚ ܡܦܪܢܝܐ ܠܡܐܬܝܠ. ܘܒܠܪ ܡܠܟܠ ܒܗܢ ܒܡܪܘܬܐ ܥܠ ܦܛܪܝ̈ܪ. ܘܡܢܚ ܡܢ ܚܝ̈ܐ ܗܠܝܢ ܒܗܘܢ ܐܬܠܬܐ ܡܫܠܡܢܘ ܠܠܡܪܝܢ ܐ̱ܚܪ̈ܝ. ܫܢܬ ܐ̱ܪ̈ܦܚ ܕܢܝܚܐ. ܒܝܘܡܐ ܕܦܐܡܫܡܫܬܐ ܕܒܡܠܟܘܬܐ. ܘܒܗ ܒܗܡܫܠܛ ܐܬܡܪ.

After Ignatius, PHILOXENUS NEMRUD [Philoxenus Nemrud, 1283–92]. After the death of Mar Ignatius Ishoʿ, many men proudly raised their heads to seek the principal place. For Barsawma, the archimandrite of Gawikath, hoped that he would be elected by a synod of bishops that met in his monastery, just as Ignatius had been elected when he was archimandrite of Gawikath. He was oppposed by Yaʿqob bar Manil Rahia, of Caesarea, a native of Melitene. This man was not of the family of the old [779] archpriests, and nobody had said a good word about him from his youth. Ignoring the dictates of his conscience, he shamelessly promised 20,000 pieces of silver to the rulers if he became patriarch.

Then Yaʿqob, a priest of Qalʿah Rumaita, as the winter persisted very bitterly, summoned the bishops of Gubos, Qlisura and Gargar, whose dioceses had long ago been devastated, to the monastery of Mar Barsawma a few days after the death of the patriarch. There he forced them to consecrate his brother's son Philoxenus Nemrud patriarch in that same year 1594 of the Greeks [AD 1283], on the day of the Lord's presentation in the temple. Then he led him out to meet Samagarnawin, who was then tarrying in the vicinity, and they basely and selfishly made the other necessary arrangements. Thus they accepted a messenger from him, to go to Altaq to inform the king of kings. The patriarchate was assigned to Philoxenus by a diploma, and he returned to the monastery of Mar Barsawma, where he established his throne.

In the winter of the year 1596 of the Greeks [AD 1284] there was a violent earthquake in Melitene and its neighbourhood. In the city the arches of the churches collapsed, and in the monastery of Mar Barsawma many buildings were destroyed, so that it was only by a miracle [781] that the whole monastery did not fall off the cliff. This severe chastisement was sent by God (may his mercy be praised) in punishment for our sins.

[Here ends the narrative of Bar Hebraeus. What follows is a continuation, added by an anonymous author.]

Philoxenus Nemrud died at the beginning of July in the year 1603 [AD 1292], in the monastery of Mar Barsawma.

After Philoxenus, three illegitimate patriarchs: firstly CONSTANTINE of Melitene [Ignatius Constantine, 1292–93], secondly Barsawma, the archimandrite of Gawikath [Ignatius Mikhaʾil I, 1292–1312], and thirdly Badr Zakkai of Mardin [Ignatius V bar Wahib, 1293–1333].

After Philoxenus died in the monastery of Mar Barsawma, the patriarchate was illegitimately seized at the beginning of the year 1604 of the Greeks [AD 1292/3] by three men who behaved like bandits. One of these was Constantine, who was not fit to hold any of the grades of the priesthood. This man, who was metropolitan of Melitene in name only, seized the patriarchate by bribery. He assembled three bishops from the vicinity, who consecrated him [783] patriarch.

ܒܬܪ ܐܢܛܝܘܟܘܣ. ܦܠܘܦܛܘܪܘܣ ܕܗܘ ܢܝܩܢܘܪ.
ܡܢ ܒܬܪ ܕܡܝܬ ܗܢܐ ܐܢܛܝܘܟܘܣ ܕܗܘ ܡܩܕܘܢ. ܗܫܬܐ ܐܬܡܢܝܘ ܪܘܡܐ ܒܡܘܠܟܢܐ ܕܢܘܡܘܣ ܒܪܘܡܐ.
ܒܪܘܡܐ ܓܝܪ ܪܡܝܫܐ ܕܕܝܐ ܕܓܘܡܠܐ. ܗܟܢ ܕܟܠܗܘܢ ܗܘܘ ܒܢܘܡܘܣ ܕܡܫܝܚܐ. ܘܗܘ ܢܛܓܒܐ. ܐܒܗܬܐ ܕܐܢܛܝܘܟܘܣ ܟܕ ܐܠܗܐ ܗܘܐ ܪܡܝܫܐ ܕܓܘܡܠܐ ܐܬܓܒ. ܘܗܘ ܕܡܥܪܬܐ ܗܘܐ ܡܩܘܡܢ ܒܪ ܡܢܠܐ ܪܡܣܐ ܕܡܢ ܡܠܟܘܬܗ. ܘܠܐ ܗܘܐ ܡܢ ܪ̈ܡܫ ܒܢ̈ܝܐ [779] ܠܝ̈ܬܐ. ܐܦܠܐ ܣܡܪܘܬܐ ܛܒܬܐ ܐܝܬ ܗܘܐ ܒܠܒܗ ܡܢ ܛܒܘܬܗ. ܒܟܠܕ ܙܡܢܐ ܘܪܘܚܐ ܠܐܪܥܐ. ܒܫܢܝ ܠܠܫܝܢܐ ܚܕܬܐ ܐܬܝܠܕܘ ܠܐܚܪܝܐ ܕܒܛܪܘܣܘ. ܗܪܝܢ ܡܩܘܡܢ ܡܫܬ ܕܡܠܟܗ ܪܘܡܝܐ ܒܗܘܢ ܒܢ̈ܝܫܐ ܕܫܠܝܐ ܫܡܥܐ ܒܬܪ ܢ̈ܝܫܐ ܕܟܘܪܐ ܕܒܘܕܝܗ ܕܡܫܝܚܐ. ܗܝܪ ܐܝܠܝܢ ܠܒܘܡܢܐ ܕܡܢܝ ܒܪܘܡܐ ܠܐܠܗܐ ܐܡ̈ܬܐ ܕܚܪ̈ܒܐ ܡܢ ܢܓܝܪܐ ܡܬܒܪܟܘܗܝ. ܠܗܘ ܕܓܒܘܗ. ܘܠܗܘ ܕܡܠܟܘܬܐ. ܘܠܗܘ ܕܓܢܝܪ. ܘܐܚܪ ܐܝܟ. ܘܐܝܣܪܝ ܠܒܪ ܐܝܟܘܢ ܣܠܘܩܘܣ ܕܡܠܟܗܝ ܕܗܘ ܢܝܩܢܘܪ. ܒܐܬܪ ܦܛܪܝܪܟܐ. ܗܘ ܒܫܢܬ ܐ̱ܪܘ ܕܟܠܗ. ܒܗܘܢ ܡܫܠܡܘ ܕܡܢܝ ܒܪܘܡܐ. ܘܕܒܪܗ ܘܐܙܠ ܕܝܢ ܡܣܓܕܢܘܬ ܕܒܪܡܝܘܬܐ ܗܘܐ. ܘܫܠܡܘ ܒܫܢܬܐ ܐܚܪܐ ܕܝܠܗ. ܘܢܣܒܘ ܡܢܗ ܐܝܟ ܕܐ ܘܐܬܐ ܠܐܠܗܘܬ ܕܝܢ ܡܠܟ ܡܠܟܐ. ܘܐܬܡܠܟ ܠܗ ܠܣܠܘܩܘܣ ܣܡܛܝܩܝ ܕܦܛܪܝܪܟܘܬܐ. ܘܗܟܢ ܐܙܠ ܠܘܬ ܒܪܘܡܝܐ ܕܡܢܝ ܒܪܘܡܐ.
ܘܒܫܢܬ ܐ̱ܪ̈ܒ ܕܝܘܢܝܐ. ܒܝܘܡܬܐ ܕܫܠܝܘ. ܗܘܐ ܚܕܐ ܒܥܠܡܐ ܒܡܠܟܘܬܗ ܘܐܬܪܗ. ܘܢܦܠܘ ܩܛܠܐ ܕܒܬܪܐ ܒܗ ܒܡܕܝܢܬܐ. ܘܒܒܢ̈ܝܐ ܣܓܝ̈ܐܐ ܚܪܒܘ ܒܪܘܡܝܐ ܕܡܢܝ ܒܪܘܡܐ. ܒܪܝܫ ܡܠܟܘܬ [781] ܕܝܢ ܡܠܟܗ ܪܘܡܝܐ ܢܦܠ ܗܘܐ ܡܢ ܥܡܡܐ. ܘܡܕܝܢܬܐ ܗܘܬ ܪܒܬܐ ܡܢ ܟܠܗܝܢ ܚ̈ܕ ܠܒܝܫܬܗܘܢ ܒܠܫܢ̈ܐ ܥܡܡ̈ܝܐ.
ܘܒܫܢܬ ܐ̱ܣܩ ܒܪܝܫ ܠܡܠܟܘ ܚܕܐ ܒܬܪ ܦܛܠܡܝܘܣ ܕܗܘ ܢܝܩܢܘܪ ܒܪܘܡܐ ܕܡܢܝ ܒܪܘܡܐ. ܘܒܫܢܬ.
ܘܒܬܪ ܦܛܠܡܝܘܣ ܠܐܠܗܐ ܠܐ ܙܕܩ ܡܠܟܐ ܦܘܫܛܝܬܐ ܡܠܟܘܬܐ. ܘܐܪܥܐ ܒܪܘܡܐ ܕܡܢܝܢܐ ܕܒܪܘܡܝܐ. ܘܐܠܗܐ ܒܝܪ ܙܟܐ ܡܢܝܘܢܐ.
ܒܬܪ ܕܡܝܬ ܦܛܠܡܝܘܣ ܒܪܘܡܝܐ ܕܡܢܝ ܒܪܘܡܐ. ܒܫܢܬܐ ܕܥܣܪܐ ܕܥܠܡܐ ܐ̱ܩܒ ܕܫܢܝܐ ܐܬܚܙܝ ܘܐܬܒܛܠܬ ܦܛܪܝܪܟܘܬܐ ܡܢ ܐܠܗܐ ܫܢ̈ܝܐ ܠܐ ܢܬܩܒܠܘܢ. ܚܕ ܡܢ ܦܘܫܛܝܬܐ ܕܐܦܠܐ ܒܟܠ ܡܢ ܕܥܠܝ ܕܒܘܝܐܐ ܘܠܐ ܗܘܐ ܠܗ ܕܢܬܩܒܠ. ܐܠܐ ܒܠܚܘܕ ܦܛܪܝܪܟܘܬܐ ܐܬܐܡܪ. ܒܫܢܬܐ ܒܪܝܫ ܡܬܦܪܣܝܢܐ ܕܡܠܟܘܬܐ ܐܠܗ̈ ܗܘܐ. ܗܘ ܗܘܐ ܒܝܬ ܠܗ ܠܐܠܗܐ ܐܦܝܦ ܕܚܙܘܗܝ. ܘܡܢܗܘܢ ܐܬܐܦܪܝ [783] ܦܛܪܝܪܟܐ.

The second was the archimandrite of Gawikath, the same man who failed to win support for his own bid before the consecration of the previous patriarch. The bishops of the West rallied around him, because he was well in with the king of Armenia and with the Mongols and Greeks in many regions, and they proclaimed him patriarch of all the West, and established his throne in the monastery of Gawikath. His name was Mikhaʾil, and they called him Ignatius. He was also proclaimed by Bar Hebraeus II in the East and in the West; though Bar Hebraeus Barsawma al-Safi fled to Maragha, Adarbaigan and Tabriz, where he remained for five years, so as not to receive Bar Wahib, who had been consecrated after two other patriarchs. Finally, the third was Bar Wahib Badr Zakkai, of Mardin, from a family of Tur ʿAbdin, who sprang from the village of Gurnasha near the fortress of Haytam. He assembled three or four of the bishops of Tur ʿAbdin, and they proclaimed him patriarch out of fear of the sultan of the Hagarenes, at least for Mardin and Tur ʿAbdin. Since the name of patriarch had been besmirched, they called him Ignatius as well.

Now Constantine was consecrated in November, as was Barsawma, but because [785] they were both consecrated in haste this fact was not known in Melitene and Gawikath. Badr Zakkai was consecrated on the feast of the presentation of the Lord in the Temple. The bishops Ignatius of the monastery of Qartmin (also known as Rabban Hoshab of Maʿarre), Dionysius Mushe of Salah, Severus of the fortress of Hah, and Malke laid hands upon him. At the time of his consecration Constantine received a sum of money from the merchants and gave it to the bishops; but when he was unable to pay it back, he was murdered by the Kurds at the instigation of the merchants. He is said to have lived for only one year after his consecration.

Then both the West and the East persisted for five years in proclaiming the Westerner Mikhaʾil of Cilicia, namely Rabban Barsawma, the superior of Gawikath. The people of Tur ʿAbdin and Mardin responded by proclaiming Bar Wahib. But Bar Wahib, seeing himself neglected and not proclaimed in the East, was offended and greatly saddened, and went up to Malik al-Mansur, the lord of Mardin, and bribed him with presents. He explained to him how a patriarch was elected, and said that he would only be regarded as a legitimate patriarch if his name was proclaimed in the East by the maphrian. The sultan granted his petition, and sent one of [787] his own messengers to announce his decision. The patriarch also sent one of his disciples, who carried the sultan's rescript and a humble letter from the patriarch himself, together with gifts that befitted the fathers. They set out to find the maphrian Barsawma, who was keeping vigil at the tomb of his brother Bar Hebraeus in Maragha; but he turned them away, so that they returned in failure. But a little later Bar Hebraeus thought over the matter, and said: 'I will arise, and go down to the region of Mosul, lest a schism should arise in the Church and dissension should be stirred up on that account.' And so he set out, and came to the monastery of Mar Mattai, where he was greeted with honour (as he was everywhere else in the East). Then he went up to the monastery of Mar Daniel, known as 'Beetles' (*habshushyatha*).

ܘܐܬܪܐ ܪܚܝܩܐ ܕܓܘܡܠܐ. ܗܘ ܕܩܕܡ ܗܘ ܕܩܕܡܘܗܝ ܐܬܦܬܚ ܗܘܐ ܠܗ ܪܚܡܐ ܕܠܐܦܬܚ. ܘܡܛܠ ܕܗܟܢ ܪܚܝܩ ܗܘܐ ܠܘܬ ܡܠܟܐ ܕܐܬܘܪܝܐ. ܘܟܠ ܡܫ̈ܟܚܢܐ ܘܩ̈ܢܝܢܐ ܒܥܘܬܐ ܕܐܬܪܘܬܐ. ܐܬܩܢܘ ܠܘܬܗ ܣܓܝܐܐ ܡܢ̈ܝܚܐ ܘܐܒܪܗܘܢ ܦܛܪܘܢܐ ܠܒܝܬܗ ܡܕܝܢܐ. ܘܥܒܕ ܠܗ ܡܘܬܒܐ ܒܡܕܝܢܬܐ ܘܒܝܬܐ ܕܓܘܡܠܐ. ܘܡܫܚܗ ܐܢܬܬ ܡܫܬܐܠ ܘܩܪܐܘܗܝ ܐܓܘܢܛܘܣ. ܘܐܬܒܪܝ ܡܢ ܒܪ ܒܝܬܐ ܬܪܝܢܐ ܒܛܝܒܘܬܐ ܘܒܝܬܝܐ. ܡܢ ܒܬܪ ܗܘܐ ܒܪ ܒܝܬܐ ܒܪܘܡܐ ܠܐܪܥܐ ܠܒܝܬܗ ܘܠܐܘܪܚܝܬܗ ܘܐܒܪܝ ܡܠܟܐ ܕܣܓܝ ܥܒ̈ܕܐ ܐܝܟ ܘܠܐ ܢܫܬܠ ܠܒܪܘܗܝ. ܟܠ ܕܐܬܐܬܩܪܝ ܒܠܘܢ ܠܘܬ ܦܛܪ̈ܘܢܐ. ܘܐܬܥܠܝܬ ܒܪܘܗܝ ܒܝܬܐ ܩܪܝܒܐ. ܒܥܒܕܐ ܠܗܘܢ ܒܒܝܬܐ ܡܢ ܓܘܡܠܐ ܩܕܝܫܐ ܘܪܒܐ ܡܠܟܐ ܕܗܢܠܝܢ. ܗܘܐ ܟܕ ܣܓܝܐܐ ܠܗܘܢ ܒܒܪ̈ܝܐ ܠܐܬܬܐ ܐܘܪܚܐ. ܘܥܒܕ ܕܣܓܝܬܐ ܕܡܬܥܠܝܢܐ ܘܓܒ̈ܪܐ ܐܒܪܗܘܢ ܦܛܪܘܢܐ ܠܡܪܘܬ ܘܠܗܘܢ ܒܒܝܬ ܒܠܗܘܢ. ܡܛܠ ܕܟܠ ܥܡܐ ܘܦܛܪܘܢܘܬܐ ܡܠܝܫܢ ܗܘܐ ܘܡܥܒܕ ܗܘܐ ܐܓܘܢܛܘܣ. ܘܡܫܬܡܠܝܢ ܐܬܐܬܩܪܝ ܒܠܡܪܝ ܐܣܪܝ ܘܒܪܘܗܝ ܗܘܝܘ. ܘܚܙܝܬ [785] ܡܠܟܐ ܐܬܐܬܩܪܝܘ ܠܒܪܘܗܝ. ܟܕ ܠܐ ܚܙܝܢ ܠܐ ܡܬܟܠܝܢ ܘܠܐ ܒܩܘܠܐ. ܘܒܪܘܬܐ ܒܬܪܐ ܕܥܒܕܬܗ ܕܡܢ ܠܓܘܡܠܐ. ܘܗܘܐ ܒܠܘܗܝ ܐܝܟ ܐܓܘܢܛܘܣ ܕܓܘܡܪܐ ܕܡܬܪܡܝܢ. ܕܗܘ ܪܒ ܣܘܥܒ ܡܕܝܢܐ. ܘܕܘܣܩܘܪܘܣ ܕܪܚܝܢ ܕܗܘ ܡܘܡܐ. ܘܡܬܐܡܪܐ ܕܬܐܘܦܝܠܐ ܘܝܬܝܪ. ܘܚܕܝܐ ܡܠܟܐ. ܘܡܫܬܡܠܝܢ ܒܪܟܐ ܕܐܬܐܬܩܪܝ ܚܕ ܡܠܘܬܐ ܡܢ ܐܬܪ̈ܐ ܘܡܢܝܢ ܠܐܚܝܢ̈ܐ. ܘܟܕ ܠܐ ܐܬܡܨܝ ܠܡܫܢܝܘ: ܐܬܦܛܠ ܡܢ ܒܘܪܟܐ ܒܡܠܟܐ ܕܐܬܪ̈ܐ. ܘܐܬܡܢܝ ܕܚܕܐ ܥܠܬܐ ܚܕܐ ܠܘܬ ܡܠܐܬܐܬܩܪܝܘܬܗ. ܘܡܩܛܠ ܡܕܝܢܐ ܘܡܥܒܕܐ ܡܠܟܐ ܕܣܓܝ ܥܒ̈ܕܐ ܡܥܒܕܝܢ ܠܗܘ ܡܕܝܢܬܐ ܡܫܬܐܠ ܕܡܠܟܘܬܐ ܕܗܘ ܪܒ ܒܪܘܡܐ ܪܚܝܩܐ ܕܓܘܡܠܐ. ܘܦܛܪܝܐ ܘܡܬܥܒܕܐ ܡܥܒܕܝܢ ܠܒܪܘܗܝ. ܘܟܕ ܚܙܐ ܒܪܘܗܝ ܕܥܒܕܠ ܘܠܐ ܡܠܐܒܪ. ܐܬܥܒܕ ܘܫܡ ܫܡܗ ܘܫܡܥ ܠܗܐ ܡܠܟܐ ܠܡܥܒܪ ܡܪܗ ܕܡܪܝܢ ܘܡܥܒܕܗ. ܘܐܚܝ ܠܗ ܡܪܝ ܦܛܪܘܢܘܬܗ. ܕܐܦ ܠܐ ܡܥܒܪ ܠܗ ܡܩܪܝܢܐ ܒܥܒܕܐ ܠܐ ܐܠܗ̈ܐ ܦܛܪ̈ܝ ܢܡܘܣܐ. ܘܟܕ ܥܡܘܢ ܡܘܠܟܢܐ ܡܥܒܕ ܒܠܘܗܝ. ܘܥܒܪ ܐܢܓܠܐ ܡܢ ܠܘܬܗ. ܘܗܘ ܦܛܪܝ ܥܒܪ ܚܕ ܡܢ [787] ܐܠܥܒܪ̈ܘܗܝ ܘܥܡܗ ܟܠܐ ܡܢ ܡܘܠܟܢܐ ܘܐܓܪ̈ܐ ܡܢ ܦܛܪ̈ܝ ܕܟܠܗ ܡܥܡܘܕܝܬܐ. ܥܡ ܕܣܓܝܐ ܕܡܫܝܚ ܠܐܒܗ̈ܬܐ. ܘܐܬܠܗ ܠܘܬ ܡܩܪܝܢܐ ܒܪܘܗܝ ܟܕ ܗܘ ܒܡܪܬܗ ܡܥܡܕ ܚܝܡ ܡܒܪܐ ܕܐܫܘܗܝ ܒܪ ܒܒܪܬܐ. ܒܠܘܩ ܐܬܥܒܕ ܒܪ ܒܒܪܬܐ ܒܫܡܗ ܘܐܡܪ. ܐܥܡܕ ܐܢܬܐ ܠܐܬܪܐ ܕܡܘܪܟ ܘܠܐ ܢܗܘܐ ܚܝܠܐ ܒܒܝܬܐ. ܘܗܘܐ ܕܒܘܝܐ ܡܛܠ ܗܘܐ ܒܒܝܬܐ. ܘܥܡ ܐܬܐ ܘܐܬܥܒܕ ܠܒܘܡܪܐ ܕܡܪܝ ܡܠܟܐ ܘܐܬܥܒܕ ܥܡܪ. ܘܐܦ ܒܒܠܘܗ ܡܒܝܐ. ܘܫܠܚ ܒܒܪܐ ܕܡܪܝ ܕܝܠܗ ܕܒܥܡܘܕܝܬܐ.

While he was staying there, the two messengers from the sultan of Mardin and the patriarch again came to see him, bearing letters and gifts. This time the maphrian gave them a friendly welcome and in their presence conceded the patriarchate, in the usual form, to Bar Wahib Badr Zakkai, in accordance with the wishes of the lord of Mosul. When the messengers returned, those who had sent them rejoiced greatly; for the maphrian had written them a letter of institution, and committed the throne to the patriarch.

After all this disturbance had ended, the maphrian Bar Hebraeus Barsawma Safi died in the year [789] 1619 [AD 1308]. The East remained widowed of its shepherd for the space of nine years, because it was at that time impossible for the patriarch to consecrate a maphrian, because he was afraid that they would not receive him. In the year 1628 [AD 1317], however, the Easterners were forced to go to the patriarch, so that he might consecrate a maphrian for them. Because the roads were cut, and because of the frequent quarrels between the rulers, they were unable to reach the patriarch of Cilicia, so they went instead to the Mardin patriarch Bar Wahib. He consecrated for them Rabban Mattai bar Hnanu from the monastery of Mar Mattai, and named him Gregory. Now the Westerners, Easterners and Northerners had already hastened to proclaim a patriarch of Cilicia; and the Easterners and the people of Tur ʿAbdin were also proclaiming a patriarch of Mardin; and so the maphrian Barsawma Safi Bar Hebraeus had recognised them both, first the patriarch of Cilicia and then the patriarch of Mardin.

But the patriarch of Cilicia had already breathed his last. He died on Saturday 7 December in the year 1624 of the Greeks [AD 1312]. They then appointed as their common father the monk Ishoʿ bar Shushan, whom they called Mikhaʾil, after the name of his predecessor.

Badr Zakkai died in the monastery of Mar Hnanya near Mardin in the year 1644 [AD 1333], in the week of the Lord's Passion, after fulfilling his office for 40 years. He was [791] a most talented student of religion and philosophy, who wielded great influence with the rulers. He explained the alphabet in Syriac and Arabic, and left a most joyful anaphora in the Church.

After Ignatius Badr Zakkai of Mardin, IWANIS ISMAʿIL [Ignatius Ismaʿil, 1333–66], the son of Yohannan, the brother of the late venerable patriarch. After the death of Badr Zakkai Bar Wahib, a synod was held in the monastery of Mar Hnanya near Mardin. Those present included the bishop Barsawma of Salah, the synod's president; Yohannan of Qartmin, also known as Ishoʿ bar Sapra of Beth Sbirina; Philoxenus of Mobadra or Seʿerd; the bishop Saba of the monastery of Natfa; Cyril of Hah, also known as Shemʿon of Eliyan; and the Armenian bishop of Mardin. They elected Yohannan Ismaʿil of Amid, also known as al-Majid, the son of the deacon Yohannan of Mardin, and consecrated him, and proclaimed him, giving him the name Ignatius. This was an illegitimate act, like the one committed earlier by Bar Maʿdani in respect of Basil of Aleppo. When he appointed him maphrian of the East, he changed his name, [793] calling him Ignatius. After all, if a man has already been consecrated a bishop or maphrian, he need not change his name if he becomes patriarch by the laying-on of hands.

ܘܡܢ ܗܘ ܡܫܝܚܐ ܐܡܪ. ܐܬܐ ܐܡܪ ܐܢܟܪ̈ܝܐ ܐܬܘܗܝ ܕܡܫܠܡܢܐ ܕܡܪܢ ܘܦܪ̈ܘܩܐ ܡܢ ܛܥܝܝ ܠܝܗ̈ܘܕܝܐ ܘܚܢܦ̈ܐ. ܘܡܫܠܡ ܠܗܘܢ ܡܫܝܚܐ ܟܕܒܐ. ܘܐܡܪ ܠܝܗ̈ܘܕܝܐ ܘܢܐܡܪ ܐܢܐ ܘܐܬܐ ܗܘ ܡܫܝܚܐ ܟܕ ܪܚܝܐ. ܘܡܬܠ ܠܟܠܗ ܕܡܢ ܕܡܕܝܢ ܕܐܦ ܦܪܘܩܘܬܐ ܠܟܠ ܥܡܐ ܕܗܘ ܚܕܘܬܐ. ܘܡܢ ܗܟܢܐ ܡܫܝܚܐ ܣܛܢܐ ܕܟܠܐ ܐܬܚܪܝܘ. ܘܢܐܬܐ ܠܗܘܢ ܡܫܝܚܐ ܠܝܗ̈ܘܕܝܐ ܕܗܘܝܐ ܘܡܫܝܚ ܦܪ̈ܘܩܐ ܠܦܘܪܩܢܗܘܢ.

ܘܟܠ ܗܘ ܕܠܘܩܒܠܗ ܟܠܗ ܡܫܝܚܐ ܡܫܝܚܐ ܒܪ ܒܪܢܫܐ ܕܗܘ ܒܪܘܚܐ ܕܝܠܗ ܒܫܡܗ [789] ܐܝܫܘܥ. ܘܫܡܗ ܡܕܝܢܐ ܐܪܡܠܬܐ ܡܠܟܐ ܕܐܬܐ ܫܠܝܚ. ܒܠܐ ܡܠܬܐ ܗܘܐ ܕܢܩܒܠ ܡܫܝܚܐ. ܕܐܦ ܗܘܐ ܟܢܫܐ ܘܠܐ ܡܫܡܠܝܢ ܠܗ. ܘܫܡܗ ܐܝܫܘܥ ܐܬܐ ܡܕܝܢܬܐ ܠܗܠܝܢ ܡܢ ܡܫܪܐ ܒܠܐ ܡܕܝܢ ܗܘܘ ܕܐܬܠܗܘܢ ܠܗܠ ܗܘ ܕܡܫܠܡܢܐ ܕܢܦܩ ܠܗܘܢ ܡܫܝܚܐ ܡܛܠ ܕܦܫܛܝܢ ܗܘܘ ܐܝܕܝܗܘܢ. ܘܡܬܚܫܒܢܐ ܥܠ ܡܠܟ̈ܐ ܡܬܚܙܝܢ ܗܘܘ. ܡܬܚܙܝܐ ܐܬܐ ܠܗܠ ܦܪ̈ܘܩܐ ܕܡܪܢ ܕܗܘ ܒܪ ܘܡܫܪ. ܐܡܪ ܠܗܘܢ ܕܡܢ ܪܡ ܡܠܟܐ ܚܝܘ ܕܡܢ ܠܥܠܡܐ ܕܡܪܐ ܡܠܟܐ ܘܫܡܗ ܟܪܝܣܛܘܣ ܘܫܡܗ ܡܫܝ̈ܚܐ ܘܡܕܝܢܬܐ ܘܡܫܝܚܐ ܡܫܪܝܢ ܠܗܘ ܕܡܫܠܡܢܐ. ܘܡܕܝܢܬܐ ܘܦܘܪܩܢܝܬܐ ܡܫܪܝܢ ܠܗܘ ܕܡܪܢ. ܡܛܠ ܕܝܘܡ ܗܘܐ ܡܫܝܚܐ ܒܪ̈ܝ ܢܦܫ ܒܪܒܪܢܫܐ ܠܐܬܘܗܝ. ܡܕܡܟܠ ܠܗܘ ܕܡܫܠܡܢܐ. ܘܟܠܗ ܕܚܝܐ ܠܗܘ ܕܡܪܢ.

ܗܘ ܕܝܢ ܕܡܫܠܡܢܐ ܡܛܠ ܗܘܐ ܡܪܐ ܕܡܠܗ ܘܡܢ ܒܫܘܡ ܒܪܘܟܬܐ ܡܫܠܐ ܒܟܢܘܢ ܡܕܡ. ܫܡܗ ܐܠܝܥܙܪ ܕܫܝܐ. ܘܐܫܟܚܗ ܠܗܘܢ ܐܬܐ ܟܪܝܐ ܠܫܡܥ ܕܢܬܐ ܕܡܠܐܟܐ ܒܪܫܡ. ܘܡܫܬܐܠ ܒܫܘܘܢ ܒܠܠ ܫܡ ܗܘ ܕܡܕܡܘܗܝ.

ܘܒܙܒܢܐ ܒܝܬ ܒܕܢܐ ܕܫܡܥ ܚܝܠܐ ܕܝܢ ܡܫܝܚ. ܫܡܗ ܐܝܫܘܥ. ܒܡܠܬܐ ܕܚܝܐ ܦܪܘܩܐ. ܫܡܥ ܐܪܥܐ ܫܡܝ̈ܐ. ܗܝܐ [791] ܓܒܪܐ ܡܫܡܪ ܗܘܐ ܒܡܫܠܡܢܐ ܒܐܬܘܬܐ ܘܒܡܫܠܡܢܐ ܕܦܘܠܫܘܦܐ. ܘܫܟܢ ܡܫܦܫ ܗܘܐ ܡܕܡ ܐܚܪܢܐ. ܘܫܡܥ ܠܐܠܗ ܒܫܡ ܒܫܘܪܝܐ ܘܐܪܐܒܐ. ܘܡܫܡ ܒܕܝܠܐ ܐܢܛܝܘܪܐ ܚܕܠܐ.

ܘܟܠ ܐܠܟܣܢܕܪܘܣ ܕܡܪܢ ܕܗܘ ܒܙܒܢܐ. ܐܬܐܡܪ ܕܗܘ ܐܫܬܐܠܠ ܒܪ ܡܫܝܚ ܐܣܛܘܢ ܕܫܢܐ ܡܫܝܐ.

ܟܠ ܕܡܢ ܒܙܒܢܐ ܕܗܘ ܒܪ ܘܡܫܪ. ܐܬܐܡܪ ܗܘܐ ܫܘܒܚܗ ܒܫܘܪܐ ܕܡܪܢ ܡܫܝܐ ܕܟܠܐ ܚܟܝܡ ܡܪܢ. ܡܫܝܚܐ ܒܪܘܚܐ ܕܝܠܗ ܙܪܥ ܫܘܒܚܗ. ܘܡܫܚ ܕܡܪܐܡܝܢ ܕܗܘ ܡܫܠܡ ܒܪ ܫܡܝܐ ܡܫܒܚܐ. ܘܦܠܚܘܢܘܬܗ ܕܡܫܪܐ ܕܗܝ ܫܡܪ. ܘܡܫܡܥ ܫܡܝܐ ܕܝܢܐ ܕܡܠܟܐ. ܘܫܘܪܝܠܗ ܕܚܝܐ ܕܗܘ ܫܡܥܗܝ ܠܝܠܝܐ. ܘܫܡܥܐ ܘܐܪܥܢܐ ܕܡܪܢ. ܘܐܫܪܚ ܠܒܪܐ ܐܬܐܡܪ ܕܐܫܡܪ ܕܗܘ ܐܫܬܐܠܠ ܗܘ ܕܡܠܟܝܐ ܠܫܡܥܢ. ܒܪ ܡܫܝܚ ܫܡܫܡܝܐ ܡܪܕܝܐ. ܘܐܒܪܗܘܢ ܐܠܟܣܢܕܪܘܣ ܒܟܬܐ ܠܐ ܢܫܬܘܫܐ ܐܝܟ ܗܘ ܕܗܘܐ ܒܪܝܫ ܠܟܠ ܒܪܡܫܝܚ. ܒܡ ܒܫܡܠ ܕܚܠܒ. ܕܡܢ ܫܡܗܘ ܡܫܝܚܐ ܠܡܕܝܢܐ ܫܡܥܟ ܠܫܡܗܘ [793] ܘܡܪܐ ܐܠܟܣܢܕܪܘܣ ܡܫܝܚܐ ܐܦܝܣܩܘܦܐ ܐܘ ܡܫܝܚܐ ܘܡܬܐܡܪ ܦܪ̈ܘܩܐ ܕܫܡܥ ܐܝܟ ܠܟܠܗ ܠܗ.

What befits a patriarch is rather the enthronement, and the procession, and the prayer of Saint Clement. And so a man should not change the name he bore as a bishop when he is consecrated patriarch.

A dissension then arose between the patriarch Ismaʿil of Mardin and the maphrian Mattai bar Hnanu, because the patriarch had not invited the maphrian to his consecration. The custom established by the fathers of old was that the maphrian should lay his hands upon the patriarch during a patriarchal consecration, and that the patriarch should do the same for the maphrian. Another reason for the dissension was that the patriarch did not wait for the maphrian, and had been consecrated without the consent of the Easterners. The maphrian therefore suppressed the proclamation of the patriarch for four years, and proclaimed the patriarch of Cilicia. The patriarch of Sis, Mikhaʾil II, sent gifts to the maphrian. However, peace was later made between the patriarch of Mardin and the maphrian, and he was proclaimed in the East and in the region of Mosul. The patriarch of Sis, however, was proclaimed in the West and in the northern part of the East, in Maragha, Tabriz and Adarbaigan. All the same, the patriarch of Mardin was hateful in the eyes of the maphrian and the bishops, because he demanded too much money for ordinations, [795] taking a fee for the laying on of hands and selling the priesthood, and because he tried to make his brother's son Fakhr al-Din the heir to his throne, as the Hagarenes do, and as he himself had done, illegitimately, when he received the throne from his uncle Badr Zakkai Bar Wahib, and as the Armenians do. Because of this custom the patriarch Mar Yohannan, namely Ishoʿ bar Shushan, had written to the Armenians, saying: 'Whoever sells the priesthood and makes his nephews the heirs to his throne, whether he be a bishop, a maphrian or a patriarch, let him be anathema. Thus the apostolic canons prescribe.'

Mar Mikhaʾil II reached the end of his life and died in Sis in the year 1660 of the Greeks [AD 1349], after fulfilling the patriarchal office for 36 years.

After Mar Mikhaʾil II, BASIL GABRIEL of Melitene [Basil Gabriel, 1349–87]. After the death of the patriarch Mikhaʾil, the Western bishops met at Melitene. They included the bishops of Cyprus, Jerusalem and Gargar, and also the bishop of Aleppo and Philoxenus [797] of Damascus, a stylish and experienced writer. From there they went to Sis and proclaimed this Basil patriarch of Antioch and Syria, because the monastery of Mar Hnanya had been devastated on account of the gold that Constantine, who was killed by the Kurds, had refused to pay. Philoxenus of Damascus laid his hands upon him. He did not change his name, as they had done in their poisonous inexperience in the case of Ismaʿil of Mardin, but they merely recited the oration of Clement over him at his enthronement. He was proclaimed in the West and in the northern part of the East, that is Tabriz, Adarbaigan and Sidos.

ܐܠܐ ܡܣܬܪܗܒܘܬܐ ܐܝܟ ܪܘܚܐ ܘܙܟܘܬܐ ܕܡ̄ܢ ܡܠܟܘܬܗ ܕܡܠܟܬܐ ܠܦܛܪ̈ܝܪܟܘ. ܡܛܠܗܕܐ ܠܐ ܪܕܡ ܕܢܬܚܠܦ ܫܡܐ ܕܐܦܝܣܩܘܦܘܬܐ ܐܦܠܐ ܕܡܬܦܪܢܣ ܦܛܪܝܪܟܐ.
ܘܗܘܐ ܚܕܐ ܒܥܠ ܦܛܪܝܪܟܐ ܕܡܪܕܝܢ ܗܘܐ ܐܦܝܣܩܘܦܐ ܠܡܦܪܢܣܐ ܡܠܟܐ ܒܪ ܚܝܘ. ܡܛܠ ܕܦܛܪܝܪܟܐ ܠܐ ܚܕܪ ܒܬܪ ܡܦܪܢܣܐ ܟܕ ܐܬܬܦܪܢܣ. ܡܛܠ ܕܟܕܐ ܗܫܡ ܗܘܐ ܡܢ ܐܒܗ̈ܬܐ ܩܕ̈ܡܝܐ. ܘܟܕ ܦܛܪܝܪܟܐ ܡܬܬܦܪܢܣ ܗܘܐ. ܡܦܪܢܣܐ ܡܢܦܩ ܗܘܐ ܪܫܡܗ. ܘܗܟܢܐ ܘܡܦܪܢܣܐ ܡܢ ܦܛܪܝܪܟܐ. ܘܐܚܪܬܐ ܕܠܐ ܗܟܢ ܦܛܪܝܪܟܐ ܠܡܦܪܢܣܐ ܕܢܬܐ. ܘܕܐܬܬܦܪܢܣ ܒܟܠܒ ܡܠܟܘܬܐ ܘܡܕܝܢܬܐ. ܘܦܫܡ ܡܦܪܢܣܐ ܒܪܘܙܘܬܐ ܕܦܛܪܝܪܟܐ ܐܪܒܥ ܫܢ̈ܝܢ. ܘܐܬܐܡܪ ܠܗܘ ܕܡܫܠܡܢܐ. ܘܦܛܪܝܪܟܐ ܡܫܬܐܠ ܠܐܪܥܐ ܗܘ ܕܗܫܡ ܚܕܪ ܕܫܢ̈ܐ ܠܡܦܪܢܣܐ. ܘܒܬܪ ܗܠܝܢ ܗܘܐ ܗܫܐ ܒܥܠ ܡܦܪܢܣܐ ܠܦܛܪܝܪ̈ܟܐ ܕܡܪܕܝܢ.
ܘܐܬܐܡܪ ܒܡܕܝܢܬܐ ܘܒܐܬܪܐ ܕܡܘܪܩܠ. ܘܗܘ ܕܗܫܡ ܡܫܬܐܡܪ ܗܘܐ ܒܡܕܒܪܐ ܘܡܕܝܢܬܐ ܒܩܘܣܛܢܛܝܢܐ ܡܕܒܪܢܘܬܗ ܘܫܬܐܪܘܬܘܬܗ ܘܒܬܪܘܢܝܢ. ܘܗܟܢܐ ܘܡܕܝܢ ܗܘܐ ܗܫܡ ܐܫܬܡܥ ܗܘܐ ܒܬܪܝܢ ܡܦܪܢܣܐ ܘܒܬܪܝܢ ܫܢܝܢ. ܡܛܠ ܕܗܫܡ ܡܫܡܫ ܙܒܢܐ ܚܠܠ ܗܘܐ ܡܢ ܗܘ ܕܡܫܬܢܝ ܗܘܐ. [795] ܘܦܛܪܝܪܟܐ ܗܫܡ ܐܝܟ ܗܫܠ ܗܘܐ ܘܡܪܥ ܗܘܐ ܒܗܘܬܐ. ܘܒܬܪ ܗܘܐ ܕܢܗܘܐ ܒܗܘܫܟܐ ܠܒܪ ܐܢܫܘܢ ܦܬܪ ܠܐܠܕܝܢ. ܐܫܟܐ ܕܟܕܝܢ ܡܗܝܡܢܐ. ܐܝܟ ܕܐܦ ܗܘ ܐܦܪܝܡ ܒܗܘܫܟܐ ܕܕܐ ܕܡܠܗ ܒܕܘܪܟܐ ܕܗܘ ܒܪ ܘܗܘܒ ܟܒܕܐ ܠܐ ܢܗܘܫܟܐ. ܘܐܝܟ ܕܟܕܝܢ ܐܪܥܝܐ. ܘܡܛܠܗܕܐ ܗܘܒܪܐ ܥܠܒ ܦܛܪܝܪܟܐ ܡܪܝ ܢܘܚ ܕܗܘ ܡܥܘܒ ܒܪ ܗܘܡ ܠܗܐ ܐܪܥܝܐ ܒܝ ܐܡܪ ܕܒܠܐ ܕܡܪܕܝܢ ܠܒܘܬ ܘܡܘܪܐ ܒܗܘܫܟܐ ܠܒܬܝ ܚܝܫܘ ܘܫܥܘܬܐ ܘܕܡܦܪܢܣܘܬܐ ܡܫܪܡܐ ܐܠܗ̈ܐ. ܗܘܡ ܦܫܕܝܢ ܡܠܦܐ ܗܠܝܢܐ.
ܘܡܪܝ ܡܫܬܐܠܠ ܠܐܪܥܐ ܡܛܠ ܡܪܗ ܘܒܢܝ. ܒܗܫܡ ܒܫܢܬ ܠܟܠܐ ܘܡܬܡܠܐ ܘܐܡܠܬܝ ܕܩܕܝܐ. ܘܡܫܡܫ ܦܛܪܝܪܟܘܬܐ ܠܗ̄ ܫܢ̈ܐ.

ܒܬܪ ܡܪܝ ܡܫܬܐܠܠ ܕܗܘܐ. ܒܫܠܡܘܬܗ ܘܡܠܟܘܬܗ ܕܗܘ ܒܪܐܡܠܠ.
ܘܒܬܪ ܕܒܢ ܦܛܪܝܪܟܐ ܡܫܬܐܠܠܐܒܝܢܘ ܫܢ̈ܝܐ ܡܒ̈ܪܟܐ ܠܡܫܠܡܢܘܬܐ ܫܢܝܐ ܘܡܘܦܪܘܬ ܘܐܘܪܫܠܡ ܗܘܐ ܕܟܢܟܢ. ܘܫܢܝܐ ܕܫܠܒ ܘܦܠܛܘܒܝܢܘܣ [797] ܕܪܘܡܝܣܘܣ ܒܠܘܟܐ ܫܠܝܐ ܘܡܘܡܪܐ. ܡܢ ܐܬܡ ܐܪܐܠ ܠܫܢܫ ܘܐܒܪܪܘܗܝ ܗܘܘ ܦܛܪܝܪܟܐ ܕܐܬܛܘܟܝܐ ܘܠܫܘܪܝܐ ܡܛܠ ܕܒܘܡܪܐ ܕܡܪܝ ܒܪܘܡܐ ܫܢܝܒ ܗܘܐ ܡܢ ܒܠܟ ܕܗܘܝܐ ܕܡܘܫܛܝܛܝܢ ܗܘ ܕܐܬܡܛܠ ܡܢ ܒܘܪܕܝܐ. ܘܗܡ ܘܗܡ ܒܟܠ ܐܝܪܐ ܦܠܛܘܒܝܢܘܣ ܕܪܘܡܝܣܘܣ. ܘܠܐ ܫܠܒ ܠܫܡܗ ܐܝܟ ܕܒܟܕܗ ܠܐ ܪܘܝܐ ܒܗܘܐ ܗܫܡܐ ܒܠܠ ܕܡܪܕܝܢ ܐܠܐ ܙܒܢܬܐ ܕܡܠܟܫܡܫ ܒܟܕܗ ܠܗ ܒܗܘܣܬܪܘܣܝܐ ܒܟܠܗܘܢ ܘܐܬܐܡܪ ܒܡܕܝܢܬܐ ܘܡܕܝܢܬܐ ܡܠܟܬܐ ܘܐܬܐܡܪ ܘܐܪܪܘܡܝܣܝܐ ܘܗܕܘܗܝ.

As for Ismaʿil, he was a proud man, and was beset with evils by the Easterners and Westerners alike. He quarrelled bitterly with the bishop Saba of Salah in Tur ʿAbdin, the son of the priest Abuʾl Hasan of Salah. This man had been consecrated bishop of the village of Salah by the patriarch Ignatius Ismaʿil and had been given the name Basil. The cause of their quarrel was as follows. A certain lawless, impudent and cynical monk named Giwargis had accused the said bishop to the patriarch Ismaʿil, falsely asserting that he had banished the fear of God from his heart. The patriarch therefore anathematised the bishop Saba of Salah. The bishop Saba then arose, [799] and went to see the patriarch, but he would not meet him. He refused to allow him to enter the monastery, and left him waiting outside the gate for three days. Meanwhile the bishop said to some go-betweens: 'Please ask the patriarch to tell me why he has anathematised me. If I am really guilty, I am willing to do whatever he asks me.' When they gave the patriarch this message, he said: 'Let him stay outside the gate!' So the bishop Saba, crushed with sadness, returned to Tur ʿAbdin, and wrote humbly to the neighbouring bishops, asking them to support him and go with him to the patriarch and beg from him the favour of communion. Then the bishops of Tur ʿAbdin assembled—Yohannan bar Sapra of Beth Sbirina, bishop of the monastery of Qartmin, and the bishop of Hah, and the other bishops—together with the chief men and the priests, deacons and monks of the region, and they all went together in a body to see the patriarch. But the patriarch refused to meet either the bishops or the nobles, and would not let them enter the monastery. Instead, he kept them waiting at the gate for four days.

The bishops, priests and monks were furious at the way he had treated them, and after they came down from the monastery, they all cried out together three times: 'Worthy! Our father Saba of Salah is fit and worthy to assume the patriarchal dignity!' Then they all went to the monastery of Mar Yaʿqob the Recluse in Salah. The bishop Saba of Salah then went up to see the sultan Malik al-Adil in Hesna d'Kifa, and told him [801] of the contest for the patriarchate. The sultan wrote a diploma for him, ordering that he be received throughout his dominions. He then went back down to the bishops, and they consecrated him patriarch of Tur ʿAbdin and Hesna d'Kifa. This illegitimate deed took place on 6 August, the Feast of Tabernacles, in the year 1675 of the Greeks [AD 1364]. He was called Ignatius.

This IGNATIUS [Ignatius Saba of Salah, 1364–89] was the first patriarch who sat in Tur ʿAbdin.

When the patriarch Ismaʿil of Mardin heard of this, he repented of what he had done and grieved that he had excommunicated him without just cause, without examining his case and entirely at the instigation of one man, that impudent, foolish and rebellious monk Giwargis. He was unable to injure the other man, no matter how much he tried, and he began to lament his lot, saying: 'What have I done? What did I gain from those anathemas that I hurled on the testimony of that rabid dog of a monk? Tur ʿAbdin was my right hand, and I have cut it off! When the Westerners hear about this, they will laugh at me!'

ܘܐܫܬܟܠܠ ܡܫܬܟܚ ܗܘܐ ܘܡܬܚܫܒ ܡܢ ܡܕܝܢ̈ܬܐ ܘܩܘܪ̈ܝܐ. ܘܗܘܐ ܠܗ ܫܠܝܐ ܘܬܘܕܝܬܐ
ܠܥܡܐ ܕܛܘܪ ܥܒܕܝܢ ܕܪܚܝܡ ܘܡܠܦܢܐ ܫܢܬܐ ܒܪ ܡܩ̄ܕ ܐܒܘ ܠܥܡܗ ܕܫܝܢܐ. ܗܘܐ ܡܫܝܚܐ ܕܪܚܝܡ
ܦܢܝܬܐ ܡܢ ܐܘܣܛܐܬܝܘܣ ܦܛܪܝܪܟܐ ܐܫܬܟܠܠ ܠܐܬܪܐ ܘܐܬܐܦܝ ܒܫܠܡܘܬܗ. ܒܬܪܐ ܕܟܠܐ ܦܘܡ
ܐܠܗܐ ܡܢ ܥܠܡ ܕܢܦܠ ܫܢܝܐ ܦܢܝܐ ܘܡܥܠܝܐ ܗܘܐ ܕܫܡܥܗ ܥܘܪܩܘܣ. ܐܠܡܐܫܬܝ ܕܗܘܐ ܡܫܝܐ
ܩܕܡ ܦܛܪܝܪܟܐ ܕܗܘ ܐܫܬܟܠܠ. ܘܕܥܠ ܠܥܡܗ ܥܘܢ ܕܡܕܐ ܗܘܐ ܠܕܚܠܬ ܐܠܗܐ ܡܢ ܠܒܗ.
ܘܦܛܪܝܪܟܐ ܐܚܪܢܗ ܠܥܡܐ ܫܢܬܐ ܕܥܡܐ. ܘܩܡ [799] ܡܫܝܐ ܫܢܬܐ ܘܐܙܠ ܠܘܬ ܦܛܪܝܪܟܐ
ܘܠܐ ܩܒܠܗ ܘܠܐ ܐܥܠܗ ܠܕܝܪܐ. ܐܠܐ ܥܩܡܗ ܟܠ ܬܪܥܐ ܬܠܬܐ ܝܘܡܝܢ. ܘܗܘܐ ܡܫܝܐ ܐܡܪ ܗܘܐ
ܠܥܕ̈ܬܐ ܕܐܝܟ ܐܡܪܘܗܝ ܠܐܒܘܗܝ ܕܟܠ ܡܢܐ ܐܚܪܢܝܢ ܘܐܦ ܡܥܠܝܢܐ ܒܝ ܚܫܘܒܐ ܐܡܟܠ ܩܛܠܐ
ܕܦܩܕ. ܟܕ ܕܝܢ ܐܘܕܥܘ ܠܦܛܪܝܪ̈ܟܐ ܡܫܬܟܠܠ. ܗܘ ܕܝܢ ܐܡܪ ܗܘܐ ܢܦܩ ܟܠ ܬܪܥܐ. ܘܩܦܨ ܡܫܝܐ
ܫܢܬܐ ܒܕ ܡܥܡ ܠܛܘܪ ܥܒܕܝܢ. ܘܥܠܒ ܐܚ̈ܘܗܝ ܘܡܘܕܥܐ ܠܥܡܐ ܕܝܕܥܘܗܝ ܘܕܟܪܘܢܗܘܢ ܠܘܬܗ
ܘܬܚܘܬܗܘܢ ܥܡܗ ܠܘܬ ܦܛܪܝܪ̄ܟ ܘܕܠܐ ܥܠܘܗܝ. ܘܐܬܦܝܣܘ ܡܫܝ̈ܐ ܛܘܒܐ. ܡܫܝܐ ܕܥܘܩܪܐ ܕܦܬܐܩܝܢ
ܕܗܘ ܢܦܩ ܫܥܒܝܕܐ ܕܥܡܗ ܫܦܪܐ. ܘܡܫܝܐ ܕܚܠܝܚ ܘܩܦܪܬܐ ܕܐܚ̈ܪܢܐ. ܘܬܘܩܢܐ ܘܐܬܪܐ ܘܩܘܡܝܐ ܘܩܕܡ̄
ܘܕܝ̈ܢܐ. ܘܩܥܡܗ ܥܠܘܗܝ ܘܥܡܐ ܦܛܪܝܪ̄ܟ ܐܬܩܢܥܘ ܗܘܘ. ܗܘ ܕܝܢ ܦܛܪܝܪ̄ܟ ܠܐ ܡܥܠܐܢܝ ܠܐ ܠܥܡ̈ܐ
ܘܠܐ ܠܪ̈ܚܡܐ ܘܠܐ ܐܥܠܐܢܝ ܠܕܝܪܐ. ܘܩܥܡ ܐܢܝ ܟܠ ܬܪܥܐ ܐܪܒܥܐ ܝܘܡܝܢ. ܘܟܕ ܚܙܘ ܕܗܘܡ ܥܡܢ
ܥܘܡܝ. ܐܬܦܪܦܪܘ ܡܫܝܚܐ ܘܗܘܦܥܘ ܠܛܘܪ ܥܒܕܝܢ ܐܬܪܗܘܢ. ܘܟܕ ܚܙܐܢ ܡܢ ܕܝܪܐ ܕܟܦܪܐ ܐܝܟܘ
ܡܫܝ̈ܐ ܘܩܘܡܝܐ ܘܕܝ̈ܢܐ ܐܘܥܡܘܗܘ ܬܚܬ ܕܪ̈ܝܫܝ ܡܢܐ ܘܙܘܩ ܠܕܘܪܫܐ ܘܦܛܪܝܪܟܘܬܐ ܐܥܡܝ ܡܫܝܐ
ܫܢܬܐ ܕܚܠܝܐ. ܘܟܕ ܡܫܝܗ ܥܠܘܗܝ ܠܕܝܪܐ ܕܡܪܝ ܡܬܩܘܒ ܡܚܡܝܐ ܕܥܡܥܝܢ. ܘܡܪܝܡ ܡܠܟܐ ܗܘܐ
ܡܫܝܐ ܫܢܬܐ ܠܥܡܝܐ ܕܐܬܐܦܐ ܙܒܢ ܡܘܥܠܛܢ ܡܠܟܘ ܠܥܠܘܡܠ. [801] ܘܐܝܚ ܠܗ ܡܪܬܐ
ܕܦܛܪܝܪܟܘܬܐ. ܘܡܘܥܠܛܢ ܒܠܥ ܠܗ ܡܫܝܚܘܬܗ ܘܐܬܦܥܠ ܥܥܠܗ ܐܘܚܕܢܗ. ܘܢܚܬ ܠܘܬܐ
ܡܫܝ̈ܐ ܘܐܡܪܝܢܘܢ ܦܛܪܝܪܟܐ ܠܛܘܪ ܥܒܕܝܢ ܘܡܫܝܐ ܕܐܬܐܦܐ ܘܥܡܥܠܗ ܐܘܚܕܢܐ ܕܡܠܟܐ ܥܒܕܐ
ܠܐܝܩܘܩܝܐ. ܐܦܠܐ ܐܬܐ ܚܪܢܐ ܥܠܘܐ ܕܡܛܬܠܠܐ ܩܢܝܬ ܐܬܪ̈ܘܗܝ ܕܩܘܝܐ ܘܐܝܣܛܝܦܢܘܣ ܥܢܘܗܝ.
ܗܘܐ ܐܠܗܘܢ ܦܛܪܝܪܟܐ ܩܕܝܫܐ ܕܗܘܐ ܠܛܘܪ ܥܒܕܝܢ.
ܘܟܕ ܚܙܘ ܡܫܬܟܠܠ ܦܛܪܝܪܟܐ ܕܩܪܝܒ ܢܚܬ ܘܐܬܐܦܠܠ ܡܫܝܚ ܟܠ ܘܠܐ ܥܢܝ ܗܘܐ ܟܠ
ܡܘܥܪܢܐ. ܘܐܚܪܢܗ ܥܢܝ ܡܥܠܬܐ ܕܚܕ ܕܝܢܐ ܦܨܐ ܛܠܝܐ ܘܩܪܢܐ ܕܫܡܥܗ ܥܘܪܩܘܣ ܘܠܐ
ܡܫܬܟܠܠ. ܘܐܬܦܠܠ ܡܫܝܚ ܘܠܐ ܐܬܩܪܝ ܗܘܐ ܕܒܛܠܘܗܝ. ܘܩܪܐ ܐܠܐ ܗܘܐ ܟܠ ܢܦܩܗ ܒܪ ܐܡܪ.
ܗܢܐ ܥܒܕܐ ܘܩܡܝ ܐܬܐܪܘܚ ܚܬܡܐ ܕܐܚܪܢܐ ܥܥܠܠܗ ܕܕܝܪܐ ܟܠܥܐ ܥܡܘܢܐ. ܕܩܕܝܫܐ ܕܡܠܟ ܛܘܪ
ܥܒܕܝܢ ܐܠܗܐ ܗܘܐ ܘܐܬܦܫܛ. ܘܡܥܬܪܥܐ ܐܝܟܘ ܕܩܥܡܝܢ ܡܫܝܚܝܢ ܥܢ.

After Saba was consecrated patriarch of Tur ʿAbdin, he sent bishops into the East, to the priests, deacons, monks, chief men and administrators. 'Choose whoever you want,' he said, [803] 'so that I may consecrate a maphrian for you. For the East is the mother of lights, and in your days has already remained widowed of its common father for twenty years. I grieve for the Church of Christ.' But they were afraid to do so, because they expected to be fined by the sultan of Mardin. They also feared the anger of the patriarch, who had often fobbed them off by promising that he would consecrate a maphrian, but had not yet done so. So they did not come round to him. Instead, they temporised, saying: 'You appoint a maphrian for us if you want to. Send us one of your own people, and we will receive him.' They said this because they were under the sultan of Beth Irtaq. The patriarch of Mardin, who did not know how to escape from his difficulties, finally consecrated the hermit Abraham maphrian, in the year 1676 of the Greeks [AD 1364], shortly before his death. The patriarch reached the end of his life and died in the year 1677 of the Greeks [AD 1366], after fulfilling his patriarchal office for 33 years, and was buried in the monastery of Mar Hnanya next to his uncle Bar Wahib.

After Ignatius Ismaʿil, his sister's son, the bishop SHAHAB [Ignatius Shahab, 1366–81]. After the death of Ismaʿil al-Majed, [805] the bishops of Maʿarre and Maiperqat met together with a bishop of the Armenians and consecrated the bishop Shahab patriarch at Mardin and called him Ignatius III, by his uncle's name. He was the third patriarch of Mardin. He was a man with little knowledge of ecclesiastical studies. He fulfilled the patriarchal office for 16 years, and died in January in the year 1692 of the Greeks [AD 1381], and was buried in the monastery of Mar Yohannan [*recte* Mar Hnanya] near his uncle Ismaʿil.

After Ignatius Shahab, IGNATIUS ABRAHAM BAR GHARIB of Amid [Ignatius Abraham bar Gharib, 1381–1412], from the monastery of Mar Hnanya. After the death of Shahab, the neighbouring bishops met with Bar Gharib, consecrated him patriarch and gave him the name Ignatius. This deed was illegitimate, since at the time he was governing the diocese of Amid he was called Cyril. After the patriarch was consecrated he ordained his brother Joseph bishop of Amid, calling him Dionysius, and he later became the patriarch's *natar kursya*. But the Lord did not allow his ambition to be fulfilled, and the patriarch's brother died shortly afterwards. After the diocese of the East remained widowed for 15 [*recte* 25] years at that period, he consecrated Behnam of Hadla maphrian in the year 1715 [AD 1404], [807] giving him the name Basil. He was a monk in the monastery of Qartmin. In the year 1698 [AD 1387] the patriarch Basil Gabriel died in Sis, and was buried in the monastery of Gawikath.

After Basil Gabriel, PHILOXENUS THE SCRIBE [Philoxenus the Scribe, 1387–1421]. After the death of Basil Gabriel, Philoxenus the Scribe, the bishop of Damascus, became patriarch of Antioch and Syria, keeping his episcopal name. Shemʿon bar Zubda of Beth Manʿem, the bishop of Gargar, who later succeeded him as patriarch, laid his hands upon him. This Philoxenus was an accomplished scribe and an outstanding doctor. He was consecrated in the year 1698 of the Greeks [AD 1387].

ܒܬܪ ܕܝܢ ܕܐܬܐܬܦܪܣ ܗܢܐ ܦܛܪܝܪܟܐ ܥܠ ܛܘܪܥܒܕܝܢ. ܚܙܐ ܐܟܚܕܐ ܠܡܥܕܝܢܐ ܪܝܫ ܡܫܡܫܐ ܘܡܫܡ̈ܫ ܘܕܝܪ̈ܝܐ ܐܦ ܩܫܝܫܐ ܘܡܫܡܫ̈ܐ. ܘܓܒܘ ܠܗܘܢ ܡܢ ܕܝܠܗܘܢ ܐܢܫܝܢ [803] ܕܐܬܦܪܣ ܠܗܘܢ ܡܦܪܢܣܢܐ. ܡܛܠ ܕܡܕܝܢܐ ܐܚܐ ܕܝܘܢܝܐ ܩܥܠ ܐܘܪܚܬܐ ܒܩܘܪܒܗܘܢ ܡܠܟܐ ܕܒܥܕܢ ܥܢܢܐ ܕܠܐ ܐܚܐ ܓܘܢܐ. ܕܗܘܐ ܒܢܝܐ ܠܒ ܥܠܠ ܒܝܬܗ ܕܡܫܡܫܢܐ. ܗܘܝ ܕܝܢ ܕܢܠܗ ܡܢ ܩܘܠܛܝܐ ܕܡܕܝܢ ܘܡܢ ܢܘܡܘܣܐ ܘܡܢ ܡܫܘܐ ܡܝܠܐ ܕܐܫܬܐܠܬܠ ܕܒܢܝ ܩܢܘܢܐ ܕܟܠܗ ܒܗܘܢ ܕܒܥܒ ܠܗܘܢ ܡܦܪܢܣܢܐ ܘܠܐ ܒܥܒ. ܘܒܗܘܐ ܠܐ ܐܬܐ. ܐܠܐ ܐܡܪܗ ܠܗ ܕܐܢ ܒܥܐ ܐܢܬ ܕܐܥܒܕ ܠܟ ܡܦܪܢܣܢܐ. ܚܙܪ ܠܟ ܡܢ ܠܘܬܝ ܘܡܡܥܒܕܝܢ ܠܗ. ܡܛܠ ܕܐܢܫ ܩܘܠܛܝܐ ܕܒܢ ܢܬܐܦ ܐܠܗܘܗܝ ܗܘܘ. ܦܛܪܝܪܟܐ ܕܝܢ ܕܡܕܝܢ ܡܢ ܒܥܠܗ ܠܐ ܢܦܩ ܗܘܐ ܡܢܐ ܢܒܥܐ. ܟܡ ܐܦܪܣ ܗܘܐ ܠܐܒܘܗܝ ܚܣܝܐ ܡܦܪܢܣܐ ܘܐܬܐܢܣܝܘܣ ܒܢܘܗ ܒܥܝܠ ܐܬܪܗ ܕܩܕܝܫܐ ܒܝ ܠܐ ܡܢܣ. ܘܒܝ ܡܛܠܐ ܡܢܗ ܕܦܛܪܝܪܟܐ ܒܝܬ ܐܘܪܚܐ ܒܣܢܝܢ ܒܥܠ ܐ̱ܬܪܗ̄ ܕܩܕܝܫܐ. ܡܫܡܫ ܕܝܢ ܦܛܪܝܪܟܘܬܐ ܗܢܝܐ ܠܟܠ ܘܐܬܡܒܪ ܒܝܪܬܐ ܘܡܢܝܢ ܚܝܝܐ ܥܠܠ ܕܕܗܘ ܒܪܘܡܝ.

ܘܒܬܪ ܐܘܣܛܐܬܝܘܣ ܐܦܝܣܩܘܦܐ ܒܪ ܚܠܬܗ ܚܢܝܐ ܡܘܐܒ.

ܒܬܪ ܕܝܢ ܡܦܪܢܣܢܐ ܠܠܝܛܘܪ ܐܬܦܢܝ [805] ܫܢܝܐ ܗܘ ܕܡܒܪܐ ܗܘܗ ܘܡܦܪܢܣܢܘܬܐ ܘܫܡܫܐ ܘܐܬܪܡܝܐ ܗ̄ ܘܐܬܦܪܣܗ ܠܫܡܫܐ ܡܘܐܒ ܦܛܪܝܪܟܐ ܠܡܕܝܢ. ܘܐܘܣܛܐܬܝܘܣ ܡܢܐܬܘܗܝ ܗܘ ܕܐܬܟܠܐ ܒܥܡ ܚܠܗ ܦܛܪܝܪܟܐ ܐܬܟܠܬܐ ܕܡܕܝܢ. ܗܝ ܓܒܪܐ ܗܘܐ ܚܫܝܡܐ ܒܩܘܠܛܝܐ ܒܝܐܬܐ. ܘܡܡܡ ܦܛܪܝܪܟܘܬܐ ܐܬܟܠܡܪ ܥܬܐ. ܘܒܝ ܒܫܢܝ ܐܫܢܝ ܐܡܪ̈ܢ ܕܩܕܝܫܐ. ܘܐܬܡܒܪ ܒܝܪܬܐ ܕܡܢܝ ܢܘܚܡ ܥܠܠ ܚܠܗ ܐܦܝܣܩܘܦܐ.

ܘܒܬܪ ܐܘܣܛܐܬܝܘܣ ܕܗܘܐ ܡܘܐܒ ܐܘܣܛܐܬܝܘܣ ܕܒܝܪܬܐ ܘܡܢܝ ܚܝܝܐ ܐܒܘܗܝ ܒܪ ܓܒܪܐ ܐܦܝܐ.

ܒܬܪ ܕܝܢ ܡܘܐܒ ܐܬܦܢܝ ܠܘܬܗ ܕܒܓܒܪܐ ܫܢܝܐ ܕܚܕܘܬܗ ܘܐܬܦܪܣܘܗܝ ܦܛܪܝܪܟܐ ܘܡܪܗ ܡܡܪܗ ܐܘܣܛܐܬܝܘܣ ܒܥܝܐ ܠܐ ܢܬܩܒܠ. ܡܛܠ ܕܡܬܪܓܡܢܘܬ ܐܡܠܬ̄ ܗܘܐ ܡܡܪܗ ܒܫܡܫܘܬܐ ܒܠܐܡܝܢ. ܘܒܬܪ ܕܐܬܐܬܦܪܣ ܗܘܐ ܦܛܪܝܪܟܐ ܐܦܪܣ ܠܡܢܘܗܝ ܫܡܫܐ ܠܐܡܝܢ ܕܗܘܐ ܢܘܡܘܣ ܘܢܘܡܘܣܘܣ ܡܡܪܗ ܐܝܟ ܕܢܘܪܐܬܘܗܝ ܒܘܪܫܐ ܕܦܛܪܝܪܟܘܬܐ ܘܡܦܪܢܐ ܠܐ ܡܡܠܠ ܙܓܠܗ. ܘܒܗܘܢ ܕܡܠܟ ܐܦܗܘܢ ܕܦܛܪܝܪܟܐ. ܘܡܟܠܬܐ ܡܦܪܢܬܐ ܗܢ ܕܡܕܝܢܐ ܒܩܘܪܒܗ ܐܘܪܚܬܐ ܡܡܡܪܡܢ ܚܝܬܐ. ܘܒܥܠܠ ܐܒܪ̄ ܕܩܕܝܫܐ ܐܦܪܣ ܠܒܗܘܢ ܚܝܠܐ ܡܦܪܢܐ [807] ܘܒܥܠܝܬܗܘܢ ܒܢܝܗ. ܗܝ ܒܠܘܡܪܐ ܕܡܪܐܬܡܝܢ ܗܘܐ ܕܢܪܐ ܘܒܥܠܠ ܐܦܪ̈ܝܢ ܒܝܬ ܦܛܪܝܪܟܐ ܕܡܫܡ ܒܥܠܝܬܗܘܢ ܕܗܘܐ ܓܒܪܐܬܠ ܘܐܬܡܒܪ ܒܝܪܬܐ ܕܓܘܡܪܐܬܐ.

ܘܒܬܪ ܒܥܠܝ̈ܬܐ ܕܗܘܐ ܓܒܪܐܬܠ ܦܠܛܘܒܥܣܘܬܘܣ ܒܠܘܟܐ.

ܒܬܪ ܕܝܢ ܒܥܠܝܬܗܘܢ ܓܒܪܐܬܠ ܦܠܛܘܒܥܣܘܬܘܣ ܒܠܘܟܐ ܐܦܣܩܘܦܐ ܕܡܫܡܘܬ ܗܘܐ ܦܛܪ̈ܝܐ. ܠܐܬܛܘܟܐ ܘܡܘܪܬܐ ܘܐܬܐܦܝܢ ܒܥܡܐ ܕܫܡܘܐܬܗ. ܘܫܡܗ ܒܠܘܬܗ ܐܒܐ ܫܢܝܐ ܕܓܒܪܐܢܝܢ ܕܗܘܐ ܡܫܡܗ ܒܪ ܙܘܒܐ ܡܢܝܚܐ. ܗܘ ܕܒܬܪܗ ܗܘܐ ܦܛܪܝܪܟܐ ܒܕܘܟܬܗ. ܗܝ ܦܠܛܘܡ̄ ܒܠܘܟܐ ܡܘܪܐ ܐܦ ܡܒܟܝܐ ܗܘܐ ܫܡܫܐ ܘܒܥܠܬ ܐܡܪ̈ܝܢ ܕܩܕܝܫܐ ܐܬܐܬܦܪܣ.

There flourished at this period the matchless teacher and outstanding scribe and interpreter Rabban Ishaʿya, a priest of Beth Sbirina, the son of Rabban Denha, from Beth Gaghem, who won a great reputation for his virtues.

At around this time Ignatius Saba of Salah, the first patriarch of Tur ʿAbdin, reached the end of his life. He died in the year [809] 1700 [AD 1389], and was buried in the monastery of Mar Yaʿqob in Salah.

After Ignatius Saba of Salah, IGNATIUS II [Ignatius Ishoʿ of Midyat, 1389–1418] or Ishoʿ bar Muta of Midyat.

After the death of Saba of Salah, the first patriarch of Tur ʿAbdin, Ishoʿ bar Muta of Midyat was consecrated patriarch of Tur ʿAbdin in his place, and was given the name Ignatius. He consecrated nine bishops.

Then the patriarch Bar Gharib of Mardin, who had fulfilled the patriarchate for 31 years, fell ill and died. He was buried in his monastery of Mar Hnanya near Mardin, in the year 1723 of the Greeks [AD 1412].

After Abraham bar Gharib, the Mardin patriarch IGNATIUS BEHNAM OF HADLA [Ignatius Behnam of Hadla, 1412–55]. After the death of Ignatius IV bar Gharib of Amid, the maphrian Behnam of Hadla was consecrated in his place. He was also given the name Ignatius, although his name as maphrian had been Basil. He was consecrated in the year 1723 [811] of the Greeks [AD 1412], by Dioscorus Behnam Shetti of Arbo, a just and kindly man. In the year 1726 of the Greeks [AD 1415], the patriarch Behnam of Hadla consecrated this same Behnam of Arbo maphrian, who had formerly been known by his episcopal name Dioscorus. After fulfilling the office of maphrian for two years he died in the year 1728 of the Greeks [AD 1417]. The patriarch Ishoʿ bar Muta of Midyat was expelled, and fled to the monastery of Natfa near Mardin, where he remained at the request of the patriarch Behnam of Hadla.

After the expulsion of Bar Muta, MASʿUD OF SALAH [Ignatius Masʿud of Salah, 1418–20] was consecrated. The expelled patriarch Ishoʿ bar Muta laid his hands upon him, and named him Ignatius. This was the reason for the expulsion of Bar Muta. The vizier of Hesna d'Kifa came to see the patriarch Ishoʿ bar Muta in his cell, and said to him: 'Let my son remain in your cell, until I return from my pilgrimage to the shrine of Mecca, and make sure that he is not deposed by any of the chiefs of this region who are under your sway.' Three months after the vizier had set out on his journey, the chiefs met with the patriarch in his cell, and gave a written accusation against the vizier's son to the king Sulaiman Alayubi. When the vizier returned from his pilgrimage to Mecca, he recalled his son and asked him how the patriarch had treated him. His son replied: 'He [813] incited the chiefs of the region against me, and the entire plot was hatched in his cell.' When the vizier heard this he was furious, and from that day on he sought to stir up trouble between the patriarch and his diocese. He said to the chiefs: 'Let us depose that patriarch, as he is greedy for money and completely unsuitable for his office. I will appoint somebody better as your leader.' He made many allegations and sowed discord between the two parties, and in the end he expelled Bar Muta from Salah and appointed Masʿud.

ܘܐܝܟ ܗܘܐ ܒܢ̈ܩܫܬܗ ܡܫܟܢܐ ܫܡܝܐ ܘܡܠ̈ܐܟܐ ܥܡܪܐ ܘܡܫܡܫܢܐ ܕܕܡܐ ܠܗ ܪܓܡ ܐܡܬܐ ܥܡ̈ܡ ܡܫܒܚܢܐ ܒܪ ܪ̈ܓܡ ܕܢܚܐ ܕܒܠܟܣܝܣܢ ܘܫܘܒ ܗܘܐ ܒܟܢܠܪ̈ܬܐ.

ܘܡܢܢ ܘܡܠܬܐ ܡܪܐ ܕܚܘܒܐ ܕܦܛܪܝܪܟܐ. ܡܕܡܐ ܕܠܛܘܪ ܒܥܒܕ. ܐܢܣܛܐܣܝܘܣ ܗܟܐ ܙܟܝܐ ܘܥܒܕ ܒܫܢܬ ܬܠܬܐ [809] ܘܡܚܒܪܢܘܬܐ ܘܐܬܐܡܪ ܒܝܕܐ ܕܡܢܗ ܡܢܗܘܢ ܕܙܟܝܐ.

ܘܒܬܪ ܐܢܣܛܐܣܝܘܣ ܗܟܐ ܕܙܟܝ ܐܢܣܛܐܣܝܘܣ ܠܐܘܢܐ ܕܡܠܟܘ ܡܠܟܘ ܡܕܝܢܐ ܒܪܘܡܝܬܐ.

ܒܬܪ ܕܡܝܬ ܗܟܐ ܙܟܝܐ ܦܛܪܝܪܟܐ ܡܩܕ̄ ܕܛܘܪ ܒܥܒܕ. ܐܬܐܡܪܬ ܒܬܪܗ ܡܠܟܘ ܡܕܝܢܐ ܒܪܘܡܝܬܐ.

ܘܐܬܐܡܪ ܐܢܣܛܐܣܝܘܣ̈ ܦܛܪܝܪܟܐ ܠܛܘܪ ܒܥܒܕ ܒܫܢܬ ܐܠܦܐ ܕܩܢܝܐ ܘܐܡܪܢܢ ܠܝ ܡܫܬܐ.

ܘܦܛܪܝܪܟܐ ܕܡܩܕܘܢ ܗܘ ܒܪܝܪܟ ܫܡܥ ܦܛܪܝܪܟܘܬܐ ܠܐܢܛܝܘܟܝ ܘܚܕܐ ܫܢܝܐ ܘܐܬܒܪܗ ܘܫܡܥ ܘܐܬܡܢܝ ܒܝܕܗ ܕܪܒ ܡܩܕܘܢ ܕܡܢܗ ܫܢܝܐ ܒܫܢܬ ܐܠܦ̈ܝ ܕܩܢܝܐ.

ܘܒܬܪ ܒܪܝܪܟ ܗܘ ܐܒܘܗܝ ܐܢܣܛܐܣܝܘܣ ܦܛܪܝܪܟܐ ܕܗ̄ ܕܡܩܕܘܢ ܗܘ ܒܗܘܢ ܫܢܝܐ.

ܒܬܪ ܕܡܝܬ ܐܢܣܛܐܣܝܘܣ ܘܐܬܒܢܐ ܗܘ ܒܪܝܪܟ ܐܡܝܢܐ ܐܬܐܡܪ ܗܘܐ ܒܕܘܟܬܗ ܡܫܝܚܐ ܒܗܘܢ ܫܢܝܐ ܘܐܘܒ ܗܘܐ ܐܢܣܛܐܣܝܘܣ ܡܢ ܫܡܐ ܕܡܫܝܚܘܬܗ ܒܫܠܛܢܘܬܗ ܐܝܟܘ̄ ܗܘܐ. ܘܒܫܢܬ ܐܠܦ̈ܝܢ [811] ܕܩܢܝܐ ܘܫܡܥ ܠܟܠܗܘܢ ܐܝܟ ܕܡܫܡܫܢܘܗܝ ܐܘܪܚܐ ܒܒܪܐ ܦܐܝܐ ܘܡܫܡܫܐ ܕܗܘ ܒܗܘܢ ܕܡܠܟܐ ܡܠܟܐ. ܘܒܫܢܬ ܐܠܦ̈ܘ ܕܩܢܝܐ ܐܬܒܪ ܦܛܪܝܪܟܐ ܒܗܘܢ ܫܢܝܐ ܠܒܗܘܢ ܐܘܪܚܐ ܡܫܝܚܐ ܘܕܡܫܡܫܢܘܬܗ ܐܬܒܪ ܒܫܡܐ ܕܫܡܫܘܬܗ ܫܡܥ ܕܡܢ ܡܫܝܚܘܬܐ ܠܐܘܪܚ ܫܢ̈ܐ. ܘܒܬܪ ܫܢܬ ܐ̱ܠܦ̈ܝܢ ܕܩܢܝܐ... ܘܦܛܪܝܪܟܐ ܡܠܟܘ ܡܕܝܢܐ ܒܪ ܡܕܝܢܬܐ ܐܬܒܪܝ ܘܐܙܠ ܠܒܝܬܐ ܕܒܝܬܐ ܕܪܒ ܡܩܕܘܢ ܘܐܬܟ ܒܗ ܒܫܡܥܝ ܦܛܪܝܪܟܐ ܒܗܘܢ ܫܢܝܐ.

ܒܬܪ ܕܐܬܒܪܝ ܒܪܘܡܝܬܐ: ܐܬܐܡܪ ܡܫܡܫܢܝ ܕܙܟܝܐ.

ܘܫܡܥ ܠܟܠܗܘܢ ܐܝܟ ܦܛܪܝܪܟܐ ܬܒܪܐ ܡܠܟܘ ܒܪܘܡܝܬܐ ܘܐܢܣܛܐܣܝܘܣ ܒܗܘܢ. ܘܒܬܠܬܐ ܕܬܒܪܝܬܗ ܗܘ ܗܘܐ. ܐܬܐ ܘܡܪܐ ܕܡܫܝܚܐ ܕܐܬܐ ܠܟܠ ܦܛܪܝܪܟܐ ܡܠܟܘ ܒܪ ܡܕܝܢܬܐ ܒܫܠܛܢܘܬܗ ܘܐܡܪ ܠܗ ܢܟܒ ܒܪܝ ܒܫܠܛܢܘܬܟ ܒܝܬܐ ܕܐܙܠ ܠܒܝܬܐ ܕܡܫܝܚܐ ܘܐܬܐ. ܘܠܐ ܐܬܒܪܘܗ ܠܒܫܡܐ ܘܐܬܐܪܐ ܕܒܬܪܬܘܗܝ ܡܠܟܘ ܕܡܫܝܚ ܠܟܝ. ܘܒܬܪ ܕܐܙܠ ܘܡܪܐ ܐܝܟ ܠܐܘܢ ܫܢܝܢ. ܐܬܒܪܗ ܩܫܝܐ ܙܒܢ ܦܛܪܝܪܟܐ ܠܫܠܛܢܘܬܗ. ܘܒܬܪܗ ܡܫܝܚܐ ܟܠ ܒܪ ܘܡܪܐ ܙܒܢ ܡܠܟܝ ܫܠܛܢܝ ܐܠܦܘܢ. ܘܡܢ ܗܦܟ ܘܡܪܐ ܡܢ ܐܘܪܚܐ ܕܡܫܝܚܘ. ܡܪܐ ܠܒܪܗ ܘܡܠܟܗ ܗܘܝ ܒܬܪ ܒܫܡܟ ܦܛܪܝܪܟܐ. ܘܫܡܥ ܒܪܗ ܕܗܘ [813] ܥܡܡ ܠܒܪ̈ܝܬܐ ܘܐܬܪܐ ܠܟܠ. ܘܒܫܠܛܢܘܬܗ ܗܘܐ ܡܠܟܝܢ. ܘܡܢ ܫܡܥܘ ܘܡܪܐ ܐܬܡܪܡܪ. ܘܫܡܥ ܗܘ ܡܠܟܐ ܥܡܡ ܒܫܠܡ ܦܛܪܝܪܟܐ ܠܡܪܝܪܬܗ ܘܐܡܪ ܗܘܐ ܠܒ̈ܝܬܐ. ܢܟܒܠ ܠܗܘܐ ܦܛܪܝܪܟܐ ܡܫܝܚ ܕܡܠܟܘܬܐ ܐܝܟܘ̄ ܘܠܐ ܫܡܥ. ܘܐܡܪܝ ܠܟܘܢ ܐ̱ܪܙܐ ܕܬܒ ܫܡܥ. ܘܡܟܢܟܠܐ ܫܢ̈ܝܬܐ ܐܘܪܚ ܥܡܡܫܐ ܒܗܡ ܕܒܫܡܐ ܒܫܠܡ ܠܐܘܢ ܒܫܠܡ. ܘܬܪܝ ܠܒܪ ܡܫܝܚ ܡܢ ܙܒܢ ܘܐܝܬܝ ܠܡܫܝܚܘܬ.

Then Masʿud sat on the throne, as he was recognised as patriarch. One night the Kurds came stealthily and stole his horse. He went out to attack the Kurds, but they struck him with a sword, gave him a flesh wound and drove him away. He recognised the Kurds, and the chiefs went to the sultan of Hesna and told him of the wicked deed of the Kurds and the wounding of the patriarch. He immediately sent his ministers against the chiefs of the Kurds, and they crucified eight of their men in revenge for the blood of a single Christian who was not yet dead. The Arab lawyers said: 'Pah! What a deed you have done!' Then the sultan sent a messenger to summon the patriarch, ostensibly so that he could question him and care for his wound. The patriarch set out and reached Hesna d'Kifa, but the sultan procured a fatal poison and applied it to his wound. As a result, the patriarch Masʿud died in the year 1731 of the Greeks [AD 1420].

[815] Then the people of Tur ʿAbdin sent to the patriarch Ishoʿ bar Muta of Midyat, who was staying in the monastery of Natfa, to return to Salah to his throne. Indeed, he wanted to return, but Rabban Barsawma of Maʿdan, who had been made maphrian, would not allow this. He was a disciple of Bar Muta and a former monk of the monastery of Salah, and spoke thus to him: 'Our father, write letters of communion and blessing to them, but you yourself stay here.' So he did, and wrote prayers for the people of Tur ʿAbdin, saying: 'May God favour both you and your dead. I am bowed down with old age, and do not have enough strength left to govern you properly. Appoint whomsoever you wish as your patriarch, and may God bless him. After all, Masʿud used to do whatever he wanted, and he knew it!' The patriarch Ishoʿ bar Muta died in the year 1732 of the Greeks [AD 1421], and was buried in the monastery of Mar Hnanya next to the patriarch of that place.

After Ishoʿ bar Muta of Midyat, or Ignatius IV, ENOCH OF ʿAIN WARDA [Ignatius Enoch of ʿAin Warda, 1421–45] in Tur ʿAbdin. After Ishoʿ of Midyat died, and the throne was confirmed in Tur ʿAbdin, the bishops of Tur ʿAbdin met in the monastery of Salah in the year 1732 [AD 1421], and consecrated [817] Enoch of ʿAin Warda, the bishop of the monastery of Qartmin, patriarch of Tur ʿAbdin, giving him the name Ignatius. In the same year there died Philoxenus, the patriarch of Damascus, whom the faithful mourned greatly. He was an outstanding writer and a man of exceptional talent, whom none of his contemporaries could equal.

After Philoxenus, BASIL SHEMʿON of Beth Manʿem [Basil Shemʿon, 1421–45], patriarch of Damascus. After the death of Philoxenus the Scribe, who will be remembered with the just and numbered with the righteous, Shemʿon of Beth Manʿem, the bishop of Gargar, went to the patriarch of the Egyptians, who said to him, 'Go to the bishops of your own nation, and accept consecration from them.' He replied that there were only a few of them left, and that they lived under the rule of the Arabs, and that the Christians were treated harshly by the Arabs in those parts. And so the patriarch consecrated him for the region of Syria, and he was called by his episcopal name. He was a just and honourable man. He had a brother, the priest Mushe, from Beth Manʿem, a village of Haytam.

[illegible]

[815] [illegible]

[illegible]

[illegible] [817] [illegible]

[illegible]

[illegible]

In the year 1733 [AD 1422] the Mardin patriarch Behnam of Hadla consecrated [819] Rabban Barsawma of Maʿdan maphrian of the East, and named him Basil for all the East.

In the year 1756 of the Greeks [AD 1445] the patriarch [Enoch of] ʿAin Warda, who had sat at Salah in Tur ʿAbdin, died after fulfilling the patriarchal office for 25 years. He was buried in the monastery of Salah.

After Ignatius Enoch, IGNATIUS V QOMA of Beth Sbirina [Ignatius Qoma of Beth Sbirina, 1446–55]. After the death of Ignatius Enoch, the bishops of Tur ʿAbdin assembled in the monastery of Salah and consecrated Qoma bar Gopal, from Beth Sbirina in Tur ʿAbdin, and gave him the name Ignatius. He had earlier been bishop of the monastery of Qartmin, and from there had been translated to Hah and given the name Philoxenus. This was done in the year 1757 of the Greeks [AD 1446].

In the previous year, namely 1756 [AD 1445], the patriarch Shemʿon of the region of Damascus died in the holy city of Jerusalem, and after him the consecration of a patriarch for Antioch of Syria came to an end. When the Mardin patriarch Behnam of Hadla heard of the death of the patriarch Shemʿon of Beth Manʿem, he went to Jerusalem and said to the Syrian Christians: 'Do not, my dearly beloved brethren, appoint another patriarch for yourselves, lest the schism and confusion become even worse than before. I will be [821] your patriarch. I will pray for you, and I will consecrate a bishop for you who will feed you religiously. Do not let discord reign! Let there be one patriarch for the Syrians!' He said this to them in a peaceable manner, and they obeyed him. He then abolished the throne of Syria, and consecrated a bishop named ʿIsa for them. He also left a bishop for those in Phoenicia, Bar Nisan of Mizha in Tur ʿAbdin, who had earlier been the bishop of the fortress of Hah.

In the year 1766 of the Greeks [AD 1455], there died first the patriarch Qoma of Beth Sbirina, next the patriarch Behnam, and after him the maphrian Barsawma of Maʿdan.

After Ignatius Behnam of Hadla, IGNATIUS VI KHALAF of Maʿdan [Ignatius Khalaf of Maʿdan, 1455–84], a monk from a monastery near Mardin. He was the sister's son of Basil, the maphrian Barsawma of Maʿdan.

After Ignatius of Beth Sbirina, IGNATIUS VI ISHOʿ of ʿAin Warda [Ignatius Ishoʿ of ʿAin Warda, 1455–60], who sat in Tur ʿAbdin. After the death of the patriarch Behnam of Hadla and the Tur ʿAbdin patriarch Qoma of ʿAin Warda, the people of Tur [823] ʿAbdin chose for their patriarch Ishoʿ Basil, the bishop of Hezza, the upper region above the Tigris. After he consented and yielded to their prayers, he donned a robe of honour that had been given to him by the sultan Malik Khalaf and said to them: 'I now give myself to you, just as my predecessor gave himself to you; but I do not wish to rule as patriarch without the consent of the maphrian, since he is my chief, and the throne must be reserved for him.' So he spoke, for he had not yet heard that the maphrian Barsawma of Maʿdan had died, and he was anxious to restore unity and fulfil the word of the Lord, who ordered that for all men there should be one flock and one shepherd.

ܘܦܛܪܝܪܟܐ ܕܡܨܪܝܢ ܗܘܐ ܒܗܘܢ. ܚܕܟܐ ܒܡܠܬܐ ܐܚܪ̈ܢ ܕܡܢܐ ܐܡܪܝܢ [819] ܡܦܪܫܐ ܠܡܒܝܢܐ
ܙܟ ܒܪܘܚܐ ܡܕܝܢܐ ܘܥܡܗ ܒܫܠܡܘܬܗ ܠܟܠܗ ܡܕܝܢܐ.
ܘܒܡܠܬ ܐܚܪ̈ܬܐ ܕܩܪܝܢܐ ܥܠ ܦܛܪ̈ܝ ܒܣܘܢܗܕܘܣ ܘܡܬܠܐܘܬܐ ܒܪܟܣ ܕܛܘܪ ܒܒܝܬ. ܘܐܬܐܡܪ ܒܕܝܪܐ
ܕܝܠܗ ܡܡܡ ܦܛܪܝܪܟܘܬܐ ܒܗ̇ ܫܢܝܢ.
ܒܬܪ ܐܣܛܛܘܣ ܚܣܝܐ. ܐܣܛܛܘܣ ܕܫܡܥܐ ܗܘܐ ܡܘܡܐ ܡܗܝܡܢܐ.
ܒܬܪ ܕܝܢ ܐܣܛܛܘܣ ܚܣܝܐ. ܐܬܟܢܫ ܣܓܝ̈ܐ ܕܛܘܪ ܒܒܝܬ ܠܕܝܪܐ ܕܝܠܗ. ܘܐܡܪܝܢ ܠܡܘܡܐ
ܒܪܘܟܠ ܕܡܢ ܛܘܪ ܒܒܝܬ ܡܗܝܡܢܐ ܘܥܪܩ ܡܫܗ ܐܣܛܛܘܣ ܘܡܫܡܫܝܢ ܚܣܝܐ ܗܘܐ
ܠܟܘܡܪܐ ܕܪܐܘܡܝ ܘܐܬܐܘܟܠ ܒܚܝܠ. ܘܡܫܗ ܐܠܗ̈ܐ ܦܠܘܛܘܣܘܣ. ܗܘ̇ ܗܟܝܠ ܒܡܠܬ ܐܚܪܝ
ܕܩܪܝܢܐ.
ܘܒܡܠܬܐ ܕܩܕܡ ܗܘܐ ܕܐܬܠܗ ܥܠ ܐܚܪܘ ܡܢܠ ܦܛܪܝܪܟܐ ܡܡܢܘܢ ܕܐܬܪܐ ܕܛܝܡ ܒܡܕܝܢܬ ܦܘܪܫܐ
ܐܪܡܠܝܡ. ܘܒܬܪܗ ܒܫܠܠ ܡܬܐܡܪܚܘܬܐ ܦܛܪ̈ܝ ܕܡܘܪܐ ܕܐܬܛܘܒܐ. ܘܟܕ ܫܡܥ ܦܛܪܝܪܟܐ
ܒܗܘܢ ܕܡܢܕܝܢ ܚܕܟܐ ܕܡܢܠ ܠܗ ܦܛܪ̈ܝ ܡܡܢܘܢ ܡܢܚܡܐ ܐܝܟ ܠܐܪܡܠܝܡ ܘܐܡܪ ܠܒܪ̈ܝܫܛܝܐ
ܕܡܘܪܐ ܘܠܐ ܠܡܟܝܪܘܢ ܡܟܝ̈ܢܐ ܦܛܪܝܪܟܐ ܐܚܪܝܐ ܘܗܘܐ ܚܕܝܐ ܘܪܟܝܟܐ ܒܗܘ ܡܢ ܩܕܡܝܐ. ܐܝܟ ܐܝܟܐ
[821] ܠܟܘܢ ܦܛܪܝܪܟܐ ܘܐܙܠ ܠܟܠܟܘܢ. ܘܐܡܪܝܢ ܠܗܘܢ ܚܣܝܐ ܕܢܗܘܘܢ ܒܝܘܡܬܐ. ܘܠܐ ܢܗܘܐ
ܚܕܝܐ. ܚܕ ܦܛܪܝܪܟܐ ܢܗܘܐ ܠܟܠܗܘܢ. ܗܟܝܠ ܐܡܪ ܠܗܘܢ ܡܫܝܚܐ ܘܡܫܡܫܢܘܢ ܘܟܠܗܘܢ
ܠܡܘܪܫܐ ܕܛܘܪ. ܘܐܡܪܝܢ ܠܗܘܢ ܚܣܝܐ ܕܡܫܗ ܒܡܫܚ. ܘܡܫܚ ܠܗܘܢ ܐܚܪܢܐ ܒܟܘܪܣܝܐ ܕܡܫܗ
ܒܪܝܫܢ ܡܕܝܢܐ ܛܘܪܐ ܗܘ ܕܐܬܠܗ ܗܘܐ ܚܣܝܐ ܒܚܝܠ ܘܐܬܦܛܪ.
ܘܒܡܠܬ ܐܚܪ̈ܬܐ ܕܩܪܝܢܐ ܥܠ ܦܛܪܝܪܟܐ ܡܘܡܐ ܡܗܝܡܢܐ ܕܝܢܢܠ ܘܒܬܪܗ ܦܛܪܝܪܟܐ ܒܗܘܢ.
ܘܒܬܪܗ ܡܦܪܫܐ ܒܪܘܚܐ ܡܕܝܢܐ.
ܒܬܪ ܐܣܛܛܘܣ ܒܗܘܢ ܚܕܟܐ. ܐܣܛܛܘܣ ܕܐܬܠܐ ܕܗܘܐ ܒܕܝܪܐ ܕܙܟܝ ܡܨܪܝܢ ܗܘܐ ܒܟܠ ܡܢ
ܡܕܝܢ.
ܒܪ ܚܠܗ ܕܒܥܡܠܘܬܗ ܡܦܪܫܐ ܒܪܘܚܐ ܡܕܝܢܐ.
ܘܒܬܪ ܐܣܛܛܘܣ ܕܗܘ ܡܗܝܡܢܐ. ܐܣܛܛܘܣ ܕܐܬܠܐ ܕܗܘܐ ܠܛܘܪܟܝܢ. ܕܗܘ ܡܫܗ ܒܣܘܢܗܕܘܣ.
ܘܒܬܪ ܕܝܢ ܦܛܪܝܪܟܐ ܒܗܘܢ ܚܕܟܐ. ܘܦܛܪܝܪܟܐ ܕܛܘܪ ܒܒܝܬ ܕܗܘ ܡܘܡܐ ܡܗܝܡܢܐ. ܡܫܗ
ܗܘܐ ܛܘܪ [823] ܒܒ̈ܝܢܐ ܘܥܒܕܗ ܠܡܫܗ ܕܗܘ ܒܥܡܠܘܬܗ ܚܣܝܐ ܕܐܬܐܪܐ ܒܟܠܐ ܕܠܟܠܠ ܡܢ
ܕܡܠܬ ܕܐܬܐܪܐ ܗܘ ܕܚܕܐ ܕܗܘܐ ܦܛܪܝܪܟܐ. ܗܘ ܕܝܢ ܐܙܠܗ ܘܡܫܠܠ ܦܣܩܘܗܝ ܘܠܟܡ ܠܟܘܡܪܐ
ܘܐܡܪܐ ܕܢܗܘܐ ܠܗ ܡܘܟܠܬܐ ܡܟܢ ܟܠܗ. ܘܐܡܪ ܠܗܘܢ ܕܐܢܐ ܗܘܐ ܐܢܐ ܠܟܘܢ ܐܡܫܐ ܕܢܗܘܐ
ܠܟܘܢ ܗܘ ܕܡܫܡܫ. ܐܠܐ ܠܐ ܡܕܐ ܐܢܐ ܕܟܠܟܝ ܡܟܡܘܬܐ ܕܡܦܪܫܐ ܐܬܦܛܪܝ. ܡܛܠ ܕܗܘ ܐܠܗ̈ܐ
ܡܫܡܫܢ. ܘܟܠܗ ܢܛܪ ܒܘܪܟܐ. ܒܠܐ ܙܒܢܐ ܗܘܐ ܕܝܢ ܗܘܐ ܡܦܪܫܐ ܒܪܘܚܐ ܡܕܝܢܐ. ܘܟܠܐ
ܗܘܐ ܕܐܬܐܪܐ ܚܕܘܬܐ. ܘܐܬܟܠܡܠܐ ܡܫܠܠ ܡܢܝ ܕܐܡܪ ܕܐܬܗܘܐ ܒܠܗ ܒܢܝܐ ܚܕܐ ܘܡܢ.

Now some of the people of Mardin wanted the bishop Abraham Philoxenus, son of Ahron, of Maʿdan, while others preferred the maphrian. Then the chief Mubarak from the village of Qosur in the territory of Mardin went down to the maphrian to make him patriarch. When he arrived in the East, he discovered that the elderly maphrian Barsawma had died earlier in the year. Thus three men died in the same year. The patriarch Qoma of Tur ʿAbdin died, and the patriarch of Mardin thereupon sent a pacific letter to the people of Tur ʿAbdin. Another letter, sent by the maphrian, also reached the people of Tur ʿAbdin. After him, the Mardin patriarch Behnam of Hadla died. After the death of the patriarch Behnam, the people of Mardin went [825] to see the maphrian and discovered that he was dead.

This man of pious memory was renowned for his good works and austere morals, his continual fasting and his outstanding humility. He also excelled in learning, wisdom and prudence. Indeed, such was his reputation that some of the men of his diocese tell the following story about him. Once upon a time, he was being pressed by the sultan of Baghdad or Ispahan, who sent to him a harsh minister to demand a weight of wine from him, while the maphrian was dwelling in the lower monastery of Mar Behnam of Guba. As he was being pressed on account of the wine, he said to his sister's son, the holy bishop Athanasius Khalaf: 'My son, fill the jars from the well in the courtyard of the monastery.' That man brought him one amphora, and its waters were blessed and turned into the most outstanding wine. When the Mongol tasted it, he accepted the wine with joy and went on to his own country. This took place before several witnesses. When the people of Mardin came to see him, to lead him off and appoint him patriarch, they discovered that he had already migrated to the Lord, and buried him in the monastery of Guba, under the southern furnace, where the maphrians who had preceded him were also buried.

They took his sister's son Khalaf, his disciple, who was bishop of Gazarta and known as Athanasius. Then they went up through the outer plain of Beth ʿArbaye, but they did not [827] enter Gazarta or Tur ʿAbdin. If they had passed through Tur ʿAbdin, the recently-elected Ishoʿ of ʿAin Warda, who had already received his robe of honour from the sultan, had decided that he would make peace with the patriarch of Mardin, that he should consecrate him himself, that he should then abolish the throne of Tur ʿAbdin, and that there should be one flock and one shepherd. But as soon as they reached Mardin, they consecrated the bishop Khalaf patriarch without delay, calling him Ignatius after his predecessors. Those who laid hands upon him were the bishop Barsawma of Arbo, the brother's son of the maphrian Behnam Shetti of Arbo; and the bishop Abraham of Beth Manʿem, who had quarrelled with the bishop Giwargis of the monastery of Qartmin, and to whom the patriarch Behnam had sent a message to the monastery of Mar Hnanya, that he should remove dissension from Tur ʿAbdin. On the Sunday of Pentecost in the year 1766 of the Greeks [AD 1455], Khalaf was consecrated patriarch at Mardin. His supporters had given no notice of their intention to the bishops of his diocese or to those of Tur ʿAbdin. If they had given notice to the people of Tur ʿAbdin, the patriarch of the throne of Tur ʿAbdin would have ended the schism, as the patriarch Behnam had done at Jerusalem, when he abolished the throne for the country of Syria and secured a lasting peace.

ܘܡܕ̈ܝܢܝܐ ܐ̱ܢܫ̈ܝ ܡܢܗܘܢ ܟܕܡ ܗܘܘ ܠܫܡܐ ܐܒܪܗܡ ܕܗܘܐ ܦܝܠܘܣܘܦܘܣ ܡܫܡܫܢܐ ܒܪ ܐܗܪܘܢ.
ܘܐ̱ܢܫ̈ܝ ܠܡܦܪ̈ܢܣܐ. ܘܚܙܐ ܪܡܫܐ ܡܟܐܪ ܡܢ ܩܪܘܪ ܡܢܝܠܐ ܗܘ ܕܐܬܪܐ ܘܡܕܒܪ ܥܠ ܡܦܪ̈ܢܣܐ ܕܗܘܐ
ܗܘܐ ܦܛܪܝܪܟܐ. ܘܟܕ ܚܙܐ ܠܡܕܒܪܢܐ ܐܡܪܗ ܠܡܦܪ̈ܢܣܐ ܗܟܢܐ ܒܪܘܚܐ ܕܟܕ ܒܡܠܬܐ ܗܢܐ.
ܡܛܠ ܕܒܢܝܐ ܚܝܠܐ ܡܢܗ ܠܐܚܝ̈ܢܘܗܝ. ܡܢܗ ܦܛܪܝܪܟܐ ܗܘܝܐ ܕܛܘܪ ܥܒܕܝܢ ܘܫܕܪ ܦܛܪܝܪܟܐ
ܘܡܕܒܪ ܠܐܓܪ̈ܬܐ ܕܟܬܒ ܠܛܘܪ ܥܒܕܝܢܐ. ܘܐܓܪ̈ܬܐ ܐ̱ܚܪ̈ܢܝܬܐ ܐܬܬ ܡܢ ܡܦܪ̈ܢܣܐ ܠܛܘܪ ܥܒܕܝܢܐ.
ܘܒܬܪܗ ܡܢܗ ܦܛܪܝܪܟܐ ܕܡܢܘܢ ܒܗܘܢ ܚܒܠܐ. ܘܟܠܗ ܕܟܕ ܦܛܪܝܪܟܐ ܒܗܘܢ ܚܙܘ ܗܘܘ
[825] ܡܕ̈ܝܢܝܐ ܟܠܗ ܡܦܪ̈ܢܣܐ ܘܐܚܕܘܗܝ ܕܡܢܗ.
ܗܝܐ ܡܫܚܐ ܐܠܗ̄ܐ ܗܘܐ ܡܚܐ ܒܥܠܠܐ ܚܛ̈ܬܐ ܘܬܘܒ̈ܪܐ ܣܓܝ̈ܐܐ. ܙܘܥܐ ܐܡܝܢܐ ܘܪܥܠܬܐ ܠܐܡܟܠܬܐ.
ܘܡܟܡܟܘܬܐ ܥܫܝܢܬܐ. ܘܙܘܥܐ ܗܘܐ ܒܡܘܟܠܢܐ ܘܒܡܟܡܟܬܐ ܘܒܡܘܬܢܐ ܡܝܬܐ ܕܐܬܐܡܪ. ܒܡܡܠܐ ܠܟܘܢ
ܘܐ̱ܢܫ̈ܝ ܡܢ ܟܠܗ ܡܕ̈ܝܢܬܗ ܐܦܝܘ ܠܟܠܗܘܢ ܕܡܢ ܐܬܐܟܠ ܟܕܡ ܡܢ ܡܘܟܠܝܐ ܕܟܪܝܪ ܕܗܘܐ
ܐܪ̈ܥܬܐ ܚܒܪ ܠܟܠܗ ܐܦܣܩܘܦܘܬܐ ܡܕܝܢܬܐ ܘܐܟܠ ܡܢܗ ܛܒܐ ܕܣܡܪܐ. ܘܗܘܘ ܡܦܪ̈ܢܣܐ ܐܠܗ̄ܐ ܗܘܐ
ܒܝܕܐ ܠܐܠܗܐ ܕܡܢܝ ܒܗܘܢ ܕܚܘܒܐ. ܘܟܕ ܐܬܐܟܠ ܡܛܠ ܡܫܪܐ. ܐܡܪ ܠܟܪ ܚܠܗܘ ܡܫܚܐ
ܐܬܐܚܝܕܘܣ ܥܠܝ. ܒܪܝ ܡܟܠ ܕܬܐ ܡܢ ܟܐܪܐ ܕܒܪܬܐ ܕܪܬܐ. ܘܐܠܟܝ ܡܢ ܡܬܐ ܚܕܐ ܗܘܐ ܘܟܕܡ
ܟܠܗܘܢ ܘܗܘܘ ܡܫܪܐ ܙܡܢܐ. ܘܟܕ ܚܙܘ ܗܘ ܡܟܪܙܐ ܡܫܒܚܐ. ܢܦܩ ܠܡܫܪܐ ܟܡ ܦܪܘܣܘܬܐ
ܘܐܙܠ ܠܐܬܪܗ. ܘܗܘܐ ܠܡܕܝܢܬܐ ܐܬܓܠܝܬ. ܘܟܕ ܚܙܘ ܡܕ̈ܝܢܝܐ ܕܐܬܢܝܚܘ ܘܕܥܕܪܘܗܝ
ܦܛܪܝܪܟܐ. ܐܡܟܢܘܗܝ ܕܢܣܒ ܟܠܗ ܡܢܗ. ܘܡܟܢܫܘ ܒܝܕܐ ܕܫܘܚܠܐ ܒܡܘܟܠܬܐ ܠܐܡܟܢܬܐ ܐܡܪܐ
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ܐܡܪܘ ܠܟܪ ܚܙܘ ܕܡܫܘ ܟܠܟ ܘܡܡܟܡܟ ܗܘܐ ܠܗ. ܘܐܠܗ̄ܐ ܡܫܚܐ ܕܫܪܪܐ ܘܡܟܠܡܪܐ
ܐܬܐܣܟܘܬܐ. ܘܡܠܟܘ ܒܟܡܟܠܬܐ ܕܚܠ ܒܬܪܝܢ ܒܢܐܡܠ. ܘܠܐ [827] ܐܬܐ ܟܠ ܕܪܘܬܐ ܘܠܐ ܠܛܘܪ
ܥܒܕܝܢ. ܡܛܠ ܕܐܦ ܒܟܪܝܡ ܗܘܐ ܠܛܘܪ ܥܒܕܝܢ. ܗܘ ܡܫܟܚ ܗܘܐ ܠܟܠܗ ܕܢܩܘܡ ܡܪܐ ܒܡܘܙܕܝܐ
ܥܠܝ ܕܠܒܟ ܠܟܘܫܐ ܘܐܚܪܐ ܡܢ ܡܘܟܠܬܐ ܕܐܬܐܬܐ ܒܡ ܦܛܪܝܪܟܐ ܕܡܕܒܪ ܗܘܘ ܢܦܪܫܘܢܘܗܝ
ܘܢܟܠܠ ܠܟܘܪܣܝܐ ܕܛܘܪ ܥܒܕܝܢ. ܘܐܬܘܐ ܚܕܐ ܡܕܝܢܬܐ ܘܚܕ ܪܥܝܐ ܐܠܐ ܡܢ ܕܡܠܟܐ ܠܡܕܒܪ ܡܟܘܢ
ܘܠܐ ܠܐܘܪܚܐ ܘܐܦܢܝܘܗܝ ܠܟܘܫܐ ܥܠܝ ܦܛܪܝܪܟܐ. ܘܡܢܐܘܗܝ ܐܣܛܠܝܘܣ. ܐܝܟ ܦܘܩܢ ܕܡܕܒܪܘܗܝ.
ܘܫܡܥ ܟܠܗܘܢ ܐܝܟ ܡܫܝܚܐ ܒܪܘܚܐ ܐܘܪܚܐ ܒܪ ܐܝܢܘܢ ܕܟܗܢ ܡܦܪ̈ܢܣܐ ܕܗܘܐ ܥܠܬܐ ܐܘܪܚܐ.
ܘܡܫܝܚܐ ܐܒܪܗܡ ܡܫܡܫܢܐ. ܗܘ ܕܗܘܐ ܟܣܢܝܐ ܠܟܡܟܠ ܡܫܝܚܐ ܓܘܪܓܝܣ ܕܟܘܡܪܐ ܕܩܪܬܡܝܢ.
ܗܘ ܕܡܢܪ ܟܠܬܗ ܦܛܪܝܪܟܐ ܒܗܘܢ ܠܕܝܪܐ ܕܡܢܗ ܡܫܝܚܐ ܘܟܠܗܘܢ ܠܥܕܢܐ ܡܢ ܛܘܪ ܥܒܕܝܢ.
ܘܟܗܢܐ ܚܕ ܒܟܠܐ ܕܦܛܪܝܪܟܐ ܐܠܐܦܢܝܣ ܦܛܪܝܪܟܐ ܟܠܟ ܠܡܕܒܪ ܒܟܢܐ ܐ̱ܢܫ̈ܐ ܕܩܘܪ̈ܝܐ. ܒܪ
ܠܐ ܐܘܕܥܘ ܠܡܫܝ̈ܚܐ ܘܡܟܪܙܢܘܬܗ. ܘܠܐ ܠܛܘܪ ܥܒܕܝܢ. ܘܐܠܗ ܐܘܕܥܘ ܗܘܘ ܠܛܘܪ ܥܒܕܝܢܝܐ. ܡܛܠ
ܗܘܐ ܗܘ ܚܪܝܢܐ ܕܟܘܪܣܝܐ ܕܛܘܪ ܥܒܕܝܢ. ܐܝܟ ܕܟܕ ܦܛܪܝܪܟܐ ܟܠܗܘܢ ܠܐܘܪܚܐ ܕܡܛܠ
ܠܟܘܪܣܝܐ ܡܢ ܐܬܪܐ ܕܛܘܪ ܘܟܠܗ ܚܕܐ ܙܒܢܐ.

For assuredly Ishoᶜ, who had been elected for Tur ᶜAbdin, was anxious to preserve the peace. Although he had received his robe of honour in January from the sultan [829] Malik Khalaf of Hesna d'Kifa, his consecration did not take place until the end of the year 1766 [AD 1455], on the festival of the Cross, as he was anxious to impose peace. Giwargis, the bishop of the monastery of Qartmin, laid his hands upon him. He was called Ignatius, and his successors, starting with Bar Wahib Badr Zakkai, have all taken this name to the present day. So Ishoᶜ of ᶜAin Warda was proclaimed patriarch in Tur ᶜAbdin. He died in the year 1777 of the Greeks [AD 1466, *recte* 1460] and was buried in the monastery of Mar Yaᶜqob the Recluse in Salah. He migrated to the Lord after fulfilling the patriarchal office for six years. May the Lord grant his soul rest with the just and the upright. He was a learned teacher and a joyful writer, equally adept at charming his own people and outsiders with his practical eloquence. He was tall of stature, and stood out among his contemporaries. Indeed, nobody of his time could compare with him.

After Ignatius Ishoᶜ of ᶜAin Warda, IGNATIUS ᶜAZIZ BAR SABTHA [Ignatius Philoxenus ᶜAziz bar Sabtha, 1460–82], from the village of Basilia in the region of Mardin.

After the death of Ishoᶜ of ᶜAin Warda, the people of Tur ᶜAbdin unanimously appointed as their common father a just and upright man, chaste and virginal both in spirit and in body, who had laboured mightily in his religious profession. [831] They consecrated him patriarch for Tur ᶜAbdin, and called him Ignatius, the name taken by his predecessors. Giwargis of Beth Sbirina, the bishop of the monastery of Qartmin, laid his hands upon him on the Thursday of the Mysteries. He had earlier been the bishop of Hah, taking the name Philoxenus, and was a graduate of the monastery of Qartmin, who had been ordained a monk by Rabban Saliba bar Shayallah of Arbo, the disciple of Rabban Ishoᶜ the son of the priest Ishaᶜya, a famous and experienced teacher, worthy to be remembered with the just and the upright. After his election Bar Sabtha demonstrated the rationality of the anchorite life like the just men of old, and ruled the flock of Christ in the fear of God. He never transgressed the canons. Even if he were to be torn limb from limb, he would have refused to violate a single canon. Wherever he went, he freely entered into conversation with the faithful, teaching and admonishing them. I could tell many stories about this man, but this must suffice for my purposes.

Then Joseph bar Nisan of Mizha, the bishop of Tur ᶜAbdin, went to the patriarch Khalaf of Mardin, and asked him to make him maphrian and send him into the East. The patriarch, after considering his request, consecrated him maphrian and called him Cyril, the name he had taken as a bishop. But he did not set out for the East, as Thomas had done and as all his successors had done up to the present day; [833] but was forced to return to Emesa, in the region of Syria. This was an unprecedented development: a maphrian in the West and a patriarch in the East! Shortly afterwards the maphrian Bar Nisan, who was already old and bowed down with years, died in Emesa and was buried there.

ܘܗܘ ܡܫܡܫ ܕܛܘܪ ܥܒܕܝܢ ܡܪܝܐ ܒܟܠ ܗܘܐ ܕܢܥܒܕ ܫܝܢܐ. ܒܗܢ ܕܡܫܠܠ ܗܘܐ ܠܒܘܫܐ ܕܐܡܪܐ ܡܢ ܡܘܠܚܝܐ [829] ܡܚܠܡ ܡܠܟ ܕܣܝܐ ܕܒܐܦܐ ܡܢ ܒܗܘܢ ܐ̱ܢܫ ܘܠܐ ܐܬܬܦܝܣ ܒܝ ܡܪܩ ܗܘܐ ܕܢܥܒܕ ܫܝܢܐ ܒܝܬ ܠܣܢܐܐ ܘܡܣܠܐ ܘܡܣܚ ܐ̱ܢܫܘ ܒܠܘܐ ܘܪܚܡܬܐ. ܘܫܡܥ ܒܠܗܘܢ ܐܒܐ ܚܣܝܐ ܩܘܪܝܩܘܣ ܕܒܡܪܐ ܘܡܪܐܡܝܢ. ܘܐܬܡܪܝ ܐܣܛܛܝܘܣ ܐܝܟ ܗܢܘܢ ܕܡܕܡܘܬܗܘܢ. ܡܢ ܒܪ ܘܗܘܐ ܒܕܘܪܫܐ ܘܒܕܡܐ ܠܗܘܡܝܐ. ܘܐܬܡܪ ܠܛܘܪ ܥܒܕܝܢ ܦܛܪܝܪܟܐ ܡܫܡܫ ܒܣܘܢܘܕܐ. ܘܟܕ ܒܡܥܠ ܐ̱ܢܫܝ ܕܩܪܝܐ. ܘܐܬܡܪ ܒܝܪܐ ܕܡܪܝ ܡܫܡܫ ܡܫܡܫܐ ܕܪܚܡ. ܡܫܡܫ ܕܝܢ ܦܛܪܝܪܟܘܬܐ ܫܢܝܢ ܥܣܪ ܘܡܝܬ ܒܫܢܬ ܡܪܢܘ. ܡܪܝܐ ܫܢܝܢ ܫܩܠܗ ܒܗܘܢ ܩܕܝܫܐ ܘܒܗܘܢ ܕܒܝܬܐ. ܘܐܬܝܬ ܗܘܐ ܡܟܫܝܐ ܫܦܝܐ ܘܒܠܥܘܒܐ ܣܒܠܐ ܘܕܘܪܐ ܗܘܐ ܒܣܘܣܐ ܡܠܠܐ ܣܠܝܡܠܐ ܠܟܠ ܣܘܩܐ ܘܟܢܝܐ. ܘܡܒܢܝܣ ܣܘܡܠܐ. ܣܒܝܣ ܕܪܝܗ ܘܒܣܝܘܕ ܕܟܝܗ.

ܘܒܬܪ ܗܢܐ ܐܣܛܛܝܘܣ ܡܫܡܫ ܒܣܘܢܘܕܐ. ܐܣܛܛܝܘܣ ܕܗܘ ܒܪܡ ܒܪܫܠܬܐ ܡܢ ܟܐܫܠܠ ܡܪܝܠܐ ܕܟܐܬܪܐ ܕܡܪܕܝܢ.

ܘܒܬܪ ܕܒܝܢ ܡܫܡܫ ܒܣܘܢܘܕܐ ܕܛܘܪ ܥܒܕܝܢ. ܡܫܡܫ ܒܠܗܘܢ ܫܢܝܐ ܛܘܪ ܥܒܕܝܢܝܐ. ܘܐܫܡܥܘ ܠܗܘܢ ܐܝܟ ܓܘܢܐ ܕܒܪܐ ܟܐܢܐ ܘܫܡܥܝܢ ܒܫܠܬܐ ܢܒܟܐ ܘܟܠܘܠܐ ܒܢܩܡܗ ܘܒܩܘܪܝܗ. ܘܟܐܘܪܢܐ ܕܒܣܘܡܬܐ ܠܐܟܪܝܟ ܒܫܠܠ ܗܘܐ. [831] ܘܐܫܪܢܘܗܝ ܦܛܪܝܪܟܐ ܠܛܘܪ ܥܒܕܝܢ. ܘܡܪܐܘܗܝ ܐܣܛܛܝܘܣ ܐܝܟ ܗܢܘܢ ܕܡܕܡܘܬܗܘܢ. ܘܫܡܥ ܒܠܗܘܢ ܐܒܐ ܚܣܝܐ ܩܘܪܝܩܘܣ ܡܒܪܝܢܐ ܕܒܡܪܐ ܘܡܪܐܡܝܢ. ܒܗܘܢ ܡܫܡܫܐ ܕܐܪܙܐ. ܘܡܫܡܫܝܢ ܐܢܬ ܗܘܐ ܡܫܝܚܐ ܠܚܝܐ ܘܦܠܛܘܣܡܘܣ ܫܡܥܘ ܗܘܐ. ܘܒܪ ܠܐܬܒܥܝܐ ܗܘܐ ܕܒܡܪܐ ܘܡܪܐܡܝܢ. ܘܐܫܪܢܘܗ ܕܚܪܢܐ ܪܡ ܪܚܡܬܐ ܐܪܡܐ ܒܪ ܫܠܠܗ ܘܒܪ ܠܐܪܡܠܬܗ ܕܪܡ ܢܫܡܗ ܒܪ ܫܢܝܐ ܐܝܟܢܐ ܡܟܫܝܐ ܫܦܝܐ ܘܡܫܘܡܪܐ. ܘܫܪ ܒܗܘܢ ܟܐܬܐ ܘܒܗܘܢ ܕܝܩܬܐ. ܘܐܦ ܗܢܐ ܒܪ ܫܡܥܬܐ ܡܪܝܐ ܚܘܝ ܐܘܪܚܐ ܕܚܝܘܬܐ. ܐܝܟ ܟܐܬܐ ܡܒܫܝܐ. ܘܡܒܪܒܪ ܗܘܐ ܒܝܗ ܕܡܫܝܚܐ ܒܝܫܠܝܛ ܠܠܗܐ. ܘܫܡܥ ܫܡܥܝ ܡܢܩܝܐ ܠܐ ܫܪܐ ܗܘܐ. ܘܐܠܗ ܡܫܡܫܝܢ ܗܘܘ ܠܗ ܗܕܡ ܗܕܡ ܕܫܪܐ ܡܢ ܦܘܩܕܐ ܠܐ ܫܪܐ ܗܘܐ. ܘܫܡܥ ܒܪܘܪܘܬܐ ܕܟܠܠ ܡܩܘܡ ܘܪܘܚܙܬܐ ܐܝܟܐ ܕܡܠܠܗܒ ܗܘܐ ܦܘܡܗ ܠܐ ܫܠܐ ܗܘܐ. ܘܫܡܥܝܢ ܐܝܟ ܠܝ ܠܡܐܡܪ ܒܠܗܘܢ: ܐܠܐ ܗܘܟܐ ܫܩܡ ܗܠܝܢ.

ܘܦܛܪܝܪܟܐ ܡܠܟ ܕܡܪܕܝܢ ܐܬܐ ܠܘܬܗ ܡܫܝܐ ܢܘܫܦ ܒܪܢܫܡ ܡܕܝܢܬܐ ܛܘܪܐ ܘܐܬܟܪ ܡܢܗ ܕܢܗܘܐ ܡܦܪܢܣܢܐ ܘܢܣܒܐ ܠܡܕܝܢܬܐ. ܘܟܕ ܚܙܐ ܦܛܪܝܪܟܐ ܡܫܡܠܠܗ ܐܫܪܢܗ ܡܦܪܢܣܢܐ ܘܡܘܪܠܘܗܝ ܫܡܫܗ ܒܫܡܫܗ ܘܡܫܡܫܘܬܗ. ܘܠܐ ܢܣܒ ܠܡܕܝܢܬܐ ܐܝܟ ܗܢܘܢ ܕܡܢ ܠܐܘܡܐ ܘܒܕܡܐ ܠܗܘܡܝܐ. [833] ܐܠܐ ܐܬܟܪܝ ܘܗܘܐ ܠܫܡܥܝ ܕܟܐܬܪܐ ܕܡܘܪܕܐ. ܠܐ ܫܡܫܐ ܕܡܦܪܢܣܢܐ ܒܡܕܝܢܬܐ ܘܦܛܪܝܪܟܐ ܒܡܕܝܢܬܐ. ܘܒܬܪ ܡܠܠܠ ܕܝܠܐ ܫܡܥ ܡܦܪܢܣܢܐ ܒܪ ܢܫܡ ܒܫܡܥܝ ܡܕܝܢܬܐ ܘܐܬܡܪ ܒܗ. ܡܛܠ ܕܓܒܪܐ ܫܦܝܐ ܐܝܬܘܗܝ ܗܘܐ ܘܫܡܥܝܢ ܩܕܡܬܐ.

In the year 1782 of the Greeks [AD 1471] the patriarch Khalaf summoned the patriarch ʿAziz bar Sabtha of Tur ʿAbdin and the bishop Giwargis of the monastery of Qartmin, and consecrated Rabban Yohannan, his syncellus, close adviser and confidant, as bishop of Sawro. He was a renowned teacher, known for his honesty. He also consecrated the bishop ʿAziz, his sister's son, maphrian of the East, and called him Basil. In fact the patriarch wanted to transmit his throne to the maphrian as a hereditary possession, as Bar Wahib Badr Zakkai had done, who had made his brother's son Majed Ismaʿil the heir to his throne; and just as the Hagarenes and the Armenians do nowadays. My brothers, it is indecent and unlawful for us to transmit to our relatives the sacred and heavenly throne. Only a man called by the Holy Spirit has the right to sit on an apostolic throne.

After the patriarch ʿAziz bar Sabtha had fulfilled his office in Tur ʿAbdin for 22 years, he died in Hesna [835] d'Kifa and was buried in the church of Mar Zakkai. He had ruled his diocese excellently, in chastity and devoutness. He also established a deep peace in his time with the people of Mardin. When he consecrated the chrism, he invited the patriarch Khalaf of Mardin and the maphrian ʿAziz, the son of the patriarch's sister, and the notable Yohannan bar Shayallah, metropolitan of Sawro. In turn, when the patriarch of Mardin consecrated the chrism, he invited the patriarch of Tur ʿAbdin, and also the bishops of Tur ʿAbdin, and they went. In this way, peace flourished between them throughout his lifetime.

After the death of Bar Sabtha, the patriarch Khalaf of Mardin also died, in the year 1795 of the Greeks [AD 1484]. Then the people of Mardin split into two factions. Some of them wanted the maphrian ʿAziz, the son of the patriarch's sister, to inherit the throne; while others from the diocese, and all the priests of Mardin, wanted the bishop Yohannan bar Shayallah, as it was he who had closed the patriarch's eyes. Certain ignorant, foolish and inexperienced nobles, who had been present at the patriarch's burial, brought a large sum of money to Abraham Bagh, the sultan of Mardin, to settle the patriarchate; but then the priest Yohannan bar Badra, a famous teacher who had once taught the candidate Bar Shayallah, eagerly went to see the sultan in the company of ʿIsa, the head of the Christians, and obtained from him the robe of honour and the diploma [837] recognising the patriarch, after swearing that he was worthy of the patriarchal office. Now the emir of Mardin knew the candidate, as he was under many obligations to him, and therefore instructed that he should be consecrated. They consecrated him patriarch in the year 1795 of the Greeks [AD 1484], giving him the name IGNATIUS [Ignatius Yohannan bar Shayallah, 1484–93].

At this point messengers arrived from the faction which had rejected Bar Shayallah immediately after the patriarch's death. They did not yet know that Bar Shayallah had already been consecrated patriarch; for if the maphrian had known that he had already been consecrated, he most assuredly would not have come with them from the East. The messengers seem to have brought him the following message: 'Your uncle is ill, and we left him struggling against death. Make haste to see him, before he dies and a schism arises in the flock.'

ܘܒܫܢܬ ܐ̱ܩܡ̈ܘ ܕܝܘܢܝܐ ܢܦܩ ܦܛܪܝܪܟܐ ܡܢ ܠܘܬܗ ܠܦܛܪܝܪܟܐ ܚܙܝ ܒܪ ܛܗܪܐ ܕܛܘܪ ܥܒܕܝܢ ܘܠܡܨܪܝܢ ܠܦܘܣܛܛ ܕܒܡܨܪܐ ܕܦܪܐܡܝܢ. ܘܐܫܟܚ ܗܘܐ ܠܥܒܕ ܡܫܝܚ ܡܠܟܐ ܠܓܘܪܐ. ܒܗܝ ܕܐܝܬܝ ܗܘܐ ܡܫܘܢܝܬܗ ܘܒܪ ܡܠܟܘܬܗ ܘܡܘܕܐ ܐܘܪܚܐ. ܘܐܝܬܝ ܗܘܐ ܡܠܟܐ ܡܫܡܫܐ ܘܡܫܡܠܝܐ. ܘܐܫܟܚ ܠܡܫܡܫܐ ܚܕܝ ܒܪ ܡܠܟܗ ܡܫܒܚܐ ܠܡܥܕܪܐ ܘܡܫܡܠܝܘܬ ܒܢܘܗܝ. ܘܦܛܪܝܪܟܐ ܒܟܠ ܗܘܐ ܕܢܗܘܐ ܒܡܨܪܝܢ ܠܡܫܒܚܐ ܒܪ ܡܠܟܗ ܐܚܘ ܕܒܢܝ ܒܪܘܡܝ ܒܢܝܪܬܐ ܕܐܘܪܚܐ ܒܡܨܪܝܢ ܠܒܪ ܐܚܘܗܝ ܡܟܝܢ ܐܡܝܢܐܝܬ. ܘܐܚܕ ܕܒܒܝܬ ܢܡܘܣ ܡܟܬܒܢܐ ܘܐܝܩܪܐ. ܐܬܝܬ: ܠܐ ܪܘܚܐ ܘܠܐ ܦܐܝܐ ܘܠܐ ܡܬܒܥܐ ܐܠܗܝܐ ܕܢܗܘܐ ܒܡܨܪܝܢ ܡܫܡܠܝܐ ܘܐܠܗܐ ܠܟܠܢ ܒܢܝܐ. ܐܠܐ ܡܢ ܕܡܠܟܐ ܡܢ ܥܘܠܐ ܩܕ̄ ܗܘ ܢܦܩ ܒܟܠ ܒܡܨܪܝܢ ܡܫܡܠܝܐ.

ܘܒܪ ܫܡܥ ܦܛܪܝܪܟܐ ܚܙܝ ܒܪ ܡܫܟܠܐ ܠܡܨܪ ܡܕܒܪ ܥܡܐ ܡܢ̈ ܒܪ ܒܝܫܝܐ [835] ܕܐܦܠܐ ܘܡܒܪܘܗܝ ܒܒܝܬܐ ܕܡܪܝ ܐܝܟ. ܘܡܫܡܪ ܕܒܪ ܠܡܪܒܝܬܗ ܒܒܝܬܐ ܘܥܒܕܘܬܐ. ܘܒܬܪ ܗܘܐ ܒܢܝܡܠܟܗ ܡܫܝܐ ܙܒܢܐ ܒܬܪ ܡܢܘܚܝܐ. ܘܡܚܪܒ ܡܕܝܢܬܐ ܘܡܢܐ ܠܦܛܪܝܪ̈ܟܐ ܕܡܪܝܢ ܕܗܘ ܥܠܝ. ܘܠܡܫܡܠܝܐ ܚܙܝ ܒܪ ܡܠܟܗ ܐܦ ܠܒܫܝܐ ܢܘܚܝ ܒܪ ܡܫܠܡܗ ܡܫܡܪ̄ ܕܪܘܡܐ. ܘܒܪ ܚܒܝܫ ܗܘ ܕܡܪܝܢ ܡܕܘܢܝ ܚܝܪ ܒܠܙ ܦܛܪ̈ܝܪܟܐ ܕܛܘܪ ܥܒܕܝܢ. ܘܡܢܐ ܠܒܫܝܐ̈ ܛܘܒܐ ܒܥܡܗ ܘܐܙܠܗ. ܘܗܘܐ ܡܫܝܐ ܙܒܢܐ ܒܡܠܟܗܘܢ ܥܠܘܗܝ ܡܟܝܢܐ ܕܡܫܡܠܝܘܬܗܘܢ.

ܘܒܬܪ ܕܒܪ ܒܪ ܡܫܟܠܐ. ܒܪ ܐܦ ܦܛܪ̈ܝܪܟܐ ܕܡܪܝܢ ܥܠܝ ܒܫܢܬ ܐ̱ܩܡ̈ܙ ܕܝܘܢܝܐ. ܘܡܫܡܗ ܡܚܝܪܘܬܐ ܘܐܬܦܬܚܘ ܐܘܪܚ ܦܛܪ̈ܝܪܟܐ. ܐ̱ܢܫܝܢ ܒܬܪ ܗܘܘ ܠܡܫܡܠܝܐ ܚܙܝ ܒܪ ܡܠܟܗ ܕܦܛܪ̈ܝܪܟܐ ܕܢܘܪܐܝܬܗܘܢ ܒܡܨܪܝܢ. ܘܐ̱ܢܫܝܢ ܡܢ ܡܪܕܘܬܐ ܘܒܟܠܗܘܢ ܒܢ̈ܝܐ ܕܡܪܝܢ ܒܬܪ ܗܘܘ ܠܡܫܡܠܝܐ ܢܘܚܝ ܒܪ ܡܫܠܡܗ. ܒܗܝ ܕܗܘ ܒܫܢ ܠܒܢܝܢܗܘܢ ܕܦܛܪܝܪܟܐ. ܘܡܫܡܗ ܐ̱ܢܫܝܢ ܡܢ ܡܫܝܚܐ ܘܐܬܬܚܝܬܗ ܠܡܫܒܘܪܬܗ ܕܦܛܪ̈ܝܪܟܐ ܕܐܠܗܘܢ ܗܘܘ ܒܪܢܐ ܘܡܫܝܚܐ ܘܡܘܕܝܬܐ. ܘܡܢܬܗ ܒܡܫܡܪܬܐ ܪܘܚܐ ܠܡܫܠܛܢܐ ܕܡܢܝܢ ܕܗܘܐ ܐܒܪܗܡ ܥܠܝܢ ܕܢܠܦܛܪܝܪܟܘܬܗܘܢ. ܘܐܬܬܚܝܬ ܡܫܡܠܐ ܢܘܚܝ ܒܪ ܒܝܪܐ ܕܐܝܬܝ ܗܘܐ ܪܒܗ ܕܗܘܐ ܡܢܝܐ ܒܪ ܡܫܠܡܗ. ܘܐܝܬܝܘܗܝ ܗܘܐ ܡܫܟܠܐ ܪܒܐ. ܘܒܗܬܬܐ ܒܡܫܐ ܪܒܐ ܕܒܪܫܟܝܢܐ. ܘܡܫܡܗ ܒܟܠܐ ܠܡܫܟܠܛܐ ܘܐܝܬܝܗ ܠܗ ܠܒܝܬܐ ܡܫܡܪܐ ܘܡܫܟܝܚܘܬܗܘܢ [837] ܕܦܛܪܝܪܟܘܬܐ. ܘܐܡܪܗ ܕܗܘܐ ܪܘܚ ܕܢܦܛܪܝܪ. ܘܗܘ ܐܡܪܐ ܕܡܪܝܢ ܚܝܒ ܗܘܐ ܠܒܝܬܐ ܡܢܝܐ. ܘܐܝܬܝ ܗܘܐ ܠܗ ܒܠܒܘܗܝ ܚܘܫܒܐ ܡܫܟܢܐ ܘܒܠܒܘܗܝ ܐܡܪ ܗܘ ܐܡܪܐ ܠܒܝܬܐ ܐܡܪܗ. ܘܐܫܪܝ ܦܛܪܝܪܟܐ ܒܫܢܬ ܐ̱ܩܡ̈ܙ ܕܝܢ ܘܐܫܟܚܬܗ ܒܢܘܗܝ.

ܘܒܪ ܐܬܬܗ ܐܢܬܬܐ ܕܢܘܚܝ ܘܠܐ ܒܬܪ ܗܘܘ ܠܒܪ ܡܫܠܡܗ ܡܢ ܒܪ ܡܫܠܡ ܗܘܐ ܦܛܪܝܪܟܐ ܥܠܝ. ܠܐ ܪܫܡܘ ܗܘܘ ܕܐܬܐܫܪܝ ܒܪ ܡܫܠܡܗ ܦܛܪ̈ܝܪܟܐ. ܘܐܬܗ ܡܫܡܠܝܐ ܡܪܫܡ ܗܘܐ ܕܐܬܐܫܪܝ. ܠܐ ܐܬܐ ܗܘܐ ܒܫܡܗܘܢ ܡܢ ܡܕܝܢܬܐ. ܐܠܐ ܐܬܐܬܗ ܠܗ ܐܢܬܬܐ ܕܢܣܟ ܒܢܘܗܝ ܐܠܗܘܢ. ܘܡܫܡܫܘܢ ܒܫܘܪܝܐ ܐܠ ܒܝ ܡܢ ܩܕܡ ܕܒܪܢ ܘܗܘܐ ܡܫܝܐ ܒܡܪܒܝܬܐ.

He accompanied them to Beth Sbirina, a fortress of Tur ʿAbdin, where the priests, deacons and all the common people went out to welcome him. They all greeted him tearfully, saying: 'May you live a long life, since your uncle, our patriarch, has departed to the Lord!' They also told him that Yohannan bar Shayallah had already been appointed patriarch in place of his uncle. When the maphrian heard that another man had been appointed patriarch in the place of his uncle, he was angry, and wished to return to the East. But the messengers who were with him would not allow him to do so, and at their urging he set off into the territory of Mardin. They were given hospitality in the village of Qosur which lies in the plain, because its inhabitants were supporters of the maphrian. When the patriarch heard of the maphrian's arrival, he rose up and gathered around him the chiefs of the Christians, the bishops and his preceptor the doctor and priest Yohannan bar Badra. Then they went down [839] to greet the maphrian, and gave him their condolences on the death of his uncle, the patriarch Khalaf.

Then the patriarch Yohannan greatly humbled himself in front of the maphrian, and said to him: 'I have never indulged my own wishes in this affair, but I saw several ignorant and immoral men who were determined to be advanced, even though they were unworthy of the honour. Now, if you wish it, you remain over the patriarchal throne, and I will go down into the East, and will serve you as your disciple.' The maphrian refused to agree to this, but some people who cared nothing for the peace of the Church urged him to fight back. They took him to see the sultan of Mardin, and said to him: 'The patriarchate legally belongs to this man, as he is the sister's son of the late patriarch.' The emir replied: 'If you want him, I will appoint whichever man you name.' He offered him a white robe in token of that office, but the maphrian was not content with this, and said to the emir: 'Our law does not permit two men to have the same wife.' Then the maphrian went down into the East, passing through Tur ʿAbdin, without being reconciled with the patriarch. Then, in the year 1791 of the Greeks [AD 1480], the maphrian decided to reach an agreement and consecrate the chrism in the East, and invited the patriarch of Mardin. He came down in person and consecrated the chrism, and with his arrival a great peace was established between the two men. Afterwards the patriarch went down and built a large and beautiful church, dedicated to Mary the Mother of God [841] and Mar Batala, for the Jacobites in the city of Nisibis, at the junction of three lanes. Thereafter the patriarch became illustrious in the eyes of all the Christians, and while he was building this church the maphrian also came to pay his respects, bringing him gifts and presents. Also, while he was building the selfsame church, the patriarch of Tur ʿAbdin went down with the mountain bishops to pay him his respects, and presented him with gifts appropriate to his station.

After the death of Ignatius ʿAziz bar Sabtha, there were two patriarchs in Tur ʿAbdin: SHABA OF ARBO [Ignatius Shaba, 1482–89], and YOHANNAN BAR QOPAR [Ignatius Yohannan Qopar, 1482–93]. After the death of Bar Sabtha (may God rest his spirit), a number of inexperienced, violent and immoral men of Tur ʿAbdin gathered together and stirred up two factions. The priests brought forward Yohannan of ʿAin Warda and the bishop Shaba.

ܘܡܢ ܐܬܐ ܒܥܡܗܘܢ ܒܝܘܡܐ ܠܡܫܡܫܬܐ ܥܡܗ ܡܗܝܡܢܐ ܕܠܡܪܢ ܥܒܕܝܢ ܡܩܪܒܝܢ ܦܓܪܐ ܘܡܩܦ̈ܣ
ܘܡܠܟܘ ܒܥܠܐ ܒܣܝܐ ܡܕܝܢܬܐ ܕܢܫܐ ܐܦ ܒܥܠܐ. ܘܐܡܪܘ ܠܗ ܕܐܝܟ ܛܝܝܐ ܚܢܦܐ ܐܢܫܐ ܕܐܝܟܢ ܦܛܪܝ̈
ܣܠܩ ܥܡܗ ܠܘܬ ܡܪܗ. ܘܐܬܛܥܢ ܠܗ ܕܢܦܩܐ ܢܘܚ ܒܪ ܥܡܠܘܗ ܐܬܦܛܪܝ ܒܝܘܡܐ ܣܠܩ. ܘܡܢ
ܥܡܗ ܡܗܝܡܢܐ ܕܗܘܐ ܦܛܪܝܪܟܐ ܒܝܘܡܐ ܣܠܩ ܐܬܥܢܝ ܠܥܡܗ. ܘܥܠܐ ܕܢܘܦܩ ܠܥܒܕܢܐ. ܘܠܐ
ܥܡܥܘܗܝ ܐܝܟܢܐ ܕܥܡܗ. ܐܠܐ ܒܐܬܘܗܝ ܘܥܠܝܐ ܠܛܝܝܐ ܕܥܒܕܝܢ ܘܥܒܕ ܒܥܒܕܬܐ ܩܪܘܒ ܕܒܥܠܬܐ
ܕܐܝܬܘܗܝ ܗܘܐ ܒܢܝ ܟܢܫܗ ܕܡܗܝܡܢܐ. ܘܡܢ ܥܡܗ ܗܘܐ ܦܛܪܝܪܟܐ ܕܐܬܐ ܡܗܝܡܢܐ. ܡܢ ܘܥܡܠ
ܒܥܡܗ ܙܘܓܐ ܕܒܢܝܥܡܬܐ ܘܥܡܬܐ ܘܙܒܢܗ ܡܠܟܬܐ ܥܡܥܡܐ ܢܘܚ ܒܪ ܒܝܬܐ. ܘܣܠܩܗ [839]
ܠܥܠܡܗ ܘܒܬܪܗܘܢ ܒܣܠܩ ܦܛܪܝܪܟܐ ܥܠܝ ܕܥܡܗ. ܘܐܬܥܡܕ ܠܗ ܦܛܪܝܪܟܐ ܢܘܚ ܠܥܡܗܝܡܢܐ
ܥܡܗܘܢ. ܘܐܡܪ ܠܗ ܕܐܢܐ ܠܐ ܪܒܐ ܗܘܐ ܙܒܢܝ ܒܗܘܐ. ܐܠܐ ܚܝܠܐ ܠܐܢܫܐ ܒܗܪܐ ܘܠܐ ܪܗܛܐ ܕܢܫܬܠܡ ܗܘܘ
ܥܡܗܘܢ. ܕܢܗܘܘܢ ܡܢ ܠܐ ܥܒܕ ܗܘܘ. ܘܗܘܐ ܠܝ ܒܥܠܐ ܠܗ ܙܒܢܝܢ ܐܝܟ ܡܐܐ ܒܠܠ ܒܗܪܥ ܦܛܪܝܪ̈ܟܐ
ܘܐܢܐ ܐܚܘܐ ܠܥܒܕܢܐ ܘܐܬܥܡܥܡ ܐܝܟ ܕܠܥܡܒܪܐ. ܘܠܐ ܐܬܐܬܦܣ ܡܗܝܡܢܐ ܒܗܘܐ. ܐܠܐ ܐ̱ܢܫܝܢ ܕܠܐ ܙܒܢܝܢ
ܒܥܡܢܐ ܗܘܘ ܠܗ ܕܒܝܬܐ ܡܢܠܥܡܝܢ ܗܘܘ ܠܗ ܠܥܡܗܝܡܢܐ ܘܐܥܡܗ ܒܠܐ ܡܥܠܛܝܐ ܕܥܒܕܝܢ ܘܐܡܪܗ
ܠܗܘܐ ܕܝܘܡܐ ܗܘܐ ܙܒܢܬܐ ܡܛܠܠ ܕܒܪ ܣܠܩܗ ܗܘ ܕܗܘ ܕܒܢ. ܘܐܡܪ ܠܗܘܢ ܐܡܪܬܐ ܠܝ ܙܒܢܝܢ ܐܝܠܝܢ
ܐܢܒ ܠܗܘܢ ܠܥܘܠܐ ܕܐܡܪܝܢ ܐܝܠܝܢ. ܘܗܘܒ ܠܗ ܠܥܡܗܘܐ ܣܘܕܐ ܒܠܠ ܛܝܒܘ. ܗܘ ܕܝܢ ܡܗܝܡܢܐ ܘܠܐ
ܒܗܘܐ ܙܒܢܐ ܘܐܡܪ ܠܐܡܪܬܐ ܕܠܐ ܪܕܦ ܒܥܡܗܘܢ ܕܢܗܘܘܢ ܛܝܒ ܒܢܝ̈ܐ ܠܒܝܬܐ ܐܝ̱ܠܬܐ ܘܣܠܩ ܡܗܝܡܢܐ
ܘܡܒܪ ܒܠܗܘܪ ܒܥܒܕܝܢ ܘܣܠܩ ܠܥܡܒܝܬܐ ܡܢ ܐܝܠܐ̄ ܠܐ ܡܥܡܝܐ ܒܗ ܦܛܪܝܪܟܐ. ܘܒܥܡܠܗ ܐ̱ܒܪܐ ܕܡ̈ܠܝܐ
ܒܥܠ ܡܗܝܡܢܐ ܕܒܥܒܕ ܥܡܝܐ ܘܡܒܪܗ ܡܗܘܪܗܝ ܒܥܡܒܝܬܐ ܘܡܒܪ ܒܠܗܘܪ ܦܛܪܝܪܟܐ ܕܥܒܕܝܢ ܘܣܠܩ ܘܡܒܪܗ
ܡܗܘܪܗܝ ܗܘ ܦܛܪܝܪܟܐ ܘܗܘܐ ܥܡܝܐ ܙܒܠ ܒܣܠܩܗܘܢ ܒܥܡܣܠܩܬܗ. ܘܡܢ ܛܥܡ ܐܬܐ ܦܛܪܝܪܟܐ ܘܒܥܠ
ܗܘܐ ܒܝܬܐ ܙܒܠܬܐ ܘܡܥܡܪܬܐ ܠܥܡܥܡܒܥܠܐ ܒܝܘܡܝܢ ܡܒܝܫܬܐ ܕܒܥܡܗ ܛܥܡܥܡܐ ܛܠܥܡ ܐܒܥܡܒܥܠܬܐ ܒܠܠ
ܥܡ ܡܠܒܝܬܐ ܠܐܠܗܐ ܡܪܢܡ [841] ܘܙܡܪܢ ܒܛܠܠ ܘܐܬܐܝܣ ܥܡܗܘܢ ܦܛܪܝܪܟܐ ܒܒܢܝܢ ܒܬܪܥܡܗܝܐ
ܡܠܗܘܢ: ܘܐܬܐ ܛܘܒ ܗܘ ܡܗܝܡܢܐ ܠܥܠܡܗ ܘܐܝܠܝܢ ܠܗ ܕܥܡܢܐ ܘܐܡܪܬܐ ܡܢ ܒܝܬܐ ܗܘܐ ܠܒܝܬܐ
ܘܐܡܪܬܐ. ܘܐܦ ܦܛܪܝܪܟܐ ܕܛܘܪ ܒܥܒܕ ܚܝܠ ܠܥܠܡܗ ܒܥܡ ܣܥܡܢܐ ܛܘܪܝܐ ܡܢ ܒܝܬܐ ܗܘܐ ܠܒܝܬܐ
ܘܐܡܪܝܢ ܒܪܝܟܝܢ ܒܥܡ ܕܥܡܢܐ ܕܪܘܚܝܢ.
ܒܬܪ ܕܒܢ ܐܝܬܛܠܗܘܣ ܕܗܘ ܒܝܬ ܒܪܥܡܠܬܐ. ܛܘܒ ܦܛܪܝܪ̈ܟܐ ܒܠܗܘܪ ܒܥܒܕ ܥܡܐ ܐܘܪܚܐ ܘܢܘܚܝܢ
ܒܪܘܦܐ.
ܘܒܬܪ ܕܒܢ ܒܪ ܥܡܠܬܐ ܡܪܝܐ ܢܚܝܚ ܢܦܫܗ ܐܬܢܘܚܠ ܛܘܪ ܒܥܒܝܢܐ ܐ̱ܢܫܝܢ ܠܐܬܪܘܬܐ ܘܡܪ̈ܢܝܬܐ ܘܒܝܬ̈ܝܐ
ܘܐܥܡܗ ܛܘܒ ܒܬܪܐ. ܘܐܝܠܝܢ ܥܡ̈ܝܐ ܠܒܢܝܢ ܒܬܘܪܙܝܐ ܘܒܥܡܥܡܐ ܛܐܒܐ.

[843] In the year 1804 of the Greeks [AD 1493] the patriarch Yohannan Gregory of ʿAin Warda fell ill in the village of Hah, in the blessed church of Mar Samuel. He died in the same year, on the fifth day of the great fast, and was mourned by all the people, because he was a kind, distinguished and honest man. He was buried near the southern altar of the church of Mar Saba in the village of Hah, and the whole region turned out for his funeral. Then, at the prompting of the whole region of Tur ʿAbdin, they appointed MASʿUD OF ZAZ [Ignatius Masʿud, 1493–94] to succeed him as patriarch. When this aforementioned patriarch Masʿud learned of the death of the patriarch Yohannan bar Shayallah of Mardin, [*vacat*].

But the people of Mardin summoned NUH [Ignatius Nuh, 1494–1509], the maphrian of the East, and consecrated him as their patriarch. Then the patriarch Nuh, who had earlier been maphrian, chose two brothers from Deir Zaʿfaran to be bishops: Rabban Abraham and his brother Rabban Habib, who were both natives of Qalʿah al-Marah and just, upright and virtuous men, and had meditated in prayer and fasting for two years before the image of the holy Mar Behnam in the monastery of Guba. They were received with great honour by all the East. [845] The patriarch consecrated Abraham maphrian of the East, and his younger brother Habib was later consecrated a metropolitan. He consecrated Abraham maphrian in the monastery of Mar Hnanya near Mardin, on Palm Sunday. Then they both set out into the East in honour, and the younger brother Rabban Habib was taken into the service of his brother the maphrian. He was consecrated, as we have just mentioned, in the year 1807 [AD 1496].

In the year 1806 [*recte* 1805] of the Greeks [AD 1494], the patriarch Masʿud of Tur ʿAbdin consecrated the monk Rabban Malka of Midyat [Malka, 1494–1510] maphrian in Midyat, without the consent of the bishops of the region, or the chiefs, or the priests; and at the same time he also consecrated several bishops without dioceses. There was a great murmuring in the region of Tur ʿAbdin, and they refused to accept the maphrian. Never, either in remote antiquity or in more recent times, had we heard of a maphrian being appointed for Tur ʿAbdin. Right back to the time of the blessed Apostle Thomas, he had always been appointed for the entire East. The patriarch Masʿud strove to have his appointee recognised, but they refused to accept him. He led him around the upper region, but they refused to accept his title of maphrian, and the bishop Yohannan of the monastery warned him not to bring him into Haytam, and he was unable to take him with him.

In the year 1800 [*sic*] of the Greeks [AD 1488, *recte* 1482] the patriarch ʿAziz bar Sabtha died in Hesna d'Kifa, in the monastery of Mar Zakkai … [The text breaks off here.]

[843] ܘܒܫܢܬ ܐ̱ܦܕ ܕܝܘܢܝܐ ܐܬܟܪܙ ܦܛܪܝܪܟܐ ܩܘܪܝܩܘܣ ܒܣܘܢܗܕܘܣ ܕܗܘܐ ܒܓܪܓܪܝ ܒܚܪܢ ܡܕܝܢܬܐ ܒܥܕܬܐ ܩܕܝܫܬܐ ܕܡܢ ܡܫܡܫܢܘܬܐ ܘܡܫܡܫ ܒܥܕܬܐ ܗ̄ ܕܪܘܡܐ ܪܒܐ ܘܐܬܬܟܠ ܒܟܠܗܘܢ ܟܠܗ ܥܡܐ ܟܠܠ ܕܐܝܟ ܡܫܡܫܐ ܕܘܒܪܐ. ܘܡܫܡܫ ܕܫܒܝܐ ܘܡܪܕܘܬܐ ܒܡܕܝܢܬܐ ܠܡܫܝܚܐ ܒܥܕܬܐ ܕܡܢ ܫܡܐ ܘܕܒܝܫ ܡܕܝܢܬܐ. ܘܐܬܐܡܪ ܥܠܘܗܝ ܐܬܪܐ ܠܟܠܗܘܢ ܘܐܡܪܘܢ ܚܠܦܘܗܝ ܦܛܪܝܪܟܐ ܠܡܫܝܚܐ ܙܕܝܩܐ. ܒܩܘܪܝܩܘܣ ܕܒܠܗ ܐܬܪܐ ܗܘ ܕܛܘܪ ܥܒܕܝܢ. ܘܗܘܐ ܦܛܪܝܪܟܐ ܡܩܕܫܢܘ ܕܐܡܪܝܢ ܒܢ ܚܕܐ ܕܦܛܪܝܪܟܐ ܡܘܣܝ ܒܪܡܫܠܡܘ ܕܐܝܟ ܗܘܐ ܦܛܪܝܪܟܐ ܒܡܕܝܢܬܐ ܕܡܫܟܚ ܠܗ. ܘܡܫܡܫܢܐ ܩܕܝܫܐ ܒܠܝܛ ܡܦܣܝܢܐ ܘܡܕܝܢܬܐ ܗܘܐ ܘܐܦܝܣܘܗܝ ܦܛܪܝܪܟܐ ܠܟܠܗܘܢ ܘܦܠܓ ܡܕܝܢܬܐ ܘܠܐ ܝܗܒܐ ܡܠܟܐ ܕܐܟܠ ܡܢܗ. ܗܢܘܢ ܦܛܪܝܪܟܐ ܗܘܐ ܕܐܝܟ ܡܦܣܝܢ ܡܦܣܝܢܐ. ܓܒܐ ܠܟܠܗܘܢ ܐܚܪܢ ܚܫܒܐ ܡܢ ܕܝܪܐ ܕܒܩܪܬܐ. ܕܐܝܬܝܗܘܢ ܕܝܢ ܐܒܘܗܝ ܘܐܚܘܗܝ ܕܝܢ ܚܕܟܕ ܡܢ ܡܪܒܥ ܠܠܡܪܬܗ. ܐ̱ܢܫܐ ܕܐܢܐ ܘܐܬܪܐ ܘܐܡܬܐ ܒܟܠ ܘܒܢܝܗܘܢ. ܘܗܘܘ ܡܠܟܐ ܕܐܬܪܐ ܡܢܝܢ ܙܒܢܝܢ ܘܡܬܟܢܫܝܢ ܡܢܗ ܙܘܪܐ ܕܡܕܝܢܬܐ ܡܢܗ ܒܗܘܢ ܒܝܬܐ ܕܓܘܒܐ. ܘܐܬܐܡܪܗ ܡܫܡܫ ܡܢ ܟܠܗ ܡܕܝܢܬܐ. [845] ܘܐܦܝܣ ܦܛܪܝܪܟܐ ܠܠܒܢܝܗܘܢ ܡܦܣܝܢܐ ܠܡܕܝܢܬܐ. ܘܗܘܐ ܙܒܢܐ ܕܝܢ ܚܕܟܕ ܒܠܕܘܟ ܐܬܐܦܝܣ ܡܦܛܪܐ ܘܐܦܝܣܗ ܠܡܦܝܣܢܐ ܐܒܪܗܡ ܒܕܝܪܐ ܕܡܢ ܚܝܠܐ ܕܟܠ ܓܒܝܒ ܡܢܕܘܡ ܗܘܡ ܚܕ ܒܫܢܬܐ ܕܫܢܝܐ. ܘܚܠܦ ܠܐܪܥܗܘܢ ܠܡܕܝܢܬܐ ܒܐܦܪܐ ܘܕܝܢ ܚܒܝܒ ܐܝܟ ܙܒܢܐ ܒܐܘܡ ܗܘܐ ܒܠܡܫܡܫܠܗ ܘܐܝܟܘܗܝ ܡܦܝܣܢܐ. ܘܒܫܢܬ ܐܩ̄ ܐܬܐܦܝܣ ܗܘܐ ܕܐܡܪܝܢ ܗܘܐ.

ܘܒܫܢܬ ܐ̱ܩܟ̄ ܕܝܘܢܝܐ ܡܝܬ ܦܛܪܝܪܟܐ ܡܩܕܫܢܘ ܕܛܘܪ ܥܒܕܝܢ. ܘܐܦܝܣ ܡܦܣܝܢܐ ܒܡܕܝܢܬܐ ܕܠܐ ܒܩܘܪܝܩܘܣ ܕܫܢܝܐ ܕܐܬܪܐ ܘܠܐ ܕܢܦܩܐ ܘܠܐ ܕܡܫܬܐ ܠܡܕܝܢܬܐ ܕܝܢ ܡܠܟܐ ܡܕܝܢܬܐ ܘܒܫܡܗ ܫܢܝܐ ܡܓܒܝܐ ܐܦܝܣ ܘܠܐ ܡܬܟܢܫܐ. ܘܗܘܐ ܕܘܒܪܐ ܕܝܢ ܒܐܬܪܐ ܕܛܘܪ ܥܒܕܝܢ ܘܠܐ ܡܫܬܡܥܝܢ ܠܡܦܝܣܢܐ. ܡܕܡ ܕܠܐ ܐܫܬܡܥ ܡܢ ܙܒܢܐ ܡܕܝܢܬܐ ܘܠܐ ܒܐܝܕܝܐ ܘܠܐ ܡܫܡܫ ܠܝ ܕܗܘܐ ܡܦܝܣܢܐ ܒܛܘܪ ܥܒܕܝܢ ܐܠܐ ܒܡܕܝܢܬܐ ܡܢ ܙܒܢܗ ܕܛܘܒܢܐ ܠܐܘܡܐ ܡܫܝܚܐ. ܘܒܟܠ ܗܘܐ ܦܛܪܝܪܟܐ ܡܩܕܫܢܘ ܕܢܬܡܟܠ ܡܦܝܣܢܐ ܕܐܦܝܣ ܘܠܐ ܐܬܡܟܠ. ܘܐܒܪܗܡ ܒܐܬܪܐ ܒܟܠܐ ܘܠܐ ܡܟܠܗ ܡܫܐ ܕܡܦܝܣܢܘܬܐ. ܘܡܫܡܫܐ ܢܘܚ ܕܗܘܡܪܐ ܓܘܡܪܗ ܕܠܐ ܢܬܬܐ ܠܗ ܠܡܘܠܕ ܘܠܐ ܐܬܡܪܝ ܕܢܡܠܘܗܝ ܒܡܫܗ..

ܒܫܢܬ ܐܠܦ ܘܐܪܒܥܡܐܐ ܕܫܢܝܐ ܩܕܡ ܦܛܪܝܪܟܐ ܒܝܬ ܒܪ ܡܫܡܫܐ ܒܫܡܫܐ ܕܒܐܒܐ ܒܡܕܝܢ.... ܕܝܢ ܘܡܫܡܫ ܒܠܐ ܕܡܢ... ܕܝܢ ܘܠܐ.... ܙܘܕܘ ܠܡܦܣܘ... ܛܘܒܢܐ ܡܢܗ ܠܐܘܡܐ ܡܫܝܚܐ ܘܒܟܠ ܗܘܐ ܦܛܪܝܪܟܐ.

BAR HEBRAEUS, *ECCLESIASTICAL CHRONICLE*: SECTION TWO

[1] Preface. With God's help, I now write this second section of the *Ecclesiastical Chronicle* compiled by the blessed Mar Gregory, the illustrious maphrian and light of both the East and the West, also known as Abu'lfaraj, son of Ahron, the learned physician from the city of Melitene, surnamed Bar Hebraeus. This section deals with the ecclesiastical affairs of the East. May Our Lord help me!

Now that I have finished the first section of this chronicle as I promised, I shall now begin the second section using the same method, starting with the Apostles.

[3] The Apostle THOMAS, the first chief priest of the East. The book of the teachings of the holy Apostles tells us that the Gospel of Christ was first preached in the East by the divine Apostle Thomas, in the second year after the Ascension of our Lord. He travelled through the East on his way to India, and evangelised various peoples: the Parthians, the Medes, the Persians, the Karmanians, [5] the Bactrians, the Margians and the Indians. In his journey towards India, he also passed through the fortress which the king Ardashir, surnamed 'the Black', had established at Tagrit, and found in that fortress men enslaved to Magianism, to whom he preached the word of the Gospel. Some of them believed, particularly Barhadbshabba, the son of Mihrphirzat, with all of his family.

It is said that when the Holy Spirit instructed Thomas to go to India to preach the faith there, he was at first reluctant to go, as he did not wish to travel to a barbarian country. While he was wondering what to do, he was told that a merchant from the king of India, Haban by name, had arrived in order to buy merchandise. Thomas set out to find him, to ask him about the customs of the region. On the way the Lord appeared to him in the guise of a merchant, and taking him by the hand led him to the merchant and said to him: 'This is my servant, an honest workman in the building trade. If he can be of use to you, buy him.' Haban [7] replied: 'I have come here to do just that.' He offered a price, which was accepted, and the Lord handed over Thomas to him. Then the Lord paid the price for Thomas, and instructed him to preach without fear.

ܒܪ ܥܒܪܝܐ

ܡܐܡܪܐ ܬܪܝܢܐ ܕܟܬܒܐ ܕܐܩܠܣܝܣܛܝܣ

[1] ܥܡ ܐܠܗܐ ܫܪܝܢܢ ܡܐܡܪܐ ܕܬܪܝܢ ܕܟܬܒܐ ܕܐܩܠܣܝܣܛܝܣ ܕܥܠ ܗܘܒܪ̈ܝܐ ܒܕܐܢܝܐ ܘܡܕܢܚܐ. ܕܫܡܗ ܠܛܘܟܣܐ ܗܢܐ ܡܩܪ̈ܝܢܐ ܡܫܝܚܝܐ. ܢܗܘܪܐ ܕܡܕܢܚܐ ܘܡܥܪܒܐ: ܕܗܘ ܐܒܘ ܠܦܪܓ ܒܪ ܐܗܪܘܢ ܐܣܝܐ ܡܠܛܝܢܝܐ: ܕܡܬܟܢܐ ܒܪ ܥܒܪܝܐ: ܡܪܝ ܓܪܝܓܘܪܝܣ.

ܠܡܐܡܪܐ ܡܢ ܩܕܡܝܐ ܕܦܠܓܘܬܐ ܐܚܪܝܬܐ ܕܡܫܠܡܢܘܬܐ ܗܘܐ ܕܒܝܬܝܬܐ. ܟܕ ܐܡܪ ܚܘܫܒܐ ܡܫܘܚܬܐ ܗܘܐ. ܡܢ ܗܘ ܡܕܡ ܒܡܐܡܪܐ ܗܘ ܬܪܝܢܐ. ܒܗ ܒܫܘܡܠܝܘܬܐ ܫܘܪܝܐ ܘܡܢ ܠܟܠ ܡܢ ܪܫܝܬܐ ܡܟܢܫܢܬܐ ܡܫܪܪܝܢ.

[3] ܬܐܘܡܐ ܫܠܝܚܐ ܪܫܢܘܬܐ ܩܕܡܝܐ ܕܡܕܢܚܐ܀

ܦܠܓܐ ܗܢܘ ܕܐܘܠܨܢܐ ܕܡܫܝܚܐ ܦܪܝܫܐ ܡܢܗ ܠܗ. ܘܡܢ ܪܫܝܬܐ ܬܐܘܡܐ ܫܠܝܚܐ ܠܐܬܘܪܐ ܐܡܥܕܗ ܠܥܒܪܐ ܡܥܡܕܢܬܐ ܕܟܝܢܬܐ ܡܕܝܢܬܐ. ܟܕ ܬܐܘܡ ܕܫܠܚܗ ܘܡܢܝ. ܟܕ ܒܪ ܒܗ ܠܡܐܬܐ ܠܥܡܗ. ܐܡܪ ܠܫܡܥܐ ܡܫܡܠܝܐ. ܦܬܓܡܐ ܘܡܬܠܐ ܘܦܘܫܩܐ ܘܦܘܪܫܢܐ [5] ܘܡܫܡܠܝܘܬܗ ܘܡܬܥܝܢ. ܘܗܘܝܘܡܐ. ܘܟܕ ܒܟܢܘܫܝܐ ܕܠܗܘܢ ܒܬܪ ܐܦ ܒܡܫܬܥܝܢܘܬܐ ܐܚܪܬܐ ܘܫܡܥܐ ܗܘܐ ܠܡܬܪܥܝܘ ܡܢ ܐܘܪܫܠܡ ܡܕܝܢܬܐ. ܘܡܫܝܚܐ ܐܘܟܝܬ. ܘܐܡܥܐ ܟܕ ܒܡܫܬܥܝܢܘܬܐ ܐܢܫܝܢ ܒܪ̈ܝܬܐ ܘܒܫܒܝܚܘܬܐ ܐܣܝܪܝܢ ܗܘܘ. ܘܐܬܚܙܝ ܐܝܟ ܡܠܬܐ ܕܫܪܪܐ. ܘܐܬܬܥܝ ܡܢܗܘܢ ܗܢܘܢ ܕܫܡܥܘܗܝ. ܒܪ ܚܕ ܒܫܒܬܐ ܒܪ ܡܫܬܥܝܢܘܬܗ. ܒܗ ܥܠܘܗܝ ܫܪܒܬܗ. ܘܡܫܠܡܢܐ ܕܒܪ ܐܢܫܐ ܪܘܚܐ ܕܡܫܝܚܐ ܠܬܐܘܡܐ ܕܐܬܐ ܠܗܢܐ ܒܟܠܗ ܐܬܪܐ ܘܐܣܛܪܛܝܘܛܐ ܡܢ ܡܬܬܓܪܐ ܕܐܝܟ ܕܒܥܠܡܐ ܒܪܒܪܝܐ. ܘܡܢ ܒܫܘܡܠܝ ܕܐܝܟ ܗܘܐ ܡܬܦܪܫ ܗܘܐ ܠܬܐܘܡܐ ܠܗ ܕܢܐܙܠ ܠܗܢܕܘ ܘܡܠܦ ܕܗܢܘ ܘܫܡܥܘ ܡܢܗ ܬܐ ܠܗܘܢ ܒܠܥܘܠܒܢܐ. ܘܡܢ ܬܐܘܡܐ ܘܐܬܐ ܠܘܬܗ. ܘܢܣܒ ܟܕ ܡܠܟܐ ܡܫܬܡܝܥܢܘܬܐ ܘܐܬܪܐ. ܘܡܢ ܐܬܗܕܝܘ ܠܗ ܡܢܝ ܕܐܬܟܢܫ ܠܗܢܕܘ ܘܐܬܚ ܕܐܬܪ ܘܐܡܠܗ ܠܗܬܘ ܘܠܗܢܕܘ. ܘܐܡܪ ܠܗ. ܕܗܘܐ ܒܟܪܝ ܗܘ. ܘܐܬܟܢܫ. ܗܘ ܡܫܬܪܐ ܒܫܝܓܘܢܬܐ. ܠܐ ܫܡܥ ܐܢܫ ܠܟܠܗܝ ܕܫܡܗܝ. ܘܡܢ [7] ܦܫ ܕܠܗܘܢ ܐܬܬܐ. ܘܡܢ ܕܡܢܐ ܘܫܡܥ ܐܝܟ ܡܢܝ. ܘܐܡܠܟ ܠܗ ܬܐܘܡܐ. ܟܕ ܗܘܐ ܡܢܝ ܕܡܢܐ ܠܬܐܘܡܐ ܘܦܪܢܣܗ ܕܫܡܥ ܕܠܐ ܡܣܬܐ.

When they had completed their journey and arrived in India, Haban told the story of Thomas and introduced him to the king. The king asked him whether he was able to build a royal palace. Thomas demonstrated that he had all the skill that was needed, so the king ordered the guardians of his treasury to give Thomas whatever he asked for. As he was about to set out on a visit to one of the provinces of his realm, he ordered Thomas to set diligently about the work of building, so that when he came back he would find the palace completed. Thomas was given large amounts of gold, and distributed it all to the poor and needy. When the king returned, he asked Thomas about the building. When he saw that even the foundations had not been laid, he was angry with Thomas, and asked him the reason for the delay and what he had done with the gold he had been given. Thomas replied: 'I have spent the gold on the foundations, and I now need more, so that I can build the walls and the roof.' Then the king lost his temper, and said: 'This fellow is mad!' He ordered Thomas to be thrown into prison.

[9] Shortly afterwards, the king's brother nearly died of an illness. After he recovered he said to the king: 'While I was lying on the verge of death I saw a man who came to me, and took me by the hand, and showed me a magnificent palace, whose foundations were on the earth and whose summit reached right up to heaven. I asked him whose it was, and he told me that it belonged to my brother the king, and was the palace that his Hebrew slave had built for him. If it please Your Majesty, order him to be released from prison, so that I might offer him gold to build a similar palace for me.' So the king released Thomas, and became a believer, along with his brother and many of the chief men. Thomas baptized them, and began to preach freely.

Then he went up to the mountain of India, to preach the gospel there, but a pagan of that region stabbed him in the right side and killed him. When he heard of this, the king transported his blessed body to Qulamini and buried him there. At a later date [11] his body was brought to Edessa, and placed in the great church that was built under his protection, as the illustrious Qusta ibn Luqa records.

Thomas was from the tribe of Judah, or as some say, of Issachar. He was at first called Judas, and later Thomas, because he and his twin brother were born at the same time. He lived first in Palestine, and was later sent to India.

After the Apostle Thomas, ADDAI, one of the Seventy Apostles. Thirty years after our Lord's Ascension, in the fifteenth year of Tiberius Caesar, Addai came [13] to Edessa. The ruler at this period was Abgar, who was awaiting the kingdom of God and hoping for a cure for his leprosy. This illness had won him the ironic nickname Ukama ('the Black'), as his whole body glowed white from leprosy. When he heard of the arrival of Addai, he rejoiced greatly and summoned him to his presence. He was then baptized and cured of his illness. Addai then built churches in Edessa, at the expense of King Abgar.

ܘܟܕ ܐܪܟܗ ܘܡܛܝܗ ܠܥܒܕܗ. ܘܐܘܕܝ ܚܢ ܠܡܠܟܐ ܡܛܠ ܠܐܠܗܐ. ܘܐܝܬܝܗ ܠܥܠܬܐ. ܘܡܠܬܗ ܡܛܠ ܚܝܠܐ ܕܕܪܬܐ ܡܫܒܚܬܐ ܘܣܗܕ ܠܐܠܗܐ ܕܫܡܝܐ ܫܘܒܚܐ. ܘܟܕ ܡܠܟܐ ܠܥܒܕܘܗܝ ܕܡܠܟܘܬܗ ܕܟܠ ܠܐܠܗܐ ܢܣܓܘܕ ܠܗ. ܘܐܬܟܬܒ ܠܡܠܟܐ ܐܓܪܬܐ ܠܟܠܗ ܥܡܐ ܕܒܝܬ ܐܠܗܐ ܕܡܠܟܘܬܗ. ܘܟܕ ܠܟܠ ܐܠܗܐ ܕܫܡܝܐ ܚܝܠܐ ܕܡܢ ܢܘܦܐ ܕܡܥܒܕ ܠܕܪܬܐ ܕܡܫܒܚܬܐ. ܘܢܫܒ ܠܐܠܗܐ ܕܗܘܐ ܡܫܝܚܐ ܘܦܠܛܗ ܡܢܗ ܠܓܘܒܐ ܘܠܐܪܝܘܬܐ. ܘܟܕ ܚܙܐ ܡܠܟܐ ܥܠܬܗ ܡܛܠ ܚܝܠܐ. ܘܟܕ ܡܫܠܚ ܕܐܬܠܐ ܡܠܐܟܐ ܠܕܘܟܬܐ ܡܕܝܢܬܐ ܕܢܗܘܐ ܠܟܠ ܐܠܗܐ ܘܡܠܟܗ ܡܛܠ ܠܟܠܐ ܕܐܘܦܐ ܘܙܟܝܐ ܠܟܕ ܠܕܗܘܐ ܕܣܒܪ. ܘܐܠܗܐ ܚܝ ܕܠܗܘܐ ܠܟܠ ܡܠܐܟܐ ܐܫܠܡܗ. ܘܟܕܡ ܐܚܪܢܐ ܠܐܒ ܠܟܠ ܐܢܐ ܕܐܦܣ ܠܟܬܒܐ ܘܫܟܒ ܡܘܬܐ. ܘܐܬܚܙܝ ܡܠܟܐ ܘܐܡܪ ܕܒܪܬܐ ܗܢܐ ܚܝܠܐ ܗܘ. ܘܟܕ ܘܚܙܝܘܗܝ.

[9] ܘܒܬܪ ܡܠܟܘܬܗ ܐܚܘܗܝ ܕܡܠܟܐ. ܘܡܛܠ ܠܟܘܬܐ. ܡܢ ܐܬܟܪ. ܘܐܡܪ ܠܡܠܟܐ. ܕܟܕ ܒܟܝܘܗܝ ܕܒܙܘܢܐ ܪܒܐ ܗܘܝܬ. ܣܓܝ ܒܪܢܫܐ ܐܝܟ ܕܐܬܐ ܠܥܠܡ. ܘܐܚܝ ܠܐܚܘܗܝ ܘܡܘܬܗ ܕܕܪܬܐ ܠܐܚܘܬܐ ܕܡܠܟܘܬܗ ܠܐܪܥܐ ܘܪܘܚܗ ܡܛܠ ܠܥܡܐ. ܘܡܠܟܘܬܗ ܕܕܝܢ ܗܘ ܗܘܐ. ܘܐܡܪ ܠܗ ܕܕܡܠܟܐ ܐܚܝܕ ܗܘ ܕܚܝܐ ܠܗ ܒܟܕܗ ܒܒܪܢܫܐ. ܒܕܝܠܝ ܟܕ ܐܢܐ ܡܚܝ ܕܐܦܫܘܗܝ ܡܢ ܣܓܘܦܐ ܕܐܬܠܐ ܠܗ ܐܦ ܐܢܐ ܕܗܘܐ ܕܚܝܐ ܠܟ ܐܝܟ ܕܪܬܐ ܗܢ ܕܡܠܟ. ܘܐܦܫܗ ܡܠܟܐ ܠܟܠܐܘܗܐ ܘܗܘܝܢ ܗܘ ܘܐܚܘܗܝ ܘܫܘܒܚܐ ܕܪܘܪܒܘܬܗ. ܘܐܟܟܒ ܐܢܝ ܘܫܪܝ ܠܡܟܪܙܘ ܒܐܬܪܘܬܐ.

ܘܟܕ ܫܡܥ ܠܛܘܪܐ ܕܗܒܝܘ ܕܐܦ ܠܐܡܝܢ ܢܦܫܗ ܫܒܝܬܐ ܕܐܚܘܬܐ. ܕܫܪܝܘ ܐܝܟ ܡܢ ܚܝܠܐ ܕܐܡܝܢ ܓܒܪܘ ܕܢܦܫܐ ܘܡܛܠܬܗ. ܘܫܡܥܘ ܡܠܟܐ ܘܥܒܕ ܐܬܠܝ ܦܓܪܗ ܥܒܝܕܐ ܠܡܠܟܘܬܐ ܘܐܡܪ ܥܒܕܗ. ܘܒܬܪ ܕܝܢܐ [11] ܐܬܐܬܠܝ ܠܐܘܪܝ ܘܐܬܐܡܪ ܒܒܝܬܐ ܕܟܠܐ ܕܟܠ ܫܡܗ ܐܬܚܙܝ ܒܗ. ܐܝܟ ܕܡܠܟܐ ܡܘܗܒܬܐ ܒܪ ܠܗܘܐ ܡܠܟܘܬܐ.

ܗܘ ܓܒܪ ܠܐܠܗܐ ܡܢ ܫܡܝܐ ܗܘ ܕܫܘܪܐ. ܘܐܝܟ ܐܢܫܝ ܡܢ ܫܡܝܐ ܕܐܬܚܙܝ. ܘܡܢ ܩܕܡ ܡܢܘܬܐ ܡܠܟܬܐ ܗܘܬ. ܡܢ ܐܬܐܡܪ ܠܐܠܗܐ. ܡܛܠ ܕܗܘ ܒܗ ܐܚܘܗܝ ܐܚܪܢܐ ܠܐܠܗܐ ܐܬܟܒܗ. ܘܠܟܘܬܟܡ ܒܡܠܟܘܬܝ ܕܝܢ. ܡܢ ܐܬܟܕܪ ܠܥܒܕܗ.

ܒܬܪ ܠܐܠܗܐ ܡܫܝܚܐ. ܐܝܟ ܚܕ ܡܢ ܫܒܥܝܢ ܡܫܡܫܢܐ.

ܒܥܠܡ ܠܐܬܝ ܕܫܘܟܠܗ ܕܡܢܝ. ܕܗܘ ܕܡܫܡܫܢܐ ܕܬܫܒܘܚܬܐ ܫܦܝܪ: ܐܬܐ ܐܝܟ [13] ܠܐܘܪܝ. ܘܐܬܟܪ̈ ܗܘܐ ܐܚܝܕ ܡܠܟܐ ܕܫܡܝܐ ܗܘܐ ܠܡܠܟܘܬܐ ܕܐܬܘܐ ܘܕܡܠܐܟܐ ܡܢ ܓܒܪܘ ܗܘ ܘܡܛܠܬܗ ܐܘܟܠܐ ܡܠܟܬܐ ܗܘܐ ܒܫܘܟܠܠܐ ܫܘܘܐ. ܟܐܡܬ. ܒܗܝ ܕܥܠܗ ܓܘܫܡܗ ܡܢܗܘܢ ܗܘܐ ܘܡܫܟܪ ܓܒܪܐ. ܒܕܝܠܝ ܡܢ ܫܡܥ ܒܥܠܡܬܗ ܕܐܝܟ. ܚܝܢ ܚܝܘܬܐ ܕܟܠܬܐ ܘܐܘܒܠܗ ܠܥܠܡ. ܘܗܝܡܢ ܘܟܡܢ ܘܐܬܐܫܕ ܡܢ ܒܪܘܚܗ. ܘܟܕ ܐܝܟ ܒܬܪܐ ܠܐܘܪܝ ܒܬܫܒܚܬܐ ܕܐܬܓܒܪ ܡܠܟܐ.

Addai left Edessa and set out for the East with two of his disciples, Aggai and Mari, to preach the faith of the gospel there. On their return to Edessa they discovered that Abgar had died and that his son, a pagan who hated the Christians, was now ruling in his place. The Apostle Addai was put to death by him, on 30 July, and was buried in the church which he himself had built in Edessa.

[15] After Addai, the preacher of the Gospel, his disciple AGGAI. This man used to weave Chinese cloth for Abgar, and after the death of his master Addai he fled into the East. He began to preach throughout Persia, Assyria, Armenia, Media, Babylonia and in the region of Khuzistan and among the Geles, right up to the borders of India. Then he returned to Edessa, as he was afraid that the faith there might decline, because of the pagan superstition of Abgar's son, the king. When he reached Edessa, Abgar's son ordered him to weave Chinese cloth for him, as he used to do for his father. Aggai replied to him: 'When my master was feeding the flock of Christ, I used to work for your father. But now the work of feeding has descended to me, and I cannot follow another trade.' The pagan ruler was angry at his words, and killed him by breaking the bones of his legs.

After Aggai, MARI, another disciple of Aggai. This Mari, after his comrade Aggai was killed, [17] decided to leave Edessa. He went to the East and preached in Assyria and throughout the land of Senʿar. Three hundred and sixty churches are said to have been built in the East in his time. He first taught the inhabitants of Beth Garmai, but later suffered a great deal of trouble from them. He then went to Seleucia, the royal capital of the Persians. This city had been founded by King Seleucus, one of the captains of Alexander the Great, and later the city of Ctesiphon was built next to it. When Mari entered the city, he found it enslaved to the superstition of the magi. At the very moment of his arrival, one of the chief men of the city fell ill with a serious disease. Mari went in to him and made the life-giving sign of the cross over him. [19] Then the sick man opened his eyes and said to his people: 'I saw this stranger in a dream. He seemed to have come down from heaven, and he raised me up with the touch of his hand. When I opened my eyes, there he was, sitting next to me.' So Mari was welcomed by the inhabitants of the city as an angel of God, and taught and baptized many of them. He also began to build churches in this city, and stayed there for fifteen years, confirming them in the faith. Then he left to visit all the neighbouring regions, where he healed the sick and performed amazing miracles. After preaching for 33 years, he departed to his Lord in the village of Badrana, and was buried in the church which he had built there.

After Mari, his disciple ABRIS. His master Mari had sent him to Antioch, to visit the brethren there and to bring back news of them. After the death of the blessed Mari, the believers of the East sent to Antioch and asked to be given a bishop. The disciples of that city laid their hands [21] upon Abris, and sent him back to occupy the throne of his master. There he ruled the faithful for seventeen years until his death. Some say that the place of his burial is unknown, but in fact he was buried in the church of Seleucia. This Abris is said to have been from the family of Joseph the carpenter, the father of James and Jesus.

ܘܡܢ ܐܘܪܗܝ ܐܬܐ ܗܘ ܐܝܟ ܕܡܢ ܐܬܪܗܘܢ ܠܡܟܬܒܘܗܝ. ܥܠ ܘܡܐܪܝ ܠܡܕܝܢܬܐ. ܘܐܟܪܙܗ ܣܒܪܬܐ ܕܡܫܝܚܐ. ܘܗܦܟܘ ܡܫܒܚܝܢ ܠܐܘܪܗܝ. ܘܐܬܚܝܠܘ ܕܡܢܟܝܢ ܟܕ ܡܠܟܐ ܡܗܝܡܢ ܐܒܓܪ. ܘܡܢ ܕܐܘܟܠܗ ܒܪܗ ܚܝܠܐ ܗܘܐ ܕܪܘܚܐ. ܘܗܘ ܫܒܩ ܠܐܝܟ ܡܫܝܚܐ ܒܠܒܠܝܢ ܒܠܫܢܘܗܝ ܚܢܢܐ. ܘܐܬܡܛܝ ܒܟܝܬܐ ܕܗܘ ܟܠ ܗܘܐ ܒܐܘܪܗܝ.

[15] ܒܬܪ ܐܝܟ ܡܫܡܥܢܐ ܐܝܟ ܠܡܟܬܒܘܗ:

ܗܢܐ ܡܐܬܐ ܡܝܬܐ ܕܡܪ ܗܘܐ ܠܡܟܠܠܐ ܘܡܢ ܐܬܡܥܠܝܢ ܙܒܢ ܒܪܗ ܠܡܕܝܢܬܐ. ܘܡܪܝ ܠܡܟܪܙܘ ܒܟܠܗ ܦܪܣ ܘܐܬܘܪ ܘܐܪܡܝܐ ܘܡܢ ܘܒܟܠܗ ܘܟܠܗ ܗܘܪܐ ܘܒܒܠܝܐ ܒܥܠܡܐ ܒܠܡܕܝܢܬܐ ܘܐܬܪܘܬܐ ܕܗܝܕܝܢ. ܘܐܙܠ ܗܦܟ ܠܐܘܪܗܝ. ܡܫܬܠ ܕܝܢܠ ܕܟܠܗ ܠܡܬܠܘܢ ܡܢ ܗܝܡܢܘܬܐ ܒܟܠܗ ܣܦܘܬܐ ܕܒܪܗ ܕܐܒܓܪ ܡܠܟܐ. ܘܡܢ ܐܬܐ ܠܐܘܪܗܝ ܐܟܠܠ ܡܢܗ ܒܪܗ ܕܐܒܓܪ ܠܡܫܡܪ ܠܗ ܡܝܬܐ. ܐܡܟܐ ܕܠܐܒܘܗܝ ܒܟܢ ܗܘܐ. ܘܐܡܪ ܠܗ ܐܝܟ. ܕܒܗܘ ܕܝܠܐ ܡܟܬܒܐ ܕܡܟܠ ܙܒܐ ܗܘܐ ܡܟܪܒܠܗ ܕܡܫܝܚܐ. ܘܐܬܐ ܦܠܚ. ܗܘܝܠ ܒܟܝܐ ܠܐܒܘܢ. ܠܐ ܡܪܐ ܐܢܐ ܕܐܒܢ ܡܫܟܪܢܐ ܐܚܪܢܐ. ܘܐܬܚܝܠ ܒܠܗܘܢ ܗܘ ܚܝܠܐ ܘܐܒܪ ܡܣܘܚܝ ܘܡܫܠܗ.

ܒܬܪ ܐܝܟ: ܡܐܪܝ ܠܡܟܬܒܘ ܐܚܪܢܐ ܕܐܝܟ.

ܗܢܐ ܡܐܪܝ: ܡܢ ܐܬܡܠܟ ܥܠܘܗ ܐܝܟ. [17] ܠܐ ܠܐܘܒ ܣܡܥܢ ܠܡܠܟ ܒܐܘܪܗܝ. ܐܠܐ ܐܬܐ ܠܡܕܝܢܬܐ. ܘܐܟܪܙ ܒܐܬܘܪ ܘܒܒܠܗ ܐܪܥܐ ܕܫܢܥܪ. ܘܡܠܐܡܪܐ ܕܐܬܠܟ ܡܠܐ ܘܐܡܠܟ ܟܪܝܐ ܐܬܟܢܝ ܒܩܘܡܠܗ ܒܡܕܝܢܬܐ. ܠܘܡܕܡ ܡܢ ܠܟܢܝ ܟܠܗ ܒܪܫܢܝ ܠܡܫܡ ܒܬܪ ܕܡܫܠ ܡܢܗܘܢ ܢܩܦܬܐ ܙܘܙܐ. ܗܕܡ ܐܬܐ ܠܟܠܗܘܢ ܡܕܝܢܬܐ ܡܟܠܗܘܬܐ ܕܦܪܣܝܐ. ܗܘ ܕܡܠܡܘܢ ܡܟܠܐ ܚܕ ܡܢ ܒܒܪܐ ܘܠܡܣܝܒܪܘܢ ܙܒܐ ܒܢܗ ܗܘܐ. ܡ ܐܬܚܝܠ ܡܕܝܢܬܐ ܐܪܙܐ ܒܡܛܪܗ ܘܐܬܡܪܝܠ ܡܛܝܒܘܢ ܒܡܣܩܘܡܬܐ. ܘܒܗܘܢ ܒܩܘܡܬܐ ܕܡܠܟܬܗ ܐܬܟܪܙ ܚܕ ܡܢ ܬܡܝܢܗ ܡܕܝܢܬܐ ܒܦܪܣܐ ܡܡܐ. ܘܡܠܠ ܒܬܪܗ ܡܐܪܝ: ܘܪܡܫ ܒܠܗܘܢ ܙܘܡܟܐ ܕܝܠܡܐ [19] ܚܝܐ. ܦܠܚ ܒܢܝܗܘܢ ܗܘ ܒܪܝܫܐ ܘܐܡܪ ܠܐܢܫܘܗܝ ܕܡܚܝܐ ܚܝܠܗ ܒܗܝܐ ܐܡܟܝܐ ܐܝܟ ܗܘ ܕܢܚܬ ܡܢ ܡܡܐ. ܘܐܚܝܕ ܒܐܝܕܗ ܘܐܩܝܡܗ. ܘܡܢ ܦܠܚܬ ܒܢܝ ܚܝܠܗ ܕܠܡܒ ܒܗܐܝ. ܘܐܬܡܠܠ ܗܘ ܡܐܪܝ ܒܗܝܐ ܒܢܝ ܡܕܝܢܬܐ ܗܝ ܐܝܟ ܡܠܐܟܐ ܕܐܠܗܐ. ܘܐܠܡܢ ܘܐܟܡܢ ܠܫܒܝܬܐ ܡܢܗܘܢ. ܘܡܪܝ ܘܟܠܐ ܒܪܬܐ ܒܗ ܒܗܘܐ ܡܕܝܢܬܐ. ܘܒܬܪ ܒܗ ܣܡܡܟܡܬܐ ܡܢܝ ܘܡܪܙ ܐܝܟ ܒܗܝܡܢܘܬܐ. ܘܢܦܩ ܘܒܢܐ ܒܒܠܗܘܢ ܐܬܪܘܬܐ ܡܢ ܡܟܪ ܚܝܠܐ ܘܓܒܪܘܬܐ ܠܡܬܝܒܘܬܐ. ܘܡܢ ܡܟܝܒ ܠܐܠܗܝܢ ܘܐܠܗܐ ܡܢܝ ܒܒܪܗܪܗ. ܗܢܝ ܒܗܝܐ ܡܪܗ ܒܡܪܝܬܐ ܕܡܠܡܪܝܐ ܒܐܪܙܐܝܐ ܘܐܬܡܛܝ ܒܟܝܬܐ ܕܟܠ ܗܘܐ ܒܗ.

ܒܬܪ ܡܐܪܝ: ܐܟܪܘܙܘܬܗ ܠܡܟܬܒܘ.

ܗܢܐ ܒܐܬܘܠܝܐ ܚܕܪ ܗܘܐ ܙܒܢ ܡܐܪܝ ܕܚܝܐ ܠܐܬܪܐ ܕܐܡܝܢ ܘܢܚܬܐ ܠܗ ܬܠܡܝܕܘܗܝ. ܘܡܢ ܒܢܝ ܗܘ ܬܘܟܠܐ ܡܐܪܝ ܚܕܪ ܡܗܝܡܢܐ ܡܕܝܢܬܐ ܠܐܬܘܠܝܐ ܘܬܒܥܗ ܒܗܘܢ ܙܡܢܐ. ܘܗܘܢ ܠܡܟܬܒܐ ܣܡܘ ܐܚܕܐ [21] ܒܠܐܟܪܘܙܘܬܗ ܘܚܕܪ ܗܝ ܕܗܘܐ ܩܐܡ ܒܪܘܟܠܗ ܙܒܢ. ܘܡܢ ܐܬܐ ܡܢ ܒܪܝܫܐ ܕܡܕܝܢܬܐ ܡܝܬܐ ܐܬܠܟܡܬܐ. ܘܡܢ ܘܐܬܡܛܝ ܒܟܝܬܐ ܕܗܠܟ. ܘܐܢܫܝ ܐܡܪܝܢ ܕܠܐ ܚܕܝ ܡܪܗ: ܘܡܠܐܡܪܐ ܕܡܢ ܢܡܣ ܛܝܒܐ ܐܒܘܗܝ ܕܡܟܝܢ ܘܕܡܘܣ ܡܬܡܠܠ ܗܘܐ ܗܘ ܐܟܪܘܙܘܬܗ ܗܢܐ.

After Abris, ABRAHAM. He was also from the family of James, the Lord's brother. He was consecrated at Antioch and sent into the East, where the Christians were being persecuted at that time by the Persians. The Persian king's son suffered from epilepsy, and the king was told that Mar Abraham, the head of the Christian religion, was able to cure him. The king summoned Abraham to his presence, noticed that he looked sad and downcast, and asked him why. Then Abraham recounted the evils he and his people were suffering from the Persians. The king promised to end the persecution of the Christians if Abraham healed his son, and that holy man prayed and laid his hands on the king's son. He was healed, and the faithful were thereafter left in peace. After fulfilling his office for 12 years, Abraham died peacefully.

[23] After Abraham, YAʿQOB. He too was of the family of Joseph the carpenter. He was elected and consecrated at Jerusalem, and sent into the East. There he deliberately chose to lead a life of poverty and asceticism. He died after fulfilling his office for 18 years, and was buried at Seleucia. In his time there lived Porphyry the Sicilian, who attacked the truth of the Gospels.

After Yaʿqob, AHADABUI. He was given this name because of his striking similarity to his father. Shortly before he died, Yaʿqob instructed two of his disciples, Ahadabui and Qamishoʿ, to go to Antioch, so that the patriarch of Antioch could consecrate whichever of them he chose and send him back. They did so, and when they both arrived in Antioch they were lodged in the house of a certain believer. But they were shortly afterwards denounced to the governor of Antioch as Persian spies, and were imprisoned in the house in which they were staying. [25] Ahadabui was able to flee to Jerusalem, but Qamishoʿ and his host were arrested and crucified as spies. When the patriarch of Antioch heard that Ahadabui was hiding in Jerusalem, he sent letters to the bishops of that region, asking them to lay hands on him and send him into the East. They did so, and sent him to Seleucia.

From this time on, the Western bishops allowed the Eastern bishops to elect and consecrate a new leader after the death of the old one, and waived the requirement for him to go to Antioch. They wrote them a conciliar letter, to the effect that the grand metropolitan of the East should be proclaimed as a patriarch. The patriarch of Antioch, however, was greatly displeased with the whole idea.

Ahadabui departed to the Lord after fulfilling his office for 15 years, and was buried in the church of Seleucia.

After Ahadabui, SHAHLUFA. He was a native of Kashkar. After the death of Ahadabui, the Eastern bishops assembled [27] and consecrated him. He was the first catholicus to be consecrated by the Eastern bishops. He died at Seleucia after fulfilling his office for 20 years.

After Shahlufa, PAPA [Papa bar Aggai, *c*.280–329]. He was from Fars, and was very learned in both the Syriac and Persian languages. There was a dispute among the bishops over his election, but his supporters prevailed. David, metropolitan of Maishan, laid his hands upon him in the year 577 of the Greeks [AD 266].

ܒܬܪ ܐܒܪܝܣܘܣ: ܐܒܪܗܡ:
ܐܦ ܗܢܐ ܒܪ ܛܘܗܡܐ ܗܘ ܕܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ. ܘܒܐܢܛܝܘܟܝܐ ܐܬܬܡܪܚ ܘܐܬܕܒܪ ܠܡܕܢܚܐ. ܒܗܘ ܙܒܢܐ ܪܕܝܦܝܢ ܗܘܘ ܟܪ̈ܣܛܝܢܐ ܡܢ ܦܪ̈ܣܝܐ. ܘܗܘܐ ܠܒܪ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܚܝܠܐ ܕܡܥܩܒܠܬܐ ܘܐܬܬܦܪ ܠܗ ܡܛܠܬܗ ܕܡܪܝ ܐܒܪܗܡ ܢܩܦ ܠܬܘܕܝܬܐ ܕܡܫܝܚܝܐ ܡܫܡܚ ܘܐܬܥܡܕ. ܘܟܕ ܦܪܫܘܗܝ ܘܐܒܒܗ ܠܘܬܗ ܐܡܝܢܗ ܕܡܫܡܫܢܠ ܘܐܟܠܠ. ܘܡܠܠܗ ܡܬܠܠ ܟܠܟܐ ܕܚܠܠܗ. ܘܢܩܦ ܠܗ ܒܡܠܟܐ ܕܫܒܠ ܗܘ ܘܒܢ̈ܝ ܒܝܬܗ ܡܢ ܦܪ̈ܣܝܐ. ܘܐܬܠܘܝ ܡܠܟܐ ܕܐܢ ܡܫܠܡ ܠܒܪܗ. ܡܛܠ ܙܪܘܦܐ ܕܟܪ̈ܣܛܝܢܐ. ܘܐܟܠܚ ܗܘ ܡܚܝܠܐ ܘܫܡܥ ܐܒܘܗ ܟܠܠ ܒܪܗ ܕܡܠܟܐ ܘܐܬܬܣܝ ܗܘܐ ܚܝܠܐ ܠܡܫ̈ܝܚܝܐ. ܘܟܕ ܫܡܫ ܫܢ̈ܝܢ ܬܠܬܥܣܪ̈ܐ ܫܟܒ ܒܫܠܡܐ.
[23] ܒܬܪ ܐܒܪܗܡ: ܝܥܩܘܒ.
ܗܢܐ ܬܘܒ ܡܢ ܕܒܝܬ ܝܘܣܦ ܓܒܪܐ ܐܝܬܘܗܝ. ܘܐܬܓܒܝ ܘܐܬܬܣܝܡ ܒܐܘܪܫܠܡ ܘܐܬܕܒܪ ܠܡܕܢܚܐ. ܘܐܬܠܘܘܝ ܗܘܐ ܡܫܪܝܐ ܘܒܝܘܡܐ. ܘܟܕ ܫܡܫ ܫܢ̈ܝܢ ܬܫܥܣܪ̈ܐ ܫܟܒ ܒܫܠܡܐ. ܒܝܘܡܘܗܝ ܓܝܪ ܕܗܢܐ ܐܝܬܘܗܝ ܗܘܐ ܦܘܪܦܘܪܝܘܣ ܦܝܠܣܘܦܐ ܗܘ ܕܟܬܒ ܣܢܐܐ ܠܟܪ̈ܣܛܝܢܐ.
ܒܬܪ ܝܥܩܘܒ: ܐܚܐ ܕܐܒܘܗܝ:
ܗܢ ܦܪܣܝܐ ܗܘܐ ܕܐܒܘܗܝ ܐܬܬܪܝ ܒܡܠܟܐ ܗܘܐ. ܝܥܩܘܒ ܓܝܪ ܟܕ ܚܕ ܗܘܐ. ܦܩܕ ܕܢܬܪܡܘܢ ܠܐܒܗ̈ܬܗܘܢ. ܐܚܐ ܕܐܒܘܗܝ. ܘܫܡܫܘܗܝ ܢܐܟܠܘܢ ܠܐܢܛܝܘܟܝܐ. ܘܐܝܟܐ ܚܢܘܢ ܕܟܠ ܦܛܪܝܪܟܐ. ܘܐܢܛܝܘܟܝܐ ܢܬܚܘܢ ܘܢܕܒܪܘܢ. ܘܟܕ ܒܟܕ ܗܘܝܐ. ܘܐܬܠܐ ܬܪܝܗܘܢ ܠܐܢܛܝܘܟܝܐ ܚܪܒ ܒܒܝܬܐ ܘܡܘܫܚܐ ܐܝܟ. ܘܡܒܝܐ ܐܬܐܒܠ ܦܬ̈ܝܗܘܢ ܟܠܐ ܡܢܗ ܘܐܢܛܝܘܟܝܐ. ܘܒܡ ܐܝܟ ܕܒܫܝܫ ܐܬܐܬܝܡ ܡܢ ܐܬܪܐ ܕܦܪ̈ܣܝܐ. ܘܟܕ ܐܬܒܫܡ ܒܡܠܟܐ ܘܐܬܠܝܗܘܢ ܗܘܘ ܒܗ. [25] ܐܚܐ ܕܐܒܘܗܝ ܡܢ ܒܪܗ ܠܐܘܪܫܠܡ. ܘܫܡܫܘܗܝ ܒܡ ܡܕܝܢ ܕܒܠܟܐ ܐܬܐܬܝܗ ܘܐܬܪܫܡܗ ܐܝܟ ܓܒܘ̈ܫܐ. ܦܛܪܝܪܟܐ ܕܝܢ ܘܐܢܛܝܘܟܝܐ ܒܡ ܫܡܫ ܕܐܘܪܫܠܡ ܗܘ ܐܚܐ ܕܐܒܘܗܝ. ܒܠܒ ܐܓܪ̈ܬܐ ܟܠܐ ܐܦܝܣ̈ܩ ܕܐܬܝܢ ܘܐܡܪ ܕܢܫܡܫܘܢ ܟܠܗܘܢ ܐܝܟ ܘܢܕܪܫܘܢܗܘܢ ܠܡܕܢܚܐ. ܘܡܒܕܗ ܗܘܐ ܘܢܕܪܫܘܢ ܠܫܠܡܐ.
ܘܡܢ ܗܕܝܢ ܐܦܝܣܩ ܡܢ̈ܬܒܐ ܠܐܦܝܣ̈ܩ ܡܕܝܢ̈ܬܐ. ܕܟܕ ܢܚܕ ܪܡܐ ܕܠܟܘܢ: ܗܘܢ ܢܫܡܫܘܢ ܐܝܟ ܟܠܠ ܗܘ ܕܓܒܝܢ ܘܠܐ ܢܫܠܛ ܕܐܬܠܠ ܬܘܒ ܠܐܢܛܝܘܟܝܐ. ܘܟܠܒܗ ܐܦ ܣܘܣܛܛܝܩܘܢ ܒܫܡ. ܘܕܐܬܐܘܠܝܬܐ ܐܦ ܦܛܪܝܪܟܐ ܢܠܒܪ ܗܘ ܡܦܛܪܘܦܘܠܝܛܐ ܪܒܐ ܕܡܕܢܚܐ. ܘܐܦ ܠܐ ܫܦܝܪܐ ܗܘܐ ܠܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ.
ܘܟܕ ܫܡܫ ܗܘ ܐܚܐ ܕܐܒܘܗܝ ܫܢ̈ܝܢ ܣܓܝܐܬܐ. ܚܣ ܟܠܐ ܡܢܗ. ܘܐܬܐܡܪ ܒܕܝܐܬ ܘܫܠܡ.
ܒܬܪ ܐܚܐ ܕܐܒܘܗܝ: ܫܚܠܘܦܐ.
ܗܐ ܡܢ ܒܢ̈ܝ ܡܫܒܪ ܐܝܠܝ. ܘܟܕ ܚܕ ܐܚܐ ܕܐܒܘܗܝ ܐܬܐܣܡܗ ܐܦܝܣ̈ܩ ܡܕܝܢ̈ܬܐ [27] ܘܓܒܐܘܗܝ ܘܐܫܪܝܘܗܝ. ܘܗܘܐ ܒܐܬܐܘܠܝܬܐ ܡܕܢܚܐ ܕܐܬܐܫܪܝ ܡܢ ܐܦܝܣ̈ܩ ܡܕܝܢ̈ܬܐ. ܘܟܕ ܫܡܫ ܫܢ̈ܝܐ ܬܫܪܝܢ ܚܕ ܒܗ ܒܫܠܡܐ.
ܒܬܪ ܫܚܠܘܦܐ ܦܐܦܐ.
ܗܢܐ ܡܢ ܒܝܬ ܦܪ̈ܣܝܐ ܗܘ ܘܡܬܡܪ ܗܘܐ ܛܒ ܒܝܘܠܦܢ̈ܗܘܢ ܣܦ̈ܪܐ. ܣܘܪ̈ܝܝܐ ܘܦܪ̈ܣܝܐ. ܘܩܒܠ ܦܛܪܝܪܟܘܬܐ ܒܝܕ ܐܦܝܣ̈ܩ ܓܪ̈ܒܝܝܐ. ܘܟܕ ܓܒܐ ܕܝܠܗ ܕܒܝܬ ܗܘܐ ܠܗ. ܘܫܡܫ ܒܠܚܘܕ ܐܝܟ ܕܡܢ ܡܬܦܪ̈ܢ ܕܡܫܡܫ. ܒܝܢܬ ܡܫܡܫܢܐ ܘܡܟܒܢ ܘܡܟܒܢ ܕܩܫܝܐ.

The catholicus Papa was present [29] at the Council of the 318 Fathers, which was held at Nicaea in the year 636 [AD 325], in the 50th year after his consecration. Some people falsely assert that he was consecrated at that council, while others allege that he did not attend the council in person, but that his disciple Shemʿon was sent by him in his place.

The Eastern bishops met together nine years after the Council of Nicaea, and made numerous accusations against Papa. Because of his indolence, they said, the Church had been invaded by a crowd of troublemakers. They also accused him of immoral behaviour. Being unable to vindicate himself against the charges laid against him, he drew forth a holy Gospel and placed it next to him on the throne, and struck the Gospel and said: 'Speak, if you have something to say, for nobody will believe a word they hear from me!' His right arm was immediately paralysed. Some say that he was deposed by the bishops who saw this happen, because it confirmed their accusations; others, however, say that he was not deposed, because the bishops said that he had already suffered enough [31] at the hands of God.

Mar Yaʿqob of Nisibis and Mar Ephrem are said to have sent letters to console Papa for losing the use of his right hand, which also rebuked the bishops for rebelling against him. Some people think, however, that these letters were forged at a much later date by the catholicus Joseph, when he was condemned by his bishops.

He died in extreme old age one year after his stroke, after fulfilling his office for 69 years. Others say, incorrectly, that he died twelve years after his arm was paralysed.

[33] There flourished at this time Aphrahat, the Persian Sage. A book of advice which he wrote in Syriac is still extant, as are twenty-two letters composed around the letters of the alphabet.

After Papa, his disciple SHEMʿON BAR SABBAʿE [Shemʿon bar Sabbaʿe, 329–44]. It is said that this Shemʿon was consecrated while Papa was still alive by the bishops who had withdrawn their allegiance from him. Shemʿon was a venerable and just man, who cared for the poor and loved pilgrims. He ordained that prayers should be sung in the Eastern churches by two choirs, as had been established in the West in the time of Ignatius the Fiery, the disciple of the evangelist John, the son of Zebedee. He also decreed that the clerics should not recite the psalms of David in the offices from a book, but from memory.

In his time a bitter persecution was launched against the Christians by Shapur, the son of Hormizd. The catholicus himself was arrested, [35] and with him four bishops and 99 priests, deacons and believers, and they were all jailed together.

ܘܐܬܦܢܝ ܗܘ ܦܐܦܐ ܬܐܘܦܝܠܐ [29] ܒܥܘܕܪܢܗ ܕܡܫܝ̈ܚܐ ܘܐܬܦܢܝ ܒܫܝܢܐ ܒܫܠܡ ܠܡܕܝܢܬܐ
ܘܐܬܟܠܝ ܥܡܗ ܕܩܘܪܝܠܐ. ܒܬܪ ܣܓܝܐܐ ܘܐܬܐ ܗܘܢ ܕܐܬܐܦܪܣܘܢܐ. ܘܐܝܬܝ ܐܦܪܝܡ ܕܒܗ
ܒܥܘܕܪܢܗ ܐܬܐܦܪܣ ܘܠܐ ܫܠܡܬ. ܘܐܝܬܝܗ ܐܦܪܝܡ ܕܗܘ ܠܐ ܐܬܠ ܠܥܘܕܪܢܗ. ܐܠܐ ܠܡܫܡܫܘ ܒܪ
ܨܒܝܢܐ ܐܠܗܝܐ ܗܢܘ.
ܘܒܬܪ ܐܬܐ ܗܢܝ ܕܥܘܕܪܢܗ ܕܢܫܐ ܐܦܝܣܩܘ ܐܦ̈ܝܣܩܐ ܡܪ̈ܝܚܐ ܘܐܬܐܘ ܒܬܪܗ ܕܦܐܦܐ ܩܕܝܫܐ
ܥܕ̈ܬܐ ܒܒܠܬ ܒܩܠܒܠܐ ܕܒܗ ܒܠ ܥܘܬ̈ܪܐ ܒܕܐܬܐ ܒܥܘܡܘܣܘܬܗ. ܘܡܛܪ̈ܢܘܬܗ ܠܘܬ
ܒܥܘܡܪܐ ܥܝܢܐ. ܗܘ ܕܝܢ ܟܕ ܠܐ ܐܬܡܪ ܠܡܫܡܫ ܙܘܢܐ ܒܠܠ ܡܒܝܡ ܕܡܠܬܪܐ ܗܘܐ. ܐܝܟ ܐܢܫ
ܘܡܢܐ ܒܠܘܬܝܗܘܢ ܫܘܠܛܢܐ ܕܫܝܡ ܗܘܐ ܒܠܠ ܒܥܘܪܢܐ ܠܟܠܗ ܘܐܡܪ. ܡܟܠܠܬ ܐܢ ܐܝܟ ܒܝ
ܡܠܬܐ ܡܛܠ ܕܐܢܐ ܐܘܣܠܟ ܡܢ ܕܠܥܡܠܟܘܬܐ. ܘܒܗ ܒܥܒܕܬܐ ܡܥܒܕ ܡܥܝܢܘ. ܘܐܝܬܝ ܐܦܪܝܡ ܕܒܝ
ܚܘ ܐܦܝ̈ܣܩܐ ܠܗܢܝ ܕܗܘܘ ܒܠܪܫܘܬܗ ܡܛܠ ܕܗܪܐ ܡܠܟܐ ܡܛܪ̈ܢܘܬܗ. ܘܐܝܬܝܗ ܐܦܪܝܡ ܕܠܐ
ܐܬܡܠܪܫ. ܒܗܢܝ ܕܐܡܪܗ ܐܦܝ̈ܣܩܐ ܕܗܫܡܐ ܠܗ ܡܪܕܘܬܐ [31] ܠܠܗܘܡܠܬܐ ܕܗܘܐ ܒܗ. ܘܐܬܦܢܝܬܐ
ܕܒܗܬܐ ܡܡܠܬܒ̈ܢܝ ܡܢ ܡܪܝ ܡܥܘܕܒ ܕܢܚܡܢ ܐܦ ܡܢ ܡܪܝ ܐܦܪܝܡ ܠܟܠܗ ܕܗܘܐ ܦܐܦܐ ܡܛܠ
ܒܗܠܠ ܡܥܝܢܘ. ܘܒܬܪ ܠܐܦܝ̈ܣܩܐ ܕܐܡܪܗ ܠܡܫܒܚܘ. ܘܐܝܬܝ ܐܦܪܝܡ ܕܗܘܣܦ ܬܐܘܦܝܠܐ ܒܪ
ܡܠܪܫܘܬܗ ܐܦܝ̈ܣܩܐ ܪܘܒ ܠܐܬܪ̈ܘܬܐ ܗܠܝܢ.
ܘܒܬܪ ܚܕܐ ܥܡܠܬܐ ܕܡܪܕܘܬܗ ܗܘܬ ܒܗ. ܡܫܡܫ ܕܝܢ ܥܡܠܐ ܥܠܝܡ ܘܐܬܐ ܘܒܗ ܒܡܫܡܫܘܬܐ
ܒܡܫܡܠܬܐ. ܘܐܝܬܝܗ ܐܦܪܝܡ ܕܒܬܪ ܠܐܬܪ̈ܘܬܐ ܥܠܝܡ ܕܒܥܠܡ ܐܝܟܘ ܒܗ ܘܠܐ ܫܠܡܬ.
[33] ܘܡܛܠܗ ܕܗܘܐ ܡܠܐܟܐ ܗܘܐ ܡܫܡܫܐ ܦܪܘܫܐ ܕܥܡܗ ܦܪܘܬܐ. ܘܐܬܠ ܠܗ ܒܠܒܐ ܕܡܪ̈ܝܚܘܬܐ
ܒܥܘܪܢܝܬܐ. ܘܡܫܪܝܢ ܘܐܬܪܐܡ ܠܪ̈ܓܠܝ ܒܠܐܬܘ̈ܬܐ ܕܐܠܗ ܒܗܠ.
ܒܬܪ ܦܐܦܐ ܡܫܝܚܝ ܒܪ ܨܒܝܢܐ ܐܠܗܝܐ.
ܡܠܐܡܪܐ ܕܒܝ ܚܕ ܦܐܦܐ ܐܬܐܦܪܣ ܗܘܐ ܡܫܝܚܝ ܡܢ ܐܦܝ̈ܣܩܐ ܕܐܦܣܗ ܐܦܐ ܡܢ ܦܐܦܐ. ܘܐܬܠܐ̄ ܗܘܐ
ܗܘ ܡܫܝܚܝ. ܒܓܒܪܐ ܛܐܒܐ ܘܡܫܠܡܐ ܕܒܛܠܐ ܠܗ ܡܫܡܫܢܐ ܘܪܘܚܢ ܐܦܝܣܩܐ. ܘܗܘܐ ܛܒܥ ܕܐܬܪܝܢ
ܒܩܘ̈ܪܝܢ ܢܛܘܪ ܒܢ̈ܝܬܐ ܕܡܢܝܢܐ ܐܦܝܐ ܕܒܡܒܪܟܐ ܐܬܛܒܥ ܗܘܐ ܡܢ ܕܝܐ ܘܐܬܒܛܠܬܗܘܢ ܢܘܪܐ
ܠܐܡܝܢܐ ܕܢܘܚܝ ܐܘܬܒܠܝܬܐ ܒܪ ܕܒܝܢ ܗܘܘ ܠܐܒ ܠܝܡ ܕܒܗ ܒܥܠܡܐ ܐܠܐ ܡܢ ܟܠܐ ܢܡܪܘܗܝ
ܡܠܬ̈ܝܗ ܡܕܡܘܪܐ ܕܘܡܝ ܒܠܡܫܩܠܬܐ.
ܘܡܛܠܗ ܡܢ ܙܘܦܪܐ ܗܡܐ ܒܠܠ ܒܬܪ̈ܟܝܢܐ ܡܢ ܡܒܘܪ ܒܪ ܗܘܪܡܝܙܕ ܡܠܟܐ ܕܦܪ̈ܣܝܐ. ܘܐܬܐܬܝ
ܗܘ ܬܐܘܦܝܠܐ [35] ܘܡܫܡܗ ܐܪܒܥܐ ܐܦܝ̈ܣܩܐ ܘܐܬܡܢܝ ܘܐܬܒܠ ܐܝܬܝܗ ܡܫܝܚܐ ܘܡܫܡ̈ܫܐ ܘܡܗܝܡ̈ܢܐ.

The Persians tortured them cruelly, but none of them wavered in their faith. Finally, Shapur ordered all of them to be killed in the presence of the catholicus, who was himself killed last. When the executioners began to kill them, this holy man of God kissed each man between the eyes and comforted their spirits, urging them to show themselves worthy of the crown of martyrdom. After all the others had been killed, he himself was killed, on the Friday of the white week; and therefore that day is called the Day of the Confessors. Shemʿon fulfilled his office for 13 years, and was held worthy of the crown of martyrdom.

[37] After Shemʿon bar Sabbaʿe, SHAHDOST [Shahdost, 344–45]. This is a Persian name, signifying 'the king's friend', which the Greeks render as 'Sadok'. This Shahdost was the archdeacon and sister's son of Shemʿon bar Sabbaʿe, and hailed from Beth Garmai. Three months after his master's death he was secretly elected and consecrated at Seleucia. Two years later he had a dream, in which he saw fire continually ascending from the earth to heaven, and Shemʿon bar Sabbaʿe calling him and saying: 'My brother Shahdost, enter into the joy of your Lord'. A rumour of that vision reached the impious Shapur, and the catholicus was arrested along with 118 priests, believers and monks, and two brothers of Shahdost, and they were all killed for professing the Christian faith. Shahdost is said to have been first brought into Shapur's presence, who said to him: 'I killed Shemʿon, the chief of the Christians, and with him a number of bishops. Why then have you been made the chief of the people that I detest?' [39] That holy man replied: 'God is the chief of the Christians, and he places over them whomever he wishes. Just as the sea never runs short of water, so Christianity will never perish from the earth.' Shapur, angered by his words, ordered him to be killed along with his companions.

After Shahdost, BARBʿASHMIN [Barbʿashmin, 345–46]. This is a Chaldean name and signifies 'with four names'. He was from Beth Garmai, and was also the sister's son of Shemʿon bar Sabbaʿe. He was elected secretly at Seleucia, and consecrated in the house of a believer. He urged the deacons, priests and bishops to take off their robes of office and wear laymen's clothing instead, to evade the persecution of the impious Shapur. Much later, after the persecution came to an end and Nestorianism spread in the East, those who changed their clothes also changed their faith. Because they were cut off from the other Christian peoples, [41] whose monks demonstrated their humility by wearing the garb of Saint Antony, they neglected to resume the sacred garments that they had once worn.

After Barbʿashmin had secretly fulfilled his office for 7 years, Shapur got wind of him and arrested him along with 16 priests and believers. They were all thrown into prison, and for eleven months he tried to win them over to the faith of the magi, offering them many inducements. But when they refused to deny their faith, he killed them in Karka d'Ledan in Beth Huzaye, on 9 November. The bishops did not attempt to choose another leader, because all of their predecessors had been killed.

After Barbʿashmin, TAMUZA [Tomarsa, 388–95]. This is a Chaldean name for one of the wandering stars, and translates as 'Ares' in Greek.

ܘܐܬܟܢܫܘ ܥܠܘܗܝ ܐܚ̈ܐ ܘܐܬܥܠܝܘ ܒܗܘܢ. ܦܪ̈ܝܫܐ ܚܒܪ̈ܐ ܡܫܢ̈ܐ ܘܡܕܒܪ̈ܢܐ ܘܠܐ ܐܬܪܦܝܘ ܡܚܒ̈ܪܐ. ܘܦܫ ܥܡܪ ܕܥܠܘܗܝ ܠܐܬܪܗ ܡܕܡܘܬ ܘܡܠܘܟܫܐ ܘܒܛܘܪ ܠܐܬܪܗܝܬ ܗܘ. ܘܟܕ ܥܪܩ ܐܫܬܘܕܝ̈ܐ ܠܡܫܬܥܠܝܘܬܗ. ܫܡܥ ܗܘܐ ܗܘ ܡܪܝܡܐ ܘܐܬܐ ܠܥܠܡܐ ܡܫܘܗܝ ܟܠ ܚܝ̈ܘܗܝ ܘܡܠܟܕ ܗܘܐ ܠܗܘܢ ܘܡܫܡܠܐ ܠܐܘܪܚܬܗܘܢ. ܘܡܫܬܟܚ ܗܘܐ ܕܢܥܠܘܢ ܠܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܒܬܪ ܥܠܘܗܝ ܐܬܬܠܝܟ ܗܘ ܒܫܡܐ ܕܒܪܘܟܐ ܕܥܠܡܐ ܕܝܘܬܐ. ܘܡܫܬܘܕܐ ܐܬܪ̈ܐ ܗܘ ܗܘܠܐ ܒܪܘܟܐ ܕܡܫܝܚܐ. ܚܡܫ ܕܝܢ ܗܘ ܫܡܥܘܢ ܚܙܝ̈ܐ ܐܬܬܚܡܪ. ܘܐܬܥܠܝ ܠܡܠܟܘܬܐ ܕܫܡܝܐ.

[37] ܬܘܒ ܫܡܥܘܢ ܒܪ ܙܟܝ̈ܐ. ܡܫܡܫܢܐ.

ܗܘܐ ܥܡܐ ܗܘ ܦܪܫܐ ܕܡܠܐܟܝܢ ܪܘܚܐ ܕܡܫܚܐ. ܘܦܩܝܕܐ ܪܘܚܐ ܩܪܝܒ ܠܗ. ܐܬܐ ܗܘܐ ܓܒܪ ܐܪܡܝܐ ܕܫܡܥܘܢ ܒܪ ܙܟܝ̈ܐ ܘܒܪ ܚܠܝܐ ܡܢ ܒܝܬ ܓܒܪܐ. ܐܬܓܒܪ ܘܐܬܬܩܪܝ: ܬܘܒ ܐܬܠܬܐ ܚܝ̈ܝܢ ܕܡܬܠܐ ܕܪܘܚܐ ܒܗ ܒܡܠܟܘܬ ܒܫܡܝܐ. ܘܬܘܒ ܐܬܪܐܝ ܥܡܝ̈ܐ. ܚܙܐ ܚܙܘܐ ܕܗܘܪܐ ܕܓܒܪܐ ܡܢ ܐܪܥܐ ܠܫܡܝܐ. ܘܫܡܥܘܢ ܒܪ ܙܟܝ̈ܐ ܕܗܪܐ ܘܐܡܪ. ܐܬܥܠܐ ܐܝܟ ܡܫܡܫܢܐ ܠܥܠܐ ܚܝܘܬܗ ܕܡܪܝܐ. ܘܐܬܥܠܝ ܗܘ ܛܘܒܐ ܕܚܙܘܐ ܠܫܡܝܐ ܥܠܡܐ. ܘܐܬܬܚܝܕ ܗܘ ܡܠܟܘܬܐ. ܘܫܡܥܘ ܟܠܐ ܘܐܬܦܢܝܬܐ ܢܦܫ ܦܫܛ ܘܡܫܡ̈ܫܢ ܘܕܝ̈ܢܐ ܘܐܬܪܐܝ ܐܦ̈ܝ ܕܠܗ ܕܡܫܡܫܢܐ. ܘܐܬܬܠܝܟ ܥܠܘܗܝ ܒܠܐܦ̈ܝ ܠܐܘܪܚܐ ܕܫܡܫܢܐ. ܡܬܐܡܪܐ ܕܒܥܘܬܐ ܕܡܪܝܐ ܐܠܗܘܢ ܠܫܡܫܘܬܐ ܡܢܘܬ ܡܫܡܫܢܐ ܘܐܡܪ ܠܗ ܕܐܢܐ ܠܟܘܢ ܡܬܠܐ ܠܫܡܥܘܢ ܪܚܡܐ ܕܒܢܝܫܘܬܐ ܘܐܦܠ ܐܦ̈ܝܗ ܒܫܡܗ. ܐܠܐ ܕܝܢ ܠܥܡܐ ܗܘܝܬ ܪܚܡܐ ܠܥܡܐ ܕܗܘܐ [39] ܐܢܐ. ܘܗܘ ܡܢ ܦܫܛ ܕܪܚܡܐ ܕܒܢܝܫܘܬܐ ܠܐܠܗܐ ܗܘ. ܘܗܘ ܡܫܡܫ ܠܗܘܢ ܡܢ ܕܪܓܐ. ܘܐܦܫܐ ܕܥܡܐ ܠܐ ܡܫܦܩ ܡܠܘܗܝ. ܗܟܢܐ ܐܦ ܒܢܝܫܘܬܐ ܠܐ ܡܫܦܩܐ ܡܢ ܐܪܥܐ. ܘܐܬܬܠܝܟ ܥܡܪ ܘܦܫ ܘܐܬܬܠܝܟ ܗܘ ܒܗ ܦܘܡ ܕܫܡܗ.

ܬܘܒ ܡܫܡܫܢܐ: ܒܪ ܒܥܫܡܝܢ.

ܥܡܐ ܗܘ ܥܠܝܐ. ܕܡܠܐܟܝܢ ܘܐܪܥܐ ܡܫܡܫܢ. ܗܘܐ ܡܢ ܟܠ ܓܒܪܐ ܐܬܠܘܗܝ. ܐܦ ܗܘ ܒܪ ܚܠܐ ܕܫܡܥܘܢ ܒܪ ܙܟܝ̈ܐ. ܐܬܓܒܪ ܘܐܬܬܩܪܝ ܒܡܠܟܘܬ ܒܫܡܝܐ. ܒܥܠܐ ܕܚܕ ܡܢ ܡܫܡ̈ܫܢ. ܘܐܬܡܢܘ ܡܫܬܟܚ ܗܘܐ ܠܡܫܡܫܢܘܬܗ ܘܠܒܢܝ̈ܗ ܡܫܡܫܢܐ ܘܠܐܦ̈ܝ ܕܚܠܬܗܘܢ ܐܫܡܫܘܗܝ. ܘܠܥܠܡܐ ܠܡܫܡܫܢ ܚܙܘܐ: ܐܝܟ ܥܠܝ ܠܥܠܡܐ. ܕܡ ܢܫܒܘܗܝ ܡܢ ܪܘܚܐ ܥܡܐ ܕܥܡܪ ܥܠܐ. ܬܘܒ ܚܝ̈ܐ ܕܝܢ ܥܠ ܫܡܠ ܪܘܚܐ ܘܟܠܗ ܢܬܬܪܚܡܘܢ ܠܥܡܝܐ. ܠܫܘܠܐ ܐܫܡܥܐ ܚܘܠܐ ܠܐܬܪܗܐ ܢܦܫ ܒܪܘܚܝ ܘܐܬܥܠܝܘ. ܘܕܚܘܦܘܗܝ ܠܐܫܡܥܐ ܡܪܝܐ ܘܡܪܝܐ ܠܐ ܐܬܪܦܝܘ. ܠܡܬܐܡܪ ܕܠܦܪܫܘܗܝ ܡܢ ܥܠܘܗܝ ܒܫܡܐ ܡܫܡܫܢܐ. ܕܥܠܘܗܝ [41] ܡܫܒܚܝܢ ܐܬܡܠܟܢܐ ܕܚܝ̈ܐ ܕܒܗܘܢ.

ܘܟܕ ܫܡܥ ܗܘ ܒܪ ܒܥܫܡܝܢ ܚܝ̈ܐ ܥܠܝ ܡܫܬܠܡܐ. ܡܛܠ ܛܠܝܘ ܠܡܥܒܪ ܘܐܬܚܙܝ ܘܫܡܥܘ ܐܬܬܠܝܟ ܓܒܪ̈ܐ ܦܫܛ ܘܡܫܡ̈ܫܢ ܘܫܡܥ ܐܢܘܢ ܚܙܝܬܝ ܚܝ̈ܐ. ܘܫܡܥܬܐ̈ܬܐ ܥܕܠܝܬܗܝ ܘܠܡܫܬܡܥܘܢ. ܘܟܕ ܠܐ ܡܫܟܚ. ܡܛܠܝܬܗ ܒܪܘܚܐ ܕܒܝܬ ܟܠ ܗܘܪܐ ܠܥܠܡܐ ܒܫܡܝ ܐܡܪܝ. ܗܘܝܢ ܗܘܡܘ ܐܦ̈ܝ ܕܫܡܫܢ ܠܗܘܢ ܪܚܡܐ. ܡܛܠ ܕܟܠ ܕܐܝܬ ܗܘܐ ܡܬܬܠܝܟ ܗܘܐ.

ܬܘܒ ܒܪ ܒܥܫܡܝܢ ܐܚܪܢܐ.

ܥܡܐ ܗܘ ܥܠܝܐ ܕܡܠܐܟܝܢ ܗܘܠܐ ܐܪܥܐ. ܥܡܐ ܕܚܕ ܡܢ ܦܫܛܐ ܛܒ̈ܐ.

[43] When Julian the Apostate descended into Persia to do battle with Shapur and died there, struck in the side by a missile, Shapur was convinced that this had happened by God's will, because he had impiously persecuted the people of Christ. He therefore reversed his wicked policy, made peace with Jovian, Julian's chief commander, and ordered the churches to be restored. Then the bishops assembled and chose Tamuza, and consecrated him catholicus. He was a man of conspicuous virtue and sanctity, and devoted all his efforts to the restoration of the churches. He also repaired the rents made by the persecution, compelling the faithful to enter into legitimate marriages, and for a while allowed only decrepit old men to assume the monastic habit, not young men, because the number of the faithful had declined greatly because of the persecution, and many had fallen away from the faith. After fulfilling his office for 8 years, he died and was buried at Seleucia.

[45] After Tamuza, QAYYOMA [Qayyoma, 395–99]. After the death of Tamuza, none of the bishops wanted to offer himself as the leader of the Christians, since Bahram, an enemy of the Christians, had succeeded to the throne on the death of his father Shapur. Then Qayyoma devoted himself to God and his Church. He was consecrated two years after the death of Tamuza. Five years after his consecration a peace was made between Arcadius, the emperor of the Greeks, and Yazdgird, the king of the Persians, who had also persecuted the Christians. Marutha, bishop of Maiperqat, a wise man of admirable learning, was sent as an ambassador [47] for this business, and on his arrival peace was restored for the Christians. Then Qayyoma gathered all the Eastern bishops in the presence of Marutha, and persuaded them to depose him as unfit for his office. 'I only accepted the office because I was compelled to do so,' he said, 'as none of you wanted to be in charge. Now, since God has taken pity on his Church and restored peace, it is not reasonable that a man like me, rude and infirm, and incapable of steering the ship of the Church properly, should remain its head.' The bishops refused to release him from his charge, but he urged them in the name of God to do so, and persuaded Marutha to compel them. So, although they were saddened at his abdication, they consecrated a new catholicus, Isaac.

After Qayyoma, ISAAC [Isaac, 399–410]. He was a native of Kashkar, a very noble and virtuous man, from the family of the catholicus [49] Tamuza. After the bishops ordained him, they enjoined him to behave as an obedient son to the elderly Qayyoma, and to do nothing without his advice and approval. Isaac did so. He showed great deference to Qayyoma, and fawned upon him until he died, after which he became the sole ruler of the Church.

[43] ܟܕ ܓܝܪ ܚܙܐ ܝܘܠܝܢܘܣ ܕܢܦܠܐ ܠܦܪܣ ܠܡܦܪܥܗ ܥܡ ܫܒܘܪ. ܘܟܠܗ ܒܓܠܘܐ ܕܢܦܫܗ
ܘܫܡܥ. ܠܐ ܐܬܦܠܓ ܫܒܘܪ. ܘܡܢ ܫܢܬܐ ܗܘܬ ܗܘܐ ܒܟܠܗ ܗܘ ܕܚܝܠܬܗ ܙܪܙ ܗܘܐ ܠܩܪܒܐ
ܘܦܬܫܓܢܐ. ܟܕ ܓܝܪ ܐܦ ܗܘ ܦܠܐ ܡܢ ܠܐܘܪܚܗ ܒܚܝܠܐ. ܘܐܬܠܚܡ ܥܡ ܝܘܠܝܢܘܣ ܙܟ ܚܝܠܗ
ܘܚܣܦ ܗܘܘ ܦܪܣܝܐ. ܘܐܬܬܠܚܡܘ ܐܒ̈ܗܬܐ ܘܓܠܘܗܝ ܠܘܬ ܛܝܝܐ ܘܐܫܬܪܝܘ ܠܡܥܪܒܐ.
ܘܐܬܩܛܠ ܗܘܐ ܓܒܪܐ ܡܠܟܙܐ ܘܡܕܝܢܐ. ܘܗܘ ܕܡܬܟܠܠ ܒܬܪܐ. ܘܫܓܫ ܠܡܠܟܘܬܐ ܕܗܘܘ ܒܙܘܦܢܐ.
ܘܐܟܢ ܠܡܥܝܢܐ ܠܡܕܘܓܘܓ ܘܗܓܠ ܢܦܩܬܐ. ܘܠܐ ܡܦܩ ܗܘܐ ܠܟܠܟܢܐ ܡܢ ܠܡܠܟܘܬ
ܐܣܟܡܐ ܕܙܢܘܬܐ. ܐܠܐ ܠܡܫܟܐ ܐܣܝܪܐ ܒܠܒܘܗܝ. ܡܛܠ ܕܩܕܡ ܗܘܐ ܝܗܒ ܡܟܝܠܐ ܕܡܫܘܚ ܒܟܠܗ
ܙܒܢܐ. ܘܫܦܘܓܠܐ ܐܬܡܚܠܨ ܗܘܘ.
ܘܟܕ ܫܠܡ ܫܢ̈ܝܐ ܐܬܦܢܝ ܒܝܬ ܘܐܬܩܒܪ ܒܚܠܒ.
[45] ܒܬܪ ܛܠܝܘܬܐ: ܥܠܝܡܘܬܐ.
ܒܬܪ ܕܝܢ ܛܠܝܘܬܐ ܠܐ ܐܝܟ ܡܢ ܐܒ̈ܗܬܐ ܗܘܝ ܗܘܐ ܢܦܩܗ ܕܢܦܘܩ ܒܪܝܫܐ ܕܦܬܫܓܢܐ. ܡܛܠ ܕܟܕ
ܗܘܐ ܡܠܟ ܘܩܡ ܗܘܐ ܒܕܘܟܬܗ ܒܡܕܝܢܬ ܒܪܗ ܩܕܡ ܕܦܬܫܓܢܐ. ܟܕ ܓܝܪ ܗܘ ܥܠܝܡܐ ܡܠܟ
ܢܦܩܗ ܠܐܠܗܐ ܘܠܒܕܝܬܗ ܘܐܫܬܪܝܘ ܒܬܪ ܛܠܝܬܐ ܕܫܢ̈ܝ ܕܡܕܝܢܬܗ ܘܠܐܒܘܗ̈ܝ. ܘܒܬܪ ܕܗܢܝܢ ܫܢ̈ܝܢ
ܘܡܬܠܐܪܥܘܬܗ: ܗܘܐ ܫܢܬܐ ܚܕܐ ܐܘܪܫܠܡ ܡܠܟܐ ܘܩܕܝܫܐ ܠܡܕܘܓܘܓ ܡܠܟܐ ܕܦܪ̈ܣܝܐ ܗܘ ܘܐܦ
ܙܘܓ ܗܘܐ ܠܡܩܕܫܢܐ. ܘܐܬܪܙ ܠܘܬܗ [47] ܒܐܝܕܓܘܬܐ ܡܙܘܬܐ ܐܒ̈ܗܬܐ ܘܡܫܦܪ̈ܢܐ ܓܒܪܐ
ܚܟܝܡܐ ܘܡܠܟܐ ܠܡܫܘܐ. ܘܗܘܐ ܒܬܠܡܕܘܬܗ ܥܡܗ ܠܦܬܫܓܢܐ. ܘܡܢܗ ܥܠܝܡܐ ܠܒܠܝܘܗܝ
ܐܒ̈ܗܬܐ ܡܕܝܢ̈ܬܐ ܒܬܫܒܘܚܬܗ ܘܡܙܘܬܐ. ܘܐܦܩܗ ܐܝܟ ܕܢܦܘܩܘܢ ܡܛܠ ܕܡܣܬܟܠ. ܐܡܪ ܓܝܪ
ܕܐܢܐ ܡܬܛܠܝܫ ܘܠܐ ܐܝܟ ܡܬܢܚܡ ܥܠܡ ܗܘܐ ܕܢܦܘܩ ܡܢܘܟܠ ܢܦܫ. ܘܗܘܐ ܕܐܠܗܐ ܚܝܗ ܒܟܕܝܬܗ
ܒܩܝܠܐ. ܠܐ ܩܐܡܐ ܕܐܬܘܬܐ ܓܒܪܐ ܒܘܪܐ ܘܡܚܝܠܐ ܘܠܐ ܫܦܩ ܠܡܫܡܠܝܘ ܠܠܦܘ ܕܒܬܪ ܐܝܟ ܙܘܢܐ
ܢܦܘܩ ܒܪܝܫܗ. ܘܟܕ ܠܐ ܐܬܪܦܝܘ ܐܒ̈ܗܬܐ ܕܢܦܘܩܘܢ. ܫܡ ܒܠܒܗܘܢ ܡܫܬܐ ܕܐܠܗܐ. ܕܢܦܪܘܩܘܗܝ
ܠܗܘܢ. ܘܐܦܩܗ ܐܦ ܠܡܕܝܢܬܐ ܕܒܢܐ ܐܝܟ. ܘܗܘܝܐ ܠܡܫܝܚܐ ܐܬܝܢܗ ܘܡܪܬܘܗܝ: ܘܐܦܪܩܗ ܠܐܝܟ
ܕܫܡܗ ܐܝܣܦ.
ܒܬܪ ܥܠܝܡܘܬܐ: ܐܝܣܦ.
ܗܢܐ ܡܢ ܒܬܪ ܐܠܝܐ. ܓܒܪܐ ܡܝܬܪܐ ܘܛܒܬܐ. ܡܢ ܒܢ̈ܝ ܛܘܒܐ ܕܛܠܝܘܬܐ [49] ܐܬܐ ܘܠܕܬܐ. ܘܟܕ
ܐܒ̈ܗܬܐ ܐܫܬܪܝܘ: ܐܝܟܢܐ ܒܠܚܘܕ ܘܐܝܟ ܒܪܐ ܡܫܬܡܥܢܐ ܗܘܐ ܥܕܡܐ ܠܥܠܡܐ ܥܕܐ. ܘܒܠܒ
ܡܠܟܘ ܘܦܘܩܕܢܗ ܥܕܡܐ ܠܐ ܢܟܒ. ܘܒܬܪ ܗܠܝܢ ܗܘ ܐܝܣܦ. ܘܡܦܩܗ ܘܐܝܟܢܗ ܠܛܘܒܐ ܕܟܠܗ
ܕܚܒ. ܘܦܫ ܗܘ ܒܠܚܘܕܘܗܝ ܟܕ ܡܕܒܪ.

In the year 671 of the Greeks [AD 360, *recte* 381], in the time of Theodosius the Great, a synod of 150 bishops assembled at Constantinople and deposed Macedonius of Constantinople, who had blasphemed against the Holy Spirit by asserting that he was a created being. Then Marutha of Maiperqat was again sent to Yazdgird in the eleventh year of his reign, and used the occasion to explain to the catholicus Isaac why this council had been held. Isaac assembled 40 of his own bishops. These men, like vigilant guardians, assented to the deposition of Macedonius. Marutha prescribed admirable canons for them, and taught the Easterners how discipline [51] should best be ordered. At length, after fulfilling his office for 11 years, Isaac died and was buried in Seleucia.

After Isaac, AHAI [Ahai, 410–14]. His name derives from 'brotherhood', and he was so called because in his homilies and exhortations he frequently called his people his brothers. Even today, those who sing the offices use the phrases 'my beloved' or in the plural 'dearly beloved brethren'. He took over this habit and applied it in the singular, calling every man he met 'my brother'. The Greeks call him Achaeus. He was a man of outstanding virtue and learning, given to fasting and oratory, and hospitable, who led a monastic life throughout his catholicate. After fulfilling his office for 7 years he departed to his Lord and was buried at Seleucia.

[53] After Ahai, YAHBALLAHA [Yahballaha I, 415–20]. His name means 'gift of God'. He was a pious and learned man, and was ordained in the 16th year of Yazdgird, king of the Persians. He is said to have brought back to life a dead man. He was held in great honour by the Persians. When he had fulfilled his office for 5 years he was warned by the spirit that Yazdgird was about to return to his insanity and launch a further persecution against the Christians. Then, as he had sought in prayer, he departed to God.

After Yahballaha, MAGNA [Maʿna, 420]. This is a Persian name. This man attended the School [55] of the Persians at Edessa with Barsawma, Narsai and Acacius, and translated the commentaries of Theodore from Greek into Syriac. They were expelled from Edessa at the instigation of Philoxenus of Mabbugh, or Aksenaya, who was also a Persian by race, who attacked his colleagues when he realised that they were infected with the beliefs of Theodore and Diodorus. They were driven out and went to Nisibis, and the school of Edessa was suppressed. Rabbula, the bishop of Edessa, burned all the books of Theodore and Diodorus that were found there.

As the fame of Magna's learning spread, because he had translated Greek books into Syriac, he was elected and consecrated bishop of the region of Fars. Then, after the death of Yahballaha, he was proclaimed [57] and consecrated catholicus. A little afterwards he began to spew out a poisonous teaching. Then the Easterners, since at that time they were not yet divided from the Westerners, turned away from Magna, since they saw him preaching and confirming the doctrines of Nestorius, and deposed him, pronouncing an anathema against all those who recognised him as catholicus either during his lifetime or after his death.

ܘܒܫܢܬ ܡܠܟܬܐ ܘܐܬܠܚܡ ܘܚܕܐ ܕܢܩ̈ܝܐ ܐܬܟܢܫ ܣܘܢܗܕܘܣ ܕܗܘܐ ܘܡܫܡܫܝܢ ܐܦܝܣ̈ܩ ܒܡܘܦ̈-
ܚܩ̈ܘܦ ܠܐܘܪܫܠܡ̈ ܪܒܐ ܘܒܡܛܠ ܡܫܡܫܢܘܬܐ ܕܠܘܬܗ ܕܐܦ̈ܝ ܕܒܪܐ ܥܠ ܪܘܚܐ ܡܢ̄ ܘܐܡܪ
ܕܒܪܟܬܐ ܗܘ. ܘܐܬܟܢܫܘ ܠܘܬ ܕܐܪܐܡ ܕܒܢܝ ܡܕܝܢܬܐ ܕܡܫܪܫܛ ܠܐܡܥܕܪܢܘܬܐ ܠܘܬܐ ܝܙܕܓܪܕ ܒܫܢܬ
ܥܒܕܬܐ ܕܠܗ. ܘܐܘܕܥ ܠܐܝܣܚܩ ܩܬܘܠܝܩܐ ܡܛܠ ܒܟܬܒܐ ܕܫܘܢܗܕܘܣ. ܘܒܢܝ ܗܘ ܐܝܣܚܩ
ܐܪܒܥܝܢ ܐܦܝ̈ܣܩ ܡܢ ܕܠܗ. ܘܐܝܟ ܢܫܘܐ ܠܐ ܡܬܛܠܒܝܢܐ ܡܛܠܗ ܒܡܠܘܫܡܐ ܕܡܫܡܫܢܘܬܐ.
ܘܐܝܟ ܒܟܬܒܐ ܗܘ ܡܪܘܬܐ ܡܫܬܐ ܠܦܝ̈ܫܐ ܘܐܠܦ ܐܝܟ ܒܡܫܝܚܘܬܐ ܒܠܬܗ ܡܫܪܪܬܐ [51]
ܡܛܠܒܘܬܐ. ܘܒܬܪ ܡܫܡܫ ܐܝܣܚܩ ܡܢܬܐ ܣܒܥܐܐ ܫܢܝ̈ ܘܐܬܡܢܥ ܒܡܠܟܗ.
ܒܬܪ ܐܝܣܚܩ: ܐܚܝ.
ܡܢ ܐܚܘܬܐ ܢܫܡܥ ܡܫܟܚ ܗܘܐ. ܐܬܡܢܝ ܕܝܢ ܒܗ. ܒܟܠܗ ܗܢܐ ܕܫܡܥܢ ܡܫܡܫ ܗܘܐ ܠܗ ܠܟܘܪܐ
ܗܘܐ ܒܠܘܬܓܡܘܗܝ ܘܡܢܬܐܝܢܘܬܗ ܕܟܠ ܙܒܢ ܒܟܢܐ. ܐܒܪܐ ܕܡܘܫܐ ܣܒܬܒܐ ܐܒܪܡ ܗܢܘܢ ܕܡܟܪܙܝܢ.
ܘܐܣܪܐ ܐܚܪ̈ܐ ܡܫܬܐܠܐܠ. ܗܘܐ ܕܝܢ ܐܚܝ ܣܦܪܐܝܬ ܐܡܪ ܗܘܐ. ܡܟܝܠ ܕܝܢ ܐܠܝܬܘܢ ܡܢܝܢ ܠܗ.
ܐܬܠܘܘܢ ܗܘܐ ܓܒܪ ܓܒܪܐ ܡܫܠܡܐ ܘܡܫܒܚܐ ܙܥܘܪܐ ܘܡܬܓܠܝܢܐ ܙܢܝܐ ܐܦܝ̈ܣܩܐ. ܘܒܗ ܒܝܘܡܬܐ
ܕܕܝܢܘܬܐ ܐܦ ܒܡܠܟܘܬܐ ܡܬܕܒܪ ܗܘܐ. ܘܒܬܪ ܡܫܡܫ ܫܢܝ̈ܐ ܚܡܫ: ܡܝܬ ܠܗܘܢ ܡܪܢܐ ܘܐܬܡܢܥ
ܒܗ ܒܡܠܟܗ.
[53] ܒܬܪ ܐܚܝ: ܝܗܒܐܠܗܐ.
ܗܢܐ ܡܫܬܘܕܥܐ ܕܐܬܒܐ. ܓܒܪܐ ܡܢ̄ ܘܡܫܟܚܢܐ ܐܬܐܡܪܝܢ ܒܡܟܠܡ ܐܠܟܬܒܐ ܕܐܚܝܓܪܕ ܡܟܬܒܐ
ܕܦܪ̈ܣܝܐ. ܡܬܐܡܪܐ ܒܟܗܘܢ ܕܡܫܬܐ ܐܡܝܢ. ܘܗܘܐ ܠܗ ܐܡܪܐ ܪܒܐ ܠܟܠ ܦܪ̈ܣܝܐ ܘܒܬܪ ܡܫܡܫ
ܫܢܝ̈ܐ ܚܡܫ: ܚܝܐ ܒܪܘܚܐ ܕܠܡܫܝܚܗ ܡܕܡܫܬܐ ܡܛܝܒ ܠܡܫܘܦ ܝܙܕܓܪܕ ܘܕܝܢܪ ܪܘܡܝܐ
ܡܕܪܫܡ ܒܠܠ ܦܪ̈ܣܝܛܐ. ܘܐܬܒܢܐ ܡܢ ܠܥܠܐ ܒܪܟܬܐ ܘܡܫܡ ܠܗܐܬܗ.
ܒܬܪ ܝܗܒܐܠܗܐ: ܡܥܢܐ.
ܡܫܐ ܗܘ ܦܪܫܐ. ܗܘܐ ܒܢ ܒܪܘܫܐ ܘܪܘܫܢ ܘܐܡܢ ܐܠܗ̄ ܗܘܐ ܒܐܫܡܘܠܢ [55] ܕܦܪ̈ܣܝܐ
ܕܒܐܘܪܘܢ. ܘܗܘܐ ܐܘܦ ܦܫܩ̈ܘܢ ܕܐܬܪ̈ܘܬܗ ܡܢ ܡܘܚܐ ܠܡܫܘܚܐ. ܘܒܬܪ ܐܬܬܪܝܗ ܗܘܢ ܗܟܝܢ
ܡܢ ܐܪܡܝ ܒܫܡܫܬܐ ܕܦܠܡܫܘܬܗ ܕܡܫܒܚ ܕܗܘ ܐܡܫܝܐ. ܗܘ ܕܐܦ ܗܘ ܦܪܫܐ ܗܘܐ
ܒܓܝܫܐ. ܘܒܬܪ ܐܬܕܒܪ ܥܠ ܒܢ̈ܘܗܝ ܕܠܐܪܡܝܐ ܕܐܬܪ̈ܘܬܗ ܘܡܫܘܦܪܘܬܗ ܒܪܝܫܝܢ. ܦܪܫܐ ܐܝܟ
ܘܐܬܬܪܝܗ. ܘܐܬܗ ܠܒܕܝܢ. ܘܐܫܬܡܠܝ ܕܡܠܟܘܬ ܕܐܬܪ̈ܘܗܝ ܐܬܟܢܪܐ. ܘܒܠܬܐ ܒܠܗܘܢ ܕܐܬܪ̈ܘܬܗ
ܘܡܫܘܦܪܘܬܗ ܕܐܬܠܡܝܢ ܐܡܢ: ܪܒܘܠܐ ܐܦܝ̈ܫܩ ܕܐܪ̈ܘܢ ܐܘܡܢ ܐܝܟ ܒܫܘܪܐ.
ܘܒܬܪ ܢܦܩ ܛܐܒܐ ܕܡܠܟܘܬܗ ܕܡܫܝܚܐ. ܕܒܢ ܒܠܬܐ ܡܫܡܫ ܗܘܐ ܡܢ ܡܘܚܐ ܠܡܫܘܚܐ. ܐܬܓܒܝ
ܘܐܬܬܪܝܗ ܐܦ̈ܝܣܩ ܠܟܠܗ ܦܪ̈ܣܝܐ. ܘܒܬܪ ܒܢ ܡܟܠܗܐ ܐܬܪܝܗ [57] ܘܐܬܬܪܝܗ ܡܠܟܘܬܐ
ܘܒܬܪ ܒܠܛܠ ܓܒܪܐ ܡܬܟܫܘ. ܘܡܛܠ ܕܡܫܝܚܐ ܒܕܡܐ ܠܟܠܗ ܕܚܝܐ ܠܐ ܡܫܬܡܥ ܗܘܐ ܡܢ
ܡܟܪ̈ܙܐ ܒܢ ܚܐܪܘܬܗ ܠܗܘܐ ܡܫܝܚܐ ܕܗܟܢ ܕܡܬܪܘܬ̄ ܡܠܟ ܘܡܡܪܝ: ܐܦܝܣ ܐܦܐ ܡܫܘܗ.
ܘܐܬܦܣܩ ܘܡܠܘܪܫܬ̄. ܘܐܫܪܝܗ ܠܟܠܗ ܕܡܫܡܫܘ ܠܗ ܡܠܬܘܬܐ ܒܫܢ̈ܘܗܝ ܐܘ ܒܬܪ ܡܫܬܗ.

After Magna, MARABOKHT [Farbokht, 421]. This is a Persian name. This man, after the anathematisation of Magna, bribed king Bahram, son of Yazdgird, and compelled the bishops to consecrate him by threatening them with force. The bishops then fled [59] to the leading men of the kingdom and found an opportunity to depose Marabokht. They rejected him completely and launched an anathema against him.

After Marabokht, DADISHOᶜ [Dadishoᶜ, 421–56]. This is a Chaldean name, which signifies 'friend of the Redeemer'. He was a just and pious man, who was elected in the Holy Spirit by an assembly of bishops and consecrated in the usual way at Seleucia. A little later he was accused before the king, and was imprisoned for a while at his order, until an envoy sent by Theodosius, the emperor of the Greeks, spoke in his defence before the king of the Persians, and he was set free. He also asked the bishops to allow him to resign the burdens of his office, but they did not agree, and humbly begged him not to relinquish the rule of the Church. He bowed to their counsel, and continued to govern the Church until he died.

[61] After Dadishoᶜ, BABOWAI [Babowai, 457–84]. He was a magus by descent, but later embraced Christianity, believed and was baptized, and achieved some proficiency in the study of the holy scriptures. When the king of the Persians learned that he had rejected the sect of the magi and embraced Christianity, he was angry and imprisoned him for seven years, torturing him to make him deny Christ. But he bore the tortures steadfastly, and remained firm in his faith. Finally, after a peace was made between the Persians and the Greeks, he was released from prison. The bishops, recognising the greatness of his faith, elected and consecrated him catholicus.

At that time there flourished Barsawma, metropolitan [63] of Nisibis; Magna, who had earlier been deposed from the catholicate but had once more through violence seized the rule of Fars, his former diocese; and the doctor Narsai, who occupied a place in the Church of Nisibis. These three men openly preached and confirmed the Nestorian heresy and gave the bishops licence to take wives and concubines, so that even Barsawma kept a woman with him in his cell, whom he shamelessly called his legitimate wife, openly asserting that it was better to take a wife than to burn with lust. When the Western bishops heard of the advance of the heresy of Nestorius in the East and that bishops were taking concubines, they wrote to the catholicus Babowai to reprove his negligence, but he wrote back and excused himself in the following manner: 'Since we have been given over to an accursed kingdom, we are not able to punish [65] the guilty. That is why so many abuses have taken root here, against our will and against our canons.' He sent these letters with his reply by two monks, but Barsawma inveigled the letters from them as they were passing through Nisibis. He took them to Piroz, the king of the Persians, and accused the catholicus of being a spy for the Greeks. Then, at the command of Piroz, a Syrian was produced who read out the letters. This reader tried to frame its contents in the best light he could, but was unable to change the word 'accursed' to 'splendid'. Piroz was furious, and condemned the catholicus to death. He is said to have been hung up by one finger and flogged until he died.

ܒܬܪ ܡܟܝܠ: ܡܪܩܘܣ.

ܡܛܠ ܗܘ ܦܪܫܐ. ܗܢܐ ܕܝܢ ܐܬܐܡܪ ܡܟܝܠ ܡܪܝ ܕܗܘܐ ܠܟܘܪܐܡ ܡܠܟܐ ܒܪ ܡܪܘܐܢ. ܘܐܟܢ ܠܐܦܣܩ̈ ܘܐܦܝܣܩܘܦܐ ܥܠܝܗ ܡܗܝܡܢܐ. ܡܢ ܐܬܟܢܫܘ ܐܦܣܩ̈ ܒܬܘܪܥܐ [59] ܕܡܠܟܘܬܐ ܗܘܬ ܠܗܘܢ ܐܬܪܐ ܘܡܠܟܘܬܗ ܠܡܪܐܒܘܬ. ܘܡܢ ܐܬܘܗܝ ܠܟܠܗܘܢ ܘܐܝܟܢܐ.

ܒܬܪ ܡܪܩܘܣ: ܕܕܝܫܘܥ.

ܡܛܠ ܗܘ ܒܥܠܕܒܒܐ ܕܡܬܐܘܪܝܢ ܢܫܡܬܗ ܕܦܪܘܫܐ. ܗܢܐ ܒܟܪܐ ܗܘܐ ܥܡܐ ܘܩܕܡ ܘܐܬܦܢܝ ܐܦܣܩ̈ ܘܡܪܐܬܘܗܝ ܒܡܪܢܝܬܐ ܕܪܘܚܐ ܡܢ ܘܐܦܣܩܘܦܐ ܐܝܟ ܒܝܬܐ ܒܥܠܡܐ. ܘܒܬܪ ܡܟܠܠܐܬܗ ܡܬܪܘܗܝ ܥܠܬܐ ܡܠܟܐ ܘܩܕܡ ܘܐܬܝܟܢ ܙܒܢܐ ܡܫܡ ܒܫܢܬܐ ܕܐܬܐ ܐܝܟܢܐ ܡܢ ܛܘܪܣܝܢܘܣ ܡܠܟܐ ܕܩܝܡܐ ܘܐܦܝܣ ܠܡܠܟܐ ܕܦܪ̈ܫܐ ܡܬܟܠܬܗ ܘܡܢܗܘܢ. ܘܐܟܢ ܠܐܦܣܩ̈ ܕܡܬܪܥܝܢ ܘܠܐ ܐܬܐܦܝܣܘ ܐܠܐ ܐܬܡܢܥܘ ܡܢܗ. ܘܐܬܦܢܝܘ ܠܗ ܕܠܐ ܢܫܡܥܘܢ ܕܟܪܐ ܕܒܝܬܐ ܘܡܢܗܘܢ ܡܢ ܗܘܢ ܘܒܪ ܒܫܢܬܐ ܕܒܝܬ.

[61] ܒܬܪ ܕܕܝܫܘܥ: ܐܒܪܗܡ:

ܗܢܐ ܡܟܝܟܐ ܗܘܐ ܒܟܝܢܗ. ܘܢܗܪ ܒܪܘܚܢܝܘܬܐ ܘܗܘܢ ܘܩܕܡ. ܘܐܬܬܪ ܒܡܪܢܝܐ ܕܟܠܟܐ ܡܪ̈ܝܐ ܡܬܟܠܬܐ. ܘܡܢ ܡܫܟܚ ܛܥܢܗ ܡܠܟܐ ܕܦܪ̈ܫܐ ܘܐܦܠܘ ܠܟܝܟܘܬܐ ܘܢܗܪ ܒܪܘܚܢܝܘܬܐ ܙܟܐ ܠܟܠܗܘܢ ܘܢܦܩܘܗܝ ܡܟܠ ܡܢܝ ܡܢ ܡܫܟܚ ܒܗ ܕܢܦܩܘܢ ܒܡܫܝܚܐ. ܘܗܘܐ ܠܐ ܫܡ ܐܬܪܦܝܠ ܣܟܝܪܘܬܗ. ܘܡܢ ܐܬܟܪܙ ܫܡܐ ܒܟܠ ܡܕܝܢܬܐ ܠܦܪ̈ܫܐ ܢܦܫ ܡܢ ܡܫܝܚܐ. ܐܦܣܩ̈ ܕܝܢ ܚܢܘ ܙܒܢܐ ܗܘܝܘܬܗ ܒܬܪܗܘܢ ܘܐܦܝܣܩܘܦܐ ܡܬܘܠܝܬܐ.

ܘܐܬܬܐ ܗܘܐ ܒܗܘ ܙܒܢܐ ܒܪܢܫܐ ܡܫܝܚܐ [63] ܕܫܡܗ. ܘܡܟܝܠ ܕܐܬܟܪܙ ܗܘܐ ܡܢ ܡܠܘܟܘܬܐ ܥܠܝܐ ܡܗܝܡܢܐ ܐܝܟ ܗܘܐ ܡܫܕܪܢ ܦܘܪܫܢܐ ܕܦܪܫ ܡܪܟܠܬܗ ܡܕܝܢܬܐ. ܐܦ ܢܦܫ ܡܫܟܢܐ ܕܐܬܚܙܝ ܗܘܐ ܒܕܝܐ ܕܝܘܡܝܢ. ܐܠܟܣܢܕܪܘܣ ܗܟܢ ܟܠܝܠܐ ܡܬܒܪܟ ܗܘܐ ܘܡܫܬܪܝܢ ܗܘܢܫܐ ܕܫܬܘܪܣܐ. ܘܡܬܦܢܝܢ ܗܘܐ ܠܐܦܣܩ̈ ܕܢܦܩܘܢ ܠܗܘܢ ܢܦܩܐ ܒܡܕܝܢܬܐ. ܘܐܦ ܠܗ ܠܒܪܢܫܐ ܒܡܕܝܢܬܐ ܐܝܟ ܗܘܐ ܒܝܘܡܐ ܒܟܠܟܠܗ. ܘܠܐ ܙܒܢܐ: ܒܐܬܪܘܬܐ ܐܘܟ ܢܦܩܘܢܬܐ ܡܢ ܗܘܐ ܠܗ. ܘܐܦ ܠܟܝܟܐ ܐܝܟܐ ܡܢ ܕܟܠܡܢ ܒܪܟܬܐ. ܒܫܒܝܠܐ ܐܡܪ ܗܘܐ. ܐܦܣܩ̈ ܕܝܢ ܡܕܝܢܬܐ ܡܢ ܫܟܝܢܘܬܐ ܡܠܟܐ ܕܗܪܫܝܢ ܕܢܫܬܘܪܥܘܢ ܘܡܬܟܠܬܐ ܒܚܕܢܐ ܠܡܪܒܐ ܕܡܕܝܢܬܐ ܘܐܦܣܩ̈: ܫܕܪܘ ܐܓܪ̈ܬܐ ܠܡܠܟܐ ܕܡܠܟܘܬܐ ܒܐܬܪܗ ܘܪܡܠܟܘܢ ܠܟܠ ܡܬܟܢܫܝܢ.

ܗܘ ܕܝܢ ܟܠܟ ܠܗܘܢ ܦܘܫܐ. ܘܢܦܩ ܙܘܥܐ ܟܠ ܗܘܢ. ܕܟܢܫܐ ܗܘ ܕܐܬܢܟܠ ܡܟܠܬܐ ܙܒܢܐ ܐܝܟܢ. ܠܐ ܡܬܡܪܝܢ ܠܟܝܟܝܢ ܒܪܢܫ [65] ܘܡܫܬܘܕܥܐ. ܘܟܠܗܘܢ ܡܫܬܪܝܐ ܡܟܝܠܐ ܒܕܝܢ ܒܟܠ ܘܟܠ ܡܢܝܢ. ܘܡܕܝܢܬܐ ܠܐܝܟܐ ܕܦܘܫܐ ܒܗ ܠܐܪܥ ܕܢܦܐ. ܗܘܢ ܕܝܢ ܒܟܢܗ ܒܪܟܝܢ: ܡܕܠܐܝܗܝ ܒܪܘܡܐ ܘܢܫܟܚ ܡܢܗܘܢ ܘܐܬܟܠܢ ܒܟܠܐ ܦܫܪܘ ܡܟܠܐ ܘܦܪ̈ܫܐ ܘܐܬܟܠ ܡܬܪܘܗܝ ܕܐܬܘܠܝܬܐ. ܘܒܗ ܗܢܐ ܒܫܡܫܬܗ ܕܩܝܡܐ ܘܩܕܡ ܦܫܪܐ ܘܐܬܟܠܗ ܒܟܪܐ ܦܘܪܫܢܐ ܕܢܦܪܘܢ. ܘܡܢ ܡܟܝܢ ܐܬܦܪܫ ܦܪܘܫܐ ܕܢܣܟܦܘܢ ܒܪܢܫܐ ܒܪܢܫܝܬܐ ܠܐ ܐܬܡܪܝ. ܘܙܟܐ ܦܫܪܘ ܘܐܦܫ ܟܝܪ ܕܡܐ ܕܡܘܬܐ ܒܠܗܘܢ ܕܐܬܘܠܝܬܐ. ܡܟܠܐܡܪܐ ܕܡܢܐ ܙܒܢܗ ܐܬܬܐܘܢ ܘܡܫܟܚ ܒܫܢܬܐ ܕܡܘܬܐ.

Then Barsawma of Nisibis said to King Piroz: 'Unless the faith of the Christians in your realms is different from the faith of the Christians in the realms of the Greeks, they will never be truly loyal and affectionate towards you.' Piroz agreed with this observation, and decided to follow [67] his advice.

Barsawma then made the following proposal to Piroz: 'There was once a patriarch among the Greeks, a wise and learned man named Nestorius, who had a natural inclination towards the Persians. He would always counsel the Greeks in these terms: "If you are Christians, follow in the footsteps of Christ and submit and subject yourselves to all your enemies, and pray for those who abuse you." The Greeks therefore hated him and deposed him from his throne. If you give me troops, I shall make all the Christians of your realm followers of the thought of that man. They will then be hated by the Greeks, and they will in turn hate them.'

Piroz approved this proposal and Barsawma assembled some Persian soldiers, left Seleucia and crossed into the region of Beth Garmai, where he spilled the blood of many of the faithful. Then he set out in order to enter Tagrit, but the people of Tagrit rose up against him, threatening to denounce his actions to King Piroz and seek his banishment. Alarmed, he left them in peace, and went instead to Erbil. The metropolitan of Erbil took refuge from him in the monastery of Mar Mattai on Mount Alpap, also known as Kochta. When Barsawma arrived and entered the monastery, the monks fled from him and hid themselves in caves [69] in the mountain. But Bar Sahda, the metropolitan of the monastery, scorned to flee, and was captured by Barsawma along with twelve monks who were his disciples. Barsawma sent them in chains to Nibisis, where he imprisoned them in the house of a certain Jew. He himself went down to Nineveh and killed 90 priests in the monastery of Bizanitha. He also killed many people in the nearby villages who disagreed with his teachings. From there he set out into the region of Beth Nuhadra, and tried to go up into the cell of Mar Samuel; but through the prayer of the holy man his wagon was turned back from the road. He therefore returned to the village of ʿEdre. He summoned his bishops there and held a synod which established the most perverse canons, not only permitting bishops to marry but also allowing the patriarch himself to take a wife if he chose.

The number of believers killed by the blasphemous Bar Sula of Nisibis is said to have been as high as 7,700. He also held [71] two more synods, one at Ctesiphon and the other in Karka d'Beth Slokh, in the house of the tax-collector Yazdin. There he established yet more canons suited to his character, which Aksenaya has refuted in two large volumes.

ܘܐܡܪ ܒܪܨܘܡܐ ܕܢܒܥܘܢ ܠܡܪܢ ܡܠܟܐ: ܕܐܠܐ ܬܬܡܢܥ ܬܘܕܝܬܐ ܕܩ̈ܢܘܡܐ ܕܬܠܝܬܝܘܬܐ ܡܢ ܬܘܕܝܬܐ ܕܩ̈ܢܘܡܐ ܕܬܠܝܬܝܘܬܐ ܘܡܫܝܚܐ. ܠܐ ܡܬܬܙܝܥ ܠܒܗܘܢ ܘܢܦܫܗܘܢ ܗܟܢ. ܘܗܝܟ ܦܩܕܘܗܝ ܠܡܠܟܘܬܗ. ܘܦܩܕ ܠܗ ܕܢܥܒܕ ܡܕܡ [67] ܕܪܓܐ. ܘܗܘܐ ܬܘܒ ܒܪܨܘܡܐ ܠܦܩܕܢܐ ܕܡܦܪܢܣܢܐ ܥܡ ܐܝܬ ܗܘܐ ܠܒܝܫܐ ܫܒܪܐ ܡܫܝܚܐ ܘܡܠܟܝܐ ܕܫܡܗ ܢܣܛܘܪܝܘܣ. ܘܒܥܝܢܐ ܪܫܝܥ ܗܘܐ ܠܒ̈ܝܫܬܐ ܘܠܐܡܝܢܘ ܡܠܟ ܗܘܐ ܠܒܝܫܐ ܘܐܡܪ ܗܘܐ ܐܝܟܘ ܕܒ̈ܝܫܬܐ ܐܝܬܝ. ܠܐܘܪܚܐ ܕܚܣܝܝܬܐ ܪܕܘ. ܘܡܘܗܒܬܐ ܘܩܘܪܒܢܐ ܗܘܐ ܠܟܠܗܘܢ ܒܟܠܙܒܢܝܢ. ܘܪܓܬ ܟܠ ܚܘܒ ܕܡܠܟܝܢ ܠܟܘܢ. ܘܒܗܘܐ ܒܟܠܐ ܫܝܢܘܗܝ ܡܩܝܢ: ܘܡܬܐܘܘܗܝ ܡܢ ܒܘܪܫܗ. ܘܐܢ ܗܘܒ ܐܝܟ ܠܟ ܚܝܠܐ ܐܝܬ ܠܟܠܗܘܢ ܒ̈ܪܫܝܥܐ ܕܬܠܝܬܝܘܬܐ ܒܬܪ ܬܘܒܠܬܗ ܕܒܪܐ ܗܘ ܒܟܢ ܐܝܬ. ܙܕܩ ܓܝܪ ܢܫܠܛܘܢ ܡܢ ܩܝܡܐ ܢܫܘܗܝ ܐܝܟܢ.

ܘܡܦܩܝܢ ܗܘܐ ܠܩܣܪܘܢ. ܘܒܬܪ ܒܪܨܘܡܐ ܦܠܚܝܢ ܦ̈ܪܫܐ ܘܢܦܩ ܡܢ ܡܠܟܘܬ ܘܥܒܪ ܒܚܝܠܐ ܓܒܪܐ ܘܒܗܐ ܡܓܘܠܐ ܕܗܘܦܟܝܐ ܠܐܡܝ. ܘܐܬܐ ܕܢܗܘܐ ܠܡܠܬܓܪܝܬ. ܘܐܬܚܙܝܘ ܠܡܘܠܟܘܗ ܐܠܓܪ̈ܡܝܬܐ ܘܓܪܡܘܗܝ ܕܐܬܟܠܝ ܒܟܠܐ ܡܠܟܐ ܩܣܪܘܢ ܘܦ̈ܪܫܘܗܝ ܘܡܫܡܫܢܘܗܝ. ܘܒܢ ܕܚܙܐ ܡܠܟ ܐܝܟܢ. ܘܐܬܐ ܠܐܘܪܚܐ. ܘܒܪܟ ܡܢ ܩܕܝܫܘܗܝ ܡܫܬܪ̈ܝܢ ܕܐܘܪܚܐ ܠܓܒܪܐ ܕܟܘܡܪܐ ܕܗܘܐ ܒܡܕܝܢܬܐ ܕܡܪܝ ܡܠܟܝ ܕܛܘܪܐ ܕܐܠܟܣ. ܘܐܬܐ ܒܪܨܘܡܐ ܘܥܠ ܠܗ ܠܒܝܬܐ. ܘܒܪܟܘ ܕܝܪܝܐ ܡܢ ܩܕܝܫܘܗܝ ܘܐܬܛܫܝܘ [69] ܒܥܡܪܐ ܕܒܗ ܒܛܘܪܐ. ܒܪ ܫܘܪܐ ܕܝܢ ܡܫܬܪܝ ܕܟܘܡܪܐ ܠܐ ܐܫܟܚ ܠܡܥܒܪܗ. ܒܪܡ ܐܡܪܘ ܒܪܨܘܡܐ ܥܡ ܬܠܡܝܕ̈ܘܗܝ ܕܝܪ̈ܝܐ ܠܡܥܡܕܘܬܗ ܘܡܢܐ ܐܝܟ ܠܒܪܚܡ. ܘܫܡܥ ܐܝܟ ܒܥܠܡܐ ܕܢܘܗܪܐ ܐܝܟ. ܘܢܣܒ ܗܘ ܠܚܝܠܐ. ܘܡܛܠ ܕܒܪܐ ܕܒܪܝܬܐ ܬܚܘܡ ܓܒ̈ܪܐ ܩܕܝܫܐ. ܘܒܗܘܢ ܒܬܘ̈ܠܬܐ ܬܘܒ ܡܛܠ ܠܒܪ̈ܝܬܐ ܘܠܐ ܡܠܟܘܗ ܠܡܥܡܕܘܬܗ. ܘܡܢ ܬܡܢ ܐܬܐ ܠܬܪܥܐ ܕܒܝܬ ܢܘܗܪܐ. ܘܒܬܐ ܠܡܫܡܫ ܠܟܘܪܣܝܗ ܕܡܪܝ ܡܫܡܫܐ. ܘܐܬܟܢܫܬ ܒܪܝܪܘ ܡܢ ܗܠܟܐ ܒܪܟܬܗ ܕܡܪܝܐ. ܘܗܘܦ ܐܝܟ ܠܡܪܝܬܐ ܕܡܫܪܐ ܒܝܘܡ. ܘܥܒܕ ܒܗ ܒܢܘܗܪܐ ܕܐܦܝ̈ܩ. ܘܗܡ ܡܩܕܝܐ ܡܢܬܠܐ ܕܐܦܝ̈ܩ ܢܘܪܗܘܢ. ܐܦ ܡܬܘܟܠܢܐ ܬܘܒ ܐܢ ܕܪܓܐ ܬܘܒܐ ܠܗ ܐܝܬܐ.

ܡܬܐܡܪܐ ܕܒܥܠܡܐ ܠܟܬܒ̈ܐ ܘܡܢܟܢܫܬܐ ܫܠܚ ܡܫܝܚܐ ܕܡܛܠ ܒܪܨܘܡܐ ܠܛܘܒܐ ܕܪܚܡ. ܒܬܪ ܕܝܢ ܬܘܒ [71] ܬܘܒ ܒܩܘܫܬܐ. ܡܢ ܒܡܫܬܐܫܘܢ. ܘܐܬܐܪܐ ܒܥܕܢܐ ܕܒܗ ܡܠܟܘܢ ܒܥܠܡܗ ܕܪܝܡ ܡܬܗܢܐ. ܘܗܟܢ ܩܪܒܐ ܕܢܚܬ ܠܟܘܢܗ. ܘܦܪܫ ܐܝܟ ܡܢ̄ ܐܘܫܝܢܐ ܠܚܪܝܢ ܡܠܟܐ ܙܥܘܪܐ.

After he had traversed the entire region of Beth Nuhadra, the satraps of the Armenians heard that he was intending to travel on into their country, and they sent a threatening message to him, swearing that they would kill him if they saw him. He therefore stayed out of Armenia, and they therefore remained untouched by the heresy, even though they were subject to the Persians. He then returned to Nisibis and killed Bar Sahda, the metropolitan of Nineveh, and those monks who were with him, because they refused to accept his words. The Jew in whose house that holy man had been imprisoned, because he had believed, with all his family, and had been baptized, received the body of that blessed man. He washed it in oil, placed it in a coffin, took it to the monastery of Bizonitha and buried it there, as the holy man had commanded him.

Then the bishops who had fled from Bar Sula met at Seleucia, and consecrated a certain ACACIUS [Acacius, 485–96] as their catholicus. [73] When Barsawma of Nisibis and Magna of Fars heard of this, they threatened to kill Acacius like his predecessor unless he accepted their words. He was terrified and gave in to them, chiefly on account of the old affection that he still felt for them; for he had been a fellow-student of Barsawma, Magna and Narsai in the School of Edessa, and had fled from there with them; and so he did not oppose their plans. He also convened a synod in which he confirmed the faith of Nestorius. From that time Nestorianism held sway throughout the East, and fornication became so common among the bishops, the priests, the deacons and the people that Christian babies lay on the rubbish tips [75] and in the streets, and many of them were eaten by dogs, so that Acacius was forced to build houses to accommodate the orphans and to feed the women so that they might bring up the seeds of their lust. Barsawma and Narsai quarrelled among themselves over a harlot. Barsawma expelled Narsai from Nisibis, and he withdrew to the region of the Kurds, where he lived a troubled life. In the end, he wrote a poem whose first words were 'Poor for a time', in which he celebrated his friendship for Barsawma. Barsawma, in turn, restored him to his old office. In this way, under tragic auspices, the Nestorian faith was established in the East.

At that time Acacius was sent by the king of the Persians as an ambassador to the emperor of the Greeks, and the Western bishops met with him, saying: 'We have heard that the catholicus who preceded you was unjustly put to death by a certain person on account of your letters, and that this person established immoral canons permitting fornication, and that he has not been repudiated by you. We therefore charge you, when you return to your own country, depose him from his office. If you do not, we will depose both you and him.' Acacius promised to do as they asked. He was also asked about the Nestorian heresy, but denied any knowledge of either Nestorius or his heresy, and said that this was just a shameful name given to them by their enemy Aksenaya. On his return to the East, Acacius found that Barsawma had already died. Some people [77] say that the monks of Tur ʿAbdin mobbed him inside a church, and killed him with the keys of their cells. Others, however, say that his tomb can be seen in the church of Mar Yaʿqob in Nisibis.

ܘܡܢ ܒܬܪ ܒܟܠܗ ܐܬܪܐ ܕܒܝܬ ܢܘܗܕܪܐ. ܫܡܥܘ ܫܠܝ̈ܚܐ ܕܐܬܘܪܝܐ ܕܒܠܝܢ ܠܡܫܡܠܠ ܠܬܐܪܘܗܝ ܘܫܕܪܘ ܠܘܬܗܘܢ ܒܡܫܡܫܢܘܬܐ ܕܡܢ ܚܕܘܬܗܘܢ ܢܦܩܘܢ ܕܡܢܗ. ܘܗܘܝܐ ܐܬܟܢܫ ܡܢ ܡܕܝܢ̈ܬܐ ܕܐܬܘܪܝܐ. ܘܐܡܪܘ ܡܢ ܗܘܪܡܙ ܐܦ ܠܐܢܫ ܡܗܝܡܢܐ ܗܘܐ ܕܫܪ̈ܪܐ. ܒܝܘܡܝ ܗܟܢ ܐܬܐ ܠܒܝܬܢ. ܘܫܡܥܘ ܠܒܪ ܗܘܪܐ ܫܒܝܚܐ ܕܝܠܗ ܘܠܒܝ̈ܬܐ ܕܡܕܝܢ. ܟܠ ܕܠܐ ܡܫܡܫ ܠܬܪܝܨܘܬܗ. ܘܗܘܐ ܢܦܝܠ ܗܘ ܕܒܥܠܬܗ ܚܝܠܐ ܗܘ ܘܟܠܗ ܒܥܠܬܗ. ܢܫܡܘ ܠܥܠܡܗ ܕܡܢ ܘܚܝ̈ܠܐ ܘܫܡܥܘ ܒܥܠܝܬܐ ܘܐܬܟܠܗ ܠܒܝܬܐ ܕܒܝܬܢܐ. ܘܐܡܪ ܡܢܐ ܐܢܫܐ ܕܫܡܥ ܗܘܐ ܠܗ ܗܘ ܡܢ̄.

ܗܝܕܝܢ ܐܬܟܢܫܘ ܐܦ̈ܝܣܩܦܐ ܟܠܗܘܢ ܕܒܢܝܢ ܗܘܘ ܡܢ ܒܪܘܬܐ ܠܡܠܟܘܬܐ. ܘܐܫܪܝܘ ܠܗܘܢ ܡܬܠܝܢܐ ܠܐܝܟ ܕܫܡܥܘ ܐܡܪ. [73] ܘܡܢ ܫܡܥܘ ܒܪܘܢܐ ܕܢܝܚܝܢ ܘܫܒܝܚܐ ܕܦܪܫ. ܫܕܪܘ ܠܘܬܗܘܢ ܠܐܡܪ. ܕܐܢ ܠܐ ܢܬܐ ܠܬܪܝܨܘܬܗܘܢ ܢܫܬܥܝܘܢ ܐܦ ܠܗ ܐܝܟ ܗܘ ܕܡܢܗܘܢ. ܘܡܢ ܕܫܡܥ ܗܠܝܢ ܠܗܘܢ. ܡܠܟܘܬܐ ܒܢ ܡܫܝܚܐ ܠܥܠܡܐ ܘܐܝܟ ܗܘܐ ܒܗ. ܡܢܐ ܗܘܐ ܠܒܢ ܘܡܠܬ ܕܒܪܘܢܐ ܘܫܒܝܚܐ ܘܕܢܦܩ ܠܐܫܬܡܠܝ ܘܐܬܘܗܝ. ܘܫܡܥܘܗܝ ܒܪܗ. ܘܒܠܥܘ ܘܠܐ ܒܥܠܐ ܡܠܟ ܠܗܘܢ. ܘܒܝܬ ܐܦ ܫܘܚܕܘܗ. ܘܫܪܪ ܠܬܘܕܝܬܐ ܕܢܬܬܪܨܘܢ. ܘܡܢ ܗܘܪܐ ܡܠܬܐ ܢܬܬܪܝܨܘܬܐ ܟܠ ܡܠܬܗ ܡܕܝܢܐ. ܘܫܠܡܬ ܐܦ ܕܝܘܬܐ ܒܝܬ ܐܦ̈ܝܣܩܦܐ ܘܒܝ̈ܬܐ ܘܡܫܡܫܢܐ ܘܡܠܦ̈ܢܐ. ܒܝܘܡܐ ܠܒܘܫ ܕܐܝܟ ܡܫܬܡܠܝܢ ܡܬܬܪܨܝܢ ܗܘܐ ܡܠܟܐ ܕܒܝܬܫܝܬܐ ܟܠ ܡܫܟܚܐ. [75] ܘܡܟܠ ܚܕ ܐܬܘܬܐ. ܘܫܡܠܝܘܗܝ ܡܢ ܟܠܟܠܐ ܡܬܐܡܪܝܢ ܗܘܐ. ܒܝܘܡܐ ܕܐܬܐ ܗܘ ܐܡܪ. ܘܡܢ ܕܬܐ ܕܒܝܬ ܡܬܬܪܨܝܢ ܗܘܐ ܡܠܟܐ ܕܝܘܬܐ. ܘܫܡܥ ܐܦܝܣܩܘܦܐ ܠܟܠܐ ܕܗܘܐ ܡܢܟܝܢ ܕܬܒܪ ܫܝܫܬܐ. ܘܐܬܟܢܫܘ ܠܗܘܢ ܒܝܬܐ ܒܪܘܢܐ ܘܢܦܩ ܒܥܠܬܗ ܒܚܝܠܐ. ܘܫܕܪܘ ܒܪܘܢܐ ܠܦܪܩ ܡܢ ܢܘܚܡ. ܘܐܬܟܠ ܠܬܐܪܐ ܘܡܪ̈ܘܚܐ. ܘܡܢ ܠܐ ܐܬܬܢܝܚ ܠܡܢ. ܒܥܢ ܡܬܡܪܐ. ܗܘ ܕܢܝܫܗ ܡܫܡܫܢ ܕܝܢܐ. ܘܫܡܥ ܒܗ ܢܘܚܐ ܠܐܦ̈ܝ ܒܪܘܢܐ ܘܐܬܦܬܚܘ ܡܬܒܪܝܢ. ܟܠ ܒܝܬܗ. ܘܕܐܝܟ ܗܘܐ ܫܘܪܐ ܫܡܥܬܐ ܗܘܐ ܠܫܘܪ ܠܬܘܕܝܬܐ ܢܬܬܪܝܨܘܬܐ ܒܡܕܝܢܐ. ܘܒܗ ܒܪܝܬܐ ܐܬܟܢܫ ܗܘ ܐܡܪ ܠܐܬܬܢܝܚܘܬܐ ܠܗܘܐ ܡܠܟܐ ܘܬܘܫܒܐ ܡܢ ܡܠܟܐ ܘܫܪ̈ܪܐ. ܘܐܬܟܢܫܘ ܐܦ̈ܝܣܩܦܐ ܡܬܬܪܝܨܝܢ ܠܘܬܗ ܘܐܡܪܘ ܠܗ. ܕܫܡܥܢ ܕܝܢ ܡܢ ܐܦ̈ܝܣܩܦܐ ܕܡܠܟ ܫܠܡ ܒܫܘܠܐ ܠܬܐܘܒܠܐ ܕܡܕܝܢ. ܘܚܝܐ ܦܩܝܐ ܡܫܟܢܐ ܕܝܫܘܥ ܘܐܝܟ ܠܐ ܐܬܟܢܫܘܢ. ܒܝܘܡܝ ܐܡܪܝܢ ܠܢ ܕܡܢ ܠܬܘܕܝ ܠܬܐܪܝ ܠܬܪܝܨܘܬܗܘܢ. ܘܐܠܐ ܐܝܟ ܠܬܬܪܨܘܢ ܡܢ ܒܥܠܗ. ܘܐܬܠܩܘܢ ܠܗܘܢ ܐܡܪ ܘܢܒܥܐ ܗܘܐ. ܘܫܡܠܝ ܗܘܪܡܙ ܕܢܬܬܪܝܨܘܢ ܒܐܬܐܬܐ: ܒܦܪ ܒܥܠܝܬܗ ܘܠܐ ܢܚܒ ܐܝܬ ܠܗ. ܐܦܠܐ ܠܐܘܪܡܙ ܕܝܠܗ. ܘܕܐܬܡܢܐ ܠܡ ܒܥܠܕܒܒܘܗܝ. ܠܗ ܒܗܘܢ ܗܘܐ ܫܡܐ. ܘܡܢ ܐܬܐ ܐܡܪ ܠܡܕܝܢܐ ܐܡܝܢ ܠܒܪܘܢܐ ܕܡܢ ܒܗ ܫܡܥ. ܘܐܝܟ̈ܢ [77] ܐܡܪܝܢ ܕܕܝܢ̈ܬܐ ܒܫܘܪ ܐܟܝܢ ܐܬܟܢܫܘ ܠܟܠܗܘܢ ܒܒܝܬܐ. ܘܫܬܠܡܘ ܒܫܠܝܚܐ ܡܫܡܫܢܝܢ. ܐܝܟܢܐ ܕܝܢ ܒܒܝܬܐ ܕܢܦܩ ܡܫܡܫ ܕܒܝܬܢ ܡܫܡܫ ܡܢܗ.

Not long afterwards Narsai died, after he had been head of the school of Nisibis for fifty years and before that head at Edessa for twenty years. His place at Nisibis was taken by Joseph of Beth Huzaye, his disciple, who changed the Edessene mode of reading into the Eastern mode which the Nestorians now employ. Before, throughout the time of Narsai, they used to read it in the same way as we Westerners.

Hushʿa succeeded Bar Sula at Nisibis, his metropolitan who shared his views.

In the year 797 [AD 486] Piroz died, that king who had granted tyrannical power to Barsawma, and after him his son Balash held the kingdom for four years, and was succeeded on the throne in his turn by his brother Qavadh, in the year 801 [79] of the Greeks [AD 490]. Nine years later the monks met in the monastery of Mar Mattai and established 22 canons. These have been preserved up to the present day, in their original old-fashioned script.

After the death of the catholicus Acacius the bishops gathered together and consecrated a certain BABAI [Babai, 497–502] as their catholicus. He was an elderly layman, with a wife and children, who lacked learning and a knowledge of the Scriptures. He held a synod, and under pain of suspension ordained that it should be lawful for all future catholici to marry, just like the bishops, and that a priest could remarry if his wife died. Because they were now separated from the faith of all the other Christian peoples, they did whatever they wished to gratify their passions, without [81] shame or fear.

Babai died after five years in office, and his successor was SHILA [Shila, 503–23], whose name is derived from the Hebrew word 'question'. He was also married, with several sons and daughters. He was also an ostentatious man, who loved luxuries and money, and was under the thumb of his wife. He gave his daughter in marriage to a certain doctor named Elishaʿ, and ordered that his son-in-law Elishaʿ should be appointed catholicus after him; but the priest Mari opposed him.

Shila died after some time in office. Then a schism arose among the bishops. Some of them supported ELISHAʿ [Elishaʿ, 524–37], the son-in-law of Shila, and consecrated him catholicus in the church of Ctesiphon; while others supported a man called NARSAI [Narsai, 524–37], and consecrated him catholicus in the great church of Seleucia. Each of them began to appoint bishops for the vacant churches. In the end Elishaʿ prevailed, with the support of the king, and shut up Narsai in a prison. Narsai died shortly afterwards, and Elishaʿ began to hope that he would be firmly established in the leadership; but the bishops assembled together and degraded him from his rank.

At that time Zamasp, the son of Piroz, rose in revolt against his brother Qavadh, son of Piroz, and cast him down [83] from his throne, after this Qavadh, who had succeeded his brother Balash, had ruled for eleven years.

ܘܒܬܪ ܩܠܝܠ ܫܢܝܐ ܢܦܩ ܒܬܪ ܕܩܡ ܠܐܦܣܩܘܦܘܬܐ ܕܢܨܝܒܝܢ. ܫܡܥܘܢ ܫܢ̈ܝܢ. ܘܡܫܬܪܝܢ ܫܢ̈ܝܢ
ܐܢܫ̈ܝܢ ܩܕܡ ܘܠܟܝ ܡܢ ܗܘܐ ܒܐܘܪܗܝ. ܘܐܝܟ ܕܒܥܠܘܗ ܒܢܝܩܝܐ: ܢܦܩ ܗܘܝܐ ܠܐܦܣܩܘܦܘ. ܘܗܘ
ܡܣܟ ܩܪܝܬܐ ܐܘܪܗܝܬܐ ܠܗܘܐ ܡܕܝܢܬܐ ܕܐܝܟܢ ܢܟܘܗܘܪܝܐ. ܘܐܠܐ ܒܒܠܠܗ ܕܝܠܐ ܕܢܦܩ ܐܦܠܝ
ܡܬܬܒܠܐ ܩܪܝ ܗܘܘ.

ܘܩܡ ܒܬܪ ܒܪܘܠܐ ܒܢܝܩܝܐ ܗܘܡܐ ܡܠܝܪܘ ܒܪ ܠܐܪܟܠܐܘ.

ܘܒܡܢܐ ܡܒܥ ܡܠܐ ܘܠܡܒܝܢ ܘܡܒܥ. ܗܡܐ ܩܢܘܪ ܡܠܟܐ ܗܘ ܕܡܘܒ ܗܘܐ ܡܘܟܠܝܐ ܠܦܘܝܐ
ܠܒܪܘܡܐ: ܘܐܡܟܢ ܒܟܒ ܒܪܗ ܒܠܐܪܗ ܐܘܟܒ ܗܢܝ. ܘܐܡܟܢ ܡܘܟܐܪ ܐܒܘܗܝ ܒܠܐܪܗ ܒܡܢܐ
ܠܐܡܢܥܐܐ [79] ܘܡܢܐ ܕܡܩܝܢܐ ܘܒܬܪ ܠܐܡܥ ܗܢܝ. ܐܐܒܝܡܘ ܕܬ̈ܝܐ ܠܒܘܡܪܐ ܕܡܪܝ ܡܠܟܐ. ܘܡܡܡܘ
ܠܗܘܢ ܡܩ̈ܢܐ ܒܡܪܝ ܘܐܘܪܡ ܗܘܝ ܕܒܠܗܪܘܢ ܒܕܡܐ ܠܒܘܡܢܐ ܒܗ ܒܒܠܐܡܒܠܐܐ ܠܠܐܡܠܐ.

ܗܡܐ ܕܝܢ ܐܡܦ ܡܠܘܒܠܝܐ. ܘܐܐܒܝܡܘ ܐܦ̈ܬܩܐ ܘܐܦܪܝܫܘ ܠܗܘܢ ܡܠܘܒܠܝܐ ܐܝܟ ܕܡܥܡܘ ܒܒܗ
ܒܓܒܪܐ ܦܠܐ ܒܪ ܒܠܥܐ ܕܐܝܟ ܠܗ ܐܢܠܐܐ ܘܒܬܝܐ ܘܗܘܕܘܢܝ ܗܘܐ ܒܒܪܝܐ ܘܡܘܒܠܐ ܕܠܐܬ̈ܐ. ܘܒܬܪ
ܗܘܝܪܘܗ ܘܐܝܡ ܒܒܠܝܐ ܕܟܠܗܘܢ ܡܠܘ̈ܒܠܝܐ ܕܡܢܡܡ ܒܠܐܪܗܘܢ. ܢܡܡܘܢ ܠܗܘܢ ܢܦܐ ܡܒܬ̈ܝܐ
ܘܗܘܒܐ ܐܦ ܐܦ̈ܬܩܐ. ܘܡܩ̈ܒ ܒܡܐ ܕܡܡܠܐ ܐܢܠܐܗ ܢܡܒ ܐܡܢܐ. ܒܪ ܓܒܪ ܐܡܠܐܒܘܡ ܒܠܐܘܒܝܠܐ.
ܡܢ ܒܡܩ̈ܐ ܒ̈ܢܝܡܗܝܐ ܕܡܪܐ. ܒܠܡܒܪܡ ܕܪܒܡ ܗܘ ܒܒܝܡ ܠܡܡܘܒܒ ܡܡ̈ܬܘܗܝ ܕܠܐ [81] ܒܘܐܐ
ܘܕܠܐ ܡܒܝܠܐ.

ܘܒܪ ܡܡܡ ܗܘ ܡܡܐ ܗܢ̈ܝܐ ܢܡܡ ܡܡܠܐ. ܘܡܡ ܒܠܪܗ ܡܝܠܐ ܡܡܐ ܒܒܪܝܐ. ܕܡܢ ܠܐܠܒܠܐ ܢܡܒ.
ܓܒܪܐ ܕܐܝܟ ܗܘܐ ܠܗ ܐܢܠܐܐ ܘܒܬܝܐ ܘܒܬ̈ܠܐ. ܘܐܠܗܘܗܝ ܗܘܐ ܡܒܘܪܝܐ ܙܢܡ ܓܒ̈ܓܠܐ ܙܢܡ
ܡܡܡܐ ܕܡܡܡܒܪ ܠܒܒܝܐ ܕܐܠܗܐ. ܘܐܡܒܪ ܒܪܐܗ ܠܐܢܫܐ ܐܝܟ ܕܡܥܡܘ ܠܐܠܝܡܐ. ܘܡܡܪ ܕܗܘ
ܠܐܠܝܡܐ ܡܠܝܗ ܢܗܘܐ ܡܠܐܘܒܠܝܐ ܒܠܪܗ. ܘܐܐܡܪܝ ܠܡܡܘܒܠܗ ܡܠܪܝ ܡܡܡܠܐ.

ܘܒܪ ܡܡܡ ܡܠܐ ܕܒܠܐ ܡܒܪ ܡܡܠܐ. ܘܢܦܠܐ ܦܠܓܘܬܐ ܒܝܢ ܐܦ̈ܬܩܐ. ܘܐܝܬܝ ܡܢܗܘܢ ܐܪ̈ܝܢܘ
ܒܐܠܝܡܐ ܡܠܝܗ ܕܡܠܠܐ. ܘܐܦܪܝܫܘܗܝ ܡܠܐܘܒܠܝܐ ܒܒܝܬܐ ܕܩܢܫܛܘܗܝ. ܘܐܝ̈ܬܐ ܒܓܒܪܐ ܕܡܡܘ
ܢܦܩ ܘܐܦܪܝܫܘܗܝ ܡܠܐܘܒܠܝܐ ܒܒܝܬܐ ܙܒܠܐ ܕܗܠܡ. ܘܡܪܝ ܒܠܒܝܪ ܡܡܘܗܝ ܠܡܡܦܪܝܫܘ ܐܦ̈ܬܩܐ
ܠܡܬ̈ܒܝܠܐ ܕܐܘܡܠܒ. ܘܐܐܝܠܠ ܠܐܠܝܡܐ ܒܒܠܒܠܐ ܘܡܒܡܘ ܠܒܢܦܩ. ܘܒܬܪ ܡܟܠܠܐ ܗܡܐ
ܢܦܩ. ܘܐܡܒܪ ܠܐܠܝܡܐ ܕܡܒܠܠܐ ܠܐܒܠܐ ܠܗ ܙܢܡܘܐܐ. ܘܐܐܒܝܡܘ ܐܦ̈ܬܩܐ ܘܡܠܐܪܡܘܗܝ.

ܒܗ ܒܪܒܠܐ ܡܡ ܕܐܠܐܡܦ ܒܪ ܩܢܘܪ ܒܠܐܝܡܘܗܝ ܡܘܒܠܐ ܒܪ ܩܢܘܪ ܘܠܢܙܪܘ [83] ܡܢ ܡܠܒܘܐܐ
ܒܠܐܪ ܕܐܡܟܢ ܗܘܐ ܗܘ ܡܘܒܠܐ ܡܒܒܒܝܐ ܗܢܝ ܒܠܐܪ ܒܠܒ ܐܡܘܗܝ.

Then Qavadh went to the realm of the Greeks and assembled a force of auxiliaries, and after his return occupied the throne for 46 years (except for two years in which his brother Zamasp ruled). He informed himself of the affairs of the Christians and the Nestorians in his realm, and discovered that none of the other Christian peoples agreed with them, and that they held views that had been spurned and rejected by everyone else. Finally, he discovered how his father Piroz had given power to Barsawma, who had violently wrenched the faithful away from the common faith of the Western fathers. He also heartily hated them, mainly because he saw their fathers, especially [85] the catholicus and the bishops, fornicating with women, and thinking nothing of their wantonness.

At that time there was a certain priest, Shemᶜon by name, from Beth Arsham, a village near Seleucia, an Orthodox believer. When he realised how Qavadh's mind was working, he went to him and won his permission to visit the whole country of Senᶜar and Persia to encourage the Orthodox to gather freely in their assemblies and repel the attacks of the Nestorians. He set out on his visitation, and wherever he went he took a written statement from the Greeks, Armenians and Syrians that they had no share in the dogma of Nestorius. He then took the statements to the king, who confirmed them with his royal seal. These Books of the Confession, as they are called, are kept in Tagrit, the only city to escape the corruption of Barsawma.

In the year 843 of the Greeks [AD 532] Qavadh, the son of Piroz, king of the Persians, died, and was succeeded as king by his son Khusro Anushirwan. In the eighth year of his reign this man assaulted Antioch and burned it, and brought away its inhabitants as captives. He built the city of Mahoza for them, which he called [87] Antioch, and ordered them to live there. Four years later, in the year 855 [AD 544], he attacked Edessa but was unable to capture it. However, he led away the inhabitants of the region into captivity, and ordered them to live among the Persians. And so the Orthodox multiplied in the East, though they had no bishops anywhere in the East except for Qaris, bishop of Shigar. The Orthodox flocked to him from all sides, so that he could lay his hands upon them.

At that time Mar Christopher was the catholicus of the Armenians, a holy man and a Syrian by race. When he heard that that the monks had recently assembled in the monastery of Mar Mattai, he went to that monastery and chose a chaste man from among them, Garmai by name, and appointed him metropolitan of the monastery in place of the abbot and martyr Bar Sahda.

After the Nestorians had deposed the catholicus Elishaᶜ, the son-in-law of the catholicus [89] Shila, they chose a certain PAUL [Paul, 539], the archdeacon of the church of Seleucia, who also had a wife and sons and daughters. He died after fulfilling his office for one year, and was succeeded by ABA [Mar Aba I, 540–52], who had earlier been a magus but later embraced the true faith and was baptized, and went to Nisibis where he learned Syriac.

ܗܝܕܝܢ ܐܝܟ ܗܘ ܡܘܫܐ ܠܥܡܐ ܩܕܝܫܐ. ܘܥܒܕ ܠܗ ܡܥܒܪܢܐ. ܘܐܬܐ ܥܠ ܒܡܠܟܘܬܐ ܥܡܡܐ ܡܢ̈ ܗܟܢ ܡܢ ܬܘܪܝܢ ܥܡܝ ܘܐܚܝܢ ܘܐܬܘܣܦ ܐܢܘܢ. ܘܐܡܪ ܥܠ ܦܪܨܘܦܗܘܢ ܕܒܢܝ̈ܫܐ. ܘܡܫܝܚܝܐ ܕܚܬܪܘ ܘܠܐ ܚܙܝ ܡܢ ܒܥܒܕܐ ܡܘܡܝܬܐ ܡܠܟܝܢ. ܐܠܐ ܠܟܢ ܕܟܠܗܘܢ ܕܝܢ ܘܐܫܟܚܗ ܢܦܫܗ ܘܥܒܕܗ. ܐܦܝܣܩܦܐ ܘܡܕܝܢ ܗܘܐ ܐܚܝܐ ܗܘܐ ܦܪܘܫ ܐܒܘܗܝ ܒܘܠܝܬܐ ܠܒܢܝܘܬܐ ܘܚܠܝܬܐ ܡܫܡܠܝܬܐ ܡܫܟܚ ܠܒܢ̈ܝܢ ܡܢ ܬܘܕܝܬܐ ܘܡܫܝܚܐ ܠܗܘܢ ܘܐܒܗ̈ܬܐ ܕܒܥܒܪܢܐ. ܒܪܡ ܗܢܐ ܐܝܟ ܒܫܝܢܐ ܡܫܠܡܬܐ ܕܚܝܐ ܗܘܐ ܠܐܒܗ̈ܬܗܘܢ ܕܒܝܬ ܢܦܠ [85] ܡܬܦܠܦܠܝܢ ܒܬܘܟܠܢܐ ܒܝܬ ܐܦܝ̈ܩ ܘܕܝܘܬܐ ܘܠܐ ܡܕܡ ܚܫܝܒܐ ܒܥܝܢܝܗܘܢ.

ܐܝܟ ܗܘܐ ܕܝܢ ܒܗܘ ܕܒܝܬ ܡܫܡ ܐܝܟ ܕܡܫܗ ܡܫܚܘܢ ܡܢ ܒܝܬܪܘܡ ܡܪܝܬܐ ܕܒܠܐ ܚܝܒ ܫܠܡܐ ܒܪܬܐ ܬܘܪܝ ܡܘܬ. ܗܘܐ ܒܪ ܐܬܠܘܫ ܢܦܫܗ ܕܡܫܠܐ ܡܘܫܐ ܒܠܐ ܠܗܬܗ ܘܢܦܫ ܡܢܗ ܦܘܩܕܢܐ ܕܢܛܘܪ ܒܥܠܗ ܐܘܪܚܐ ܕܚܝܒܪ ܘܥܒܕܝܢ ܒܥܠ ܦܪܫ ܘܢܩܫܐ ܠܐܘܪܬܐ ܘܕܥܘܬܪܐ ܕܫܡܥܘܢ ܒܩܘܫܐ ܕܠܗܘܢ. ܘܐܬܚܙܝ ܒܫܠܦܐ ܕܡܫܝܚܝܐ ܡܢܗܘܢ. ܘܥܒܕ ܗܘܝܐ. ܘܒܠܐܚܐ ܕܒܝܬ. ܢܦܫ ܒܪܐ ܐܝܬܝܐ ܡܢ ܩܕܝܫܐ ܘܐܬܦܢܝ ܘܡܫܝܚܐ. ܕܡܫܒܚܝܢ ܡܢ ܬܘܕܝܬܐ ܕܡܫܝܚܘܬܗ. ܘܐܬܠܝ ܐܝܟ ܠܡܠܝܒܬܐ ܠܗܘܐ ܡܫܠܐ. ܘܡܪܘ ܐܝܟ ܒܟܬܒܐ ܡܠܟܐ ܕܠܗ. ܘܐܬܦܢܝ ܥܠܝܐ ܕܬܠܝܢ ܘܐܬܬܦܢܝܢ ܒܠܐܝܪܚܐ ܗܘ ܕܗܘ ܒܠܒܘܫܗ. ܐܡܕܐ ܗܘܐ ܡܢ ܚܠܠܗ ܕܒܪܘܢܐ.

ܘܒܥܠ ܐܦܝܣܩܘܦܐ ܘܐܬܒܢܝ ܘܐܠܟܐ ܕܩܕܝܫܐ ܥܡܐ ܡܘܫܐ ܒܪ ܦܪܘܫ ܡܠܟܐ ܕܦܬܓܡܐ. ܘܐܡܟܢ ܒܦܪܘ ܐܝܬܝܗܘܢ ܒܪܗ ܒܐܬܪܗ. ܘܠܡܪ ܐܦܝ̈ܣܩܐ ܥܡܝ ܡܠܟ ܒܠܐܬܒܝܡܐ ܘܐܬܦܢܝ. ܘܕܒܪ ܒܥܒܕܐ ܠܡܫܘܕܥܘ. ܘܒܝܬ ܠܗܘܢ ܡܫܘܪܐ ܘܦܪܘܫ [87] ܐܬܚܘܒܐ ܘܐܡܪ ܐܝܟ ܒܗ. ܘܡܠܟ ܐܘܪܚ ܡܢܝ. ܒܥܠ ܐܦܝܣܩܘܦܐ ܘܫܡܫܝܢ ܘܩܫܫ. ܗܠܝܢ ܒܠܐܘܪܘܗܝ ܘܠܐ ܐܬܡܨܝ ܠܡܫܡܫܘ. ܐܠܐ ܠܟܬܒܝ ܐܬܪܐ ܕܒܪ ܒܥܒܠܐ ܘܐܡܪ ܐܝܟ ܒܥܠ ܦܪܘܫܐ. ܘܫܩܠܗ ܐܘܪܚܐ ܘܒܥܠܘܗ ܒܡܕܝܢܬܐ. ܒܪܡ ܠܥܠ ܗܘܐ ܒܥܒܠܗ ܡܕܝܢܐ ܢܡܘܣܐ ܗܠܝܢ ܡܢ ܩܪܝܬܐ ܐܦܝ̈ܣ ܕܡܫܝܢ. ܘܠܗܘܢ ܐܪܟܢ ܗܘܘ ܐܘܪܚܬܐ ܕܫܡܥܘ ܡܢ ܡܠܒܘܫ ܘܡܥܡܠܝܢ ܫܡܡ ܐܚܪܐ.

ܐܝܠܐ ܗܘܐ ܕܝܢ ܒܗܘ ܕܒܝܬ ܩܠܬܘܟܝܐ ܘܐܘܪܚܐ ܡܢܗ ܒܢܫܡܫܬܗܘܢ ܒܪܬܐ ܡܪ. ܘܒܢܝܫܗ ܫܘܪܝܐ ܗܘܐ. ܗܘܐ ܒܪ ܥܡܝܢ ܕܒܥܕܪܐ ܕܡܢܗ ܡܠܟܐ ܐܬܦܢܝ ܒܗ ܕܬܪܝܢ ܡܢ ܕܪܫ ܡܢ ܐܬܐ ܠܗ ܠܒܥܕܪܐ ܘܒܝܬܐ ܡܢܗܘܢ ܒܪܬܐ ܐܝܟ ܢܦܫܐ ܕܥܒܕܗ ܒܪܫܐ. ܘܐܦܪܫܗ ܡܫܬܪܐ ܠܒܥܕܪܐ. ܒܪܘܟܐ ܒܪ ܦܘܪܐ ܐܚܐ ܘܦܘܪܐ. ܘܡܥܡܠ ܘܐܪܟܐ ܠܬܐܪܗ.

ܡܫܝܚܝܐ ܕܝܢ ܒܪ ܡܠܘܦܘ ܠܐܒܗܝܢ ܡܬܒܠܒܠܗܘܢ ܘܐܝܠܐ ܗܘܐ ܫܠܝܐ ܕܒܝܠܐ [89] ܡܬܒܠܒܠܢ: ܒܗ ܠܐܝܟ ܕܡܫܗ ܦܘܠܚܢ ܐܘܚܕܢܗܘܢ ܕܒܝܬܐ ܕܡܠܟܐ ܗܘ ܕܐܦ ܗܘ ܐܝܠܐ ܐܝܟ ܗܘܐ ܠܗ ܘܒܢܝܐ ܘܒܢܬܐ. ܘܐܦܪܫܗܘܢ ܒܬܘܟܠܢܐ. ܘܒܪ ܫܡܥ ܐܚܐ. ܘܐܝܠܗܘܢ ܗܘܐ ܠܒܥܕܪ ܡܫܝܚܐ. ܘܡܢ ܗܘܡ ܘܥܒܕ ܘܐܪܟܐ ܠܒܪܝܟܢ. ܘܐܡܪ ܥܠ ܦܠܓܐ ܫܘܪܝܐ.

In the ecclesiastical histories of the Nestorian writers we find that this Aba, after he had learned Syriac, also desired to learn Greek. So he went to Edessa and engaged a tutor by the name of Thomas, a Jacobite who was marvellously fluent in Greek. He went with him to Alexandria, and made use of his fluency to translate books from Greek into Syriac.

They say that he was taught by the pious Thomas of Harkel, who corrected the first version of the New Testament that had been translated by Philoxenus of Mabbugh. But Aba was consecrated in the sixth year of Khusro Anushirwan, 78 years before the Scriptures were emended [91] in Anton in Alexandria by Thomas, in the year 827 of the Greeks [AD 516]. So perhaps there was another doctor named Thomas, who preceded Thomas of Harkel.

The Nestorians also say that Aba conversed with John the Grammarian, the Tritheite, and profited from him. They also mention how the wise king Khusro Anushirwan once summoned this same catholicus Aba and disputed with him concerning the faith, saying: 'Tell me how many peoples call Mary "Mother of God" and accept Cyril, and how many do not call her so and accept Nestorius.' The catholicus at first refused to answer, because he was unable to lie but would be confuted by the truth. But when he was pressed, he replied that all the Christian peoples misused that name and accepted Cyril, adding: 'We only do not misuse it and accept Nestorius.' Then the king chided him, saying: 'So all the others lie, and you alone hold to the truth? The fact is that you differ greatly from the other Christians in both your beliefs and your conduct. Where else can one find a catholicus or a bishop [93] keeping a wife, as you do? Where else may a cleric whose wife has died take a second wife, and after her yet another, as your clerics do?' The catholicus replied: 'Since God did not assume the Word from Mary, we do not presume to call her Mother of God. As for taking wives, I am not married now, nor have I ever been. My predecessors felt free to marry because of the words of the holy Apostle: "It is better to marry than to burn with lust." It is true that our clerics may take one wife after another, and they also do so on the authority of Paul, who said, "A priest should have only one wife." He meant that he should only have one wife at a time, not that he should not remarry.' The king replied: 'All justifications of this kind are empty. For Paul said that he was an Apostle 'not from men, nor through a man, but through Jesus Christ', and our fathers too, the magi, had they not known that the child who was born of a virgin in Jerusalem was God, they would not have journeyed from the East to adore him, nor given gifts to him. As for the saying: [95] "It is better to marry," the Apostle was speaking to laymen who were consumed with lust; for every man who is set up in the apostolic grade ought to burn with desire for God, not for his wife. As for your interpretation of the saying: "A priest should have only one wife," such a prohibition to priests would only have made sense if he had allowed laymen to have more than one wife at a time. I therefore advise you, Catholicus Aba, to abandon that profession and fall in line with the other Christian peoples, and then you will be honoured both by us and by them.'

ܘܒܐܬܡܫܡܫܢܘܬ ܕܦܫܝܛܘܬܐ ܐܡܫܝܚ ܕܒܠܝܬ. ܕܗܘܐ ܐܦܐ ܒ ܡܠܟ ܣܦܪܐ ܣܦܘܪܝܐ.
ܐܬܓܪܓܪܝ ܕܐܦ ܣܦܪܐ ܡܝܬܐ ܢܐܟܠ. ܘܐܝܟ ܠܐܘܪܗܝ ܘܐܬܐܠܗܝܢ ܠܐܝܟ ܕܡܣܟܢ ܐܬܐܘܡܐ ܠܓܒܪܐ
ܡܘܟܝܐ. ܕܡܫܡܠܝܢ ܚܕ ܗܘܐ ܠܣܦܪܐ ܡܝܬܐ. ܘܐܝܟ ܟܡܗ ܠܐܠܟܣܢܕܪܝܐ. ܘܗܘܐ ܟܢܫܗ ܡܢ
ܡܚܡܣ ܗܘܐ ܠܟܠܟܐ ܡܢ ܡܝܬܐ ܠܣܦܘܪܝܐ. ܘܡܟܝܢ ܐܬܐܠܐ ܡܫܘܕܠܐ ܐܝܟ ܕܡܫܡܠܐ ܠܐܘܡܐ ܚܪܡܟܠܐ
ܕܐܘܪܝ ܠܡܫܡܫܠܐ ܡܕܡܫܠܐ ܕܚܕܐܐ ܘܐܟܪܙܗ ܗܘܐ ܡܪܢ ܦܠܘܟܣܝܢܘܣ ܕܡܟܘܢ. ܒܪܡ ܚܝܠܐ ܗܢ
ܕܒܗ ܐܬܐܡܪܚ ܐܦܐ ܕܗܢ ܚܝܠ ܟܠ ܕܟܣܪܗ ܐܝܣܪܐܝܠ ܒܡܟܒܝܢ ܘܐܡܬܐ ܡܢܬ ܦܕܡܐ ܠܚܝܠܐ
ܕܒܗ ܐܬܐܘܪܗ ܒܠܟܐ [91] ܒܐܝܠܗܝ ܘܐܬܟܢܫܘܪܐ ܡܢ ܐܬܐܘܡܐ ܒܐܡܠܟ. ܒܢܝܠ ܠܐܡܢܐܬܐ ܘܡܟܪܝܢ
ܘܡܟܕ ܕܢܩܝܐ. ܘܒܟܪ ܐܬܐܘܡܐ ܐܡܪܝܐ ܐܡܠ ܗܘܐ ܡܠܟܐ ܦܪܡ ܐܬܐܘܡܐ ܚܪܡܟܠܐ.

ܘܐܡܪܝܢ ܠܐܘܟ ܕܡܫܡܫܢܐ ܕܐܦ ܒܡ ܗܘܝܢ ܓܪܡܛܝܩܘܣ ܛܪܝܠܝܛܐ ܐܬܐܚܝܢ ܗܘ ܐܦܐ ܘܡܠܪ ܡܢܗ.
ܘܐܡܢ ܕܗܘ ܠܗ ܠܐܦܐ ܒܐܬܐܘܟܠܡܐ ܡܪܐ ܒܣܪܗ ܐܝܣܪܐܝܠ ܡܟܠܐ ܢܡܘܣܐ. ܘܪܘܚ ܒܡܗ ܡܫܛܠ
ܠܐܘܪܠܐ. ܘܐܡܪ ܠܗ ܡܢܝ ܠܝ ܒܡܐ ܐܝܟ ܒܡܫܠܐ ܕܡܪܝܡ ܡܟܝܐ ܐܠܗܐ ܐܡܪܝܢ ܘܠܡܫܘܪܠܘܣ
ܡܡܟܠܝܢ. ܘܡܡܐ ܐܝܟ ܐܡܠܝ ܕܠܐ ܐܡܪܝܢ. ܘܠܢܫܛܘܪܝܘܣ ܡܡܟܠܝܢ. ܘܐܬܐܟܠܡ ܗܘ ܒܐܬܐܘܟܠܡܐ.
ܒܗܢ ܕܠܡܒܓܠܗ ܠܐ ܡܡܟܣ ܗܘܐ ܘܡܢ ܡܪܘܐ ܡܠܢܝܟ ܗܘܐ. ܘܡܢ ܐܬܐܟܠ ܦܝܢ. ܕܟܠܗܘܢ
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ܘܠܢܫܛܘܪܝܘܣ ܡܡܟܠܝܢ. ܘܦܐܐ ܒܗ ܡܟܠܐ ܘܐܡܪ. ܕܟܠܗܘܢ ܡܕܝܢ ܡܕܓܠܝܢ ܘܐܝܠܝܢ
ܒܟܢܘܕܝܩܘܢ ܡܡܪܢ. ܒܡܪܘܐ ܙܢܝܡܝܢ ܐܝܠܝܢ ܡܢ ܦܪܝܫܛܝܐ ܒܠܘܕܝܠܝܩܘܢ. ܘܡܕܘܒܪܝܩܘܢ. ܐܡܠܐ
ܡܡܟܠܐ ܕܠܡܠܘܟܠܐ ܐܘ ܠܐܦܬܝܣ ܐܢܠܐܐ [93] ܠܐܘܗܐ ܕܒܡܪܐ ܒܡܗ ܐܡܟܐ ܕܠܟܘܢ: ܐܘ ܒܝ
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ܘܡܠܘܟܠܐ ܦܝܢ. ܘܡܢ ܒܡ ܡܫܛܠ ܕܠܗ ܡܢ ܡܪܝܡ ܢܡܟ ܡܘܪܐ ܐܠܗܐ ܡܟܠܐܐ: ܠܐ ܐܡܪܝܢ
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ܐܠܗܐ ܢܡܟܘ ܠܟܡܫܐ ܘܐܡܪ: ܛܒ ܠܟܡܡܟ ܐܢܠܐܐ ܡܢ ܕܠܟܐܡܕ ܒܪܓܠܐ. ܘܡܟܪܝܩܘ ܠܐܘܟ
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ܢܗܘܐ ܓܒܪܐ ܕܡܢܐ ܐܢܠܐܐ: ܒܐܡܟܠ ܠܐܪܐܡ ܐܡܢܐ ܠܐ ܢܦܩܡ ܠܗ. ܡܢܐ ܕܡ ܒܠܪ ܡܢܐ ܠܐ ܒܟܠܐ.
ܘܡܟܠܐ ܦܝܢ. ܕܟܠܗܘܡ ܗܟܢ ܒܟܠܠܐܐ ܐܢܬ ܡܡܪܬܡܟܠܐ. ܗܘ ܓܒܪ ܦܘܠܘܣ ܐܡܪ. ܘܐܡܠܬ
ܡܟܢܐ ܠܐ ܡܢ ܒܢܝܬܐ ܐܦܠܐ ܒܡ ܒܪܢܫܐ ܐܠܐ ܒܡ ܢܡܘܣ ܡܡܟܝܢܐ. ܘܐܒܬܡ ܡܓܝܬܐ ܠܐܘܟ ܠܐܠܗܐ
ܢܕܗ ܘܐܟܠܐ ܗܘ ܘܐܬܐܡܪ ܡܢ ܒܠܘܟܠܐܐ ܒܢܡܟ ܠܢܡ. ܠܐ ܐܝܟܗ ܠܡܓܕܠܐܗ ܡܢ ܡܕܝܢܐ: ܘܡܪܟܗ
ܠܗ ܡܘܪܟܝܐ. ܘܗܢ ܕܛܒ [95] ܠܡܡܟ ܐܢܠܐܐ: ܠܟܢܬ ܒܟܠܡܐ ܕܪܓܠܟ ܒܡܪܐ ܒܟܠܐ ܒܗܘܝ
ܐܡܪܗ ܡܟܢܐ. ܡܢ ܓܒܪ ܕܒܪܘܓܠܐ ܕܡܟܢܬܢܐ ܦܐܡ: ܒܪܢܡܟ ܐܠܗܐ ܙܘܡ ܕܢܐܡܪ ܘܠܗ ܒܪܓܠܟ
ܘܪܘܓܠܐ. ܘܗܢ ܕܡܩܢ ܢܗܘܐ ܒܪܐ ܕܡܢܐ ܐܢܠܐܐ: ܠܐܗ ܠܟܠܡܬܐ ܐܦܣ ܗܘܐ. ܕܐܬܐܪܡ ܢܡܬ ܐܡܢܐ
ܢܦܩܡ ܠܡܢ ܓܒܪܐ: ܒܪܟ ܡܠܘܡܫܝܐ ܗܘܐ ܗܢ ܕܠܡܩܬ ܦܠܐ ܡܢ ܗܘܡ. ܡܡܟܠ ܡܟܘ ܐܢܐ ܠܟܘ
ܐܘ ܐܡܠ ܡܠܘܟܠܐ ܕܐܬܐܦܩܡ ܡܢ ܗܕܐ ܐܘܪܚܐ ܘܐܡܦ ܠܡܪܟܐ ܕܡܡܟܠܐ ܦܪܝܫܛܝܐ ܘܗܘܐ ܠܟܘ
ܐܡܪܐ ܠܟܐܝ ܘܠܟܐܘܗܝ.

Since Aba refused to do so, he was expelled from Seleucia and went to Adarbaigan, where he stayed for a while. The great church of the Nestorians next to the royal palace was then destroyed, and an Orthodox church was built. Then the catholicus Aba, after remaining in Adarbaigan for some time, supposed that Khusro had forgotten all about him and returned to Seleucia. When the king heard of this, he threw him in chains, and he died in prison.

He was succeeded by JOSEPH [Joseph, 552–67], the doctor of king Khusro, in the year 663 [97] of the Greeks [AD 552]. Joseph was a proud and avaricious man. Whenever a man of little learning and simple manners came to see him, he would order his deacons to tie him to a manger and place a bridle on his head, as though he were an ass. Eventually the bishops gathered together and deposed him, but from fear of the king they did not consecrate another man in his place until Joseph died, three years after his deposition.

He was then succeeded by EZEKIEL [Ezekiel, 570–81], the disciple of the catholicus Aba and the nephew of the catholicus Paul (indeed, the husband of his daughter). He was a favourite of the king, and was so puffed up by this that he called his bishops 'the blind leading the blind'. But he himself was made blind before the end of his life.

At that time Paul the Persian, who composed an admirable introduction to dialectic, was renowned for his knowledge of sacred and profane matters. He hoped to become metropolitan of Fars, but when the people refused to accept him he transferred his loyalty to the magi and himself became a magus.

At that time Yaʿqob, known as Burdʿana because of the simplicity [99] of his dress, was consecrated ecumenical metropolitan for all the Orthodox in the East and in the West by the patriarch, who was lying low in the imperial city on account of the persecution. When he arrived in the East, he consecrated Mar Ahudemmeh for the Easterners.

After the persecution of the Orthodox of the East, AHUDEMMEH [Ahudemmeh, 559–75] became metropolitan of the East. He was consecrated by the bishop Yaʿqob in the year 870 of the Greeks [AD 559]. It is said that he was consecrated a bishop of Arabia by Christopher, the catholicus of the Armenians, and that Yaʿqob conceded to him the metropolitan dignity for the East. Mar Ahudemmeh went to the Arab peoples who lived in tents and made disciples of many of them, as God performed wonders and miracles by his hand. He also appointed priests and monks, and built for them the monastery called [101] ʿAin Qine, and another monastery at Tagrit, called Gaʿtani. Then he taught many magi at Tagrit, and baptized a man from the king's family, christening him Gregory. When the king found out, he was angry and ordered Mar Ahudemmeh's head to be cut off, on 6 August in the year 886 of the Greeks [AD 575]. The Christians retrieved his body and gave it proper burial in the church of Mahoze.

ܘܟܕ ܠܐ ܫܠܡ: ܛܪܕܗ ܡܢ ܫܠܡܗ. ܘܐܙܠ ܥܒܪ ܠܐܘܪܫܠܡ. ܘܐܬܚܒܪ ܐܦ ܥܡܐ ܕܥܠܡܐ ܕܝܗܘܕܝܐ ܕܒܠܙܩ ܡܫܟܘܐܐ. ܘܐܬܟܢܫ ܥܡܐ ܠܐܘܪܫܠܡܘܬܗ. ܐܦ ܕܢ ܡܠܘܟܝܐ. ܟܕ ܗܘ ܕܝܢ ܡܕܡ ܠܐܘܪܫܠܡ ܫܒܩ ܕܡܢ ܒܗ ܛܒܥܝ ܒܥܙܗ ܡܫܟܐ. ܘܗܘܦ ܐܬܐ ܠܫܠܡܗ. ܘܫܡܥ ܡܫܟܐ. ܘܐܙܥܩ ܒܗ ܫܘܡܠܠܐ ܘܫܡܥܗ ܘܒܗ ܒܫܘܥܝܐ ܫܠܡ ܚܝܘܗܝ.

ܘܫܡ ܒܠܙܗ ܢܘܫܦ ܐܫܐ ܕܠܗ ܕܫܥܙܗ ܡܫܟܐ ܒܡܢܐ ܐܡܫܐܬ ܘܐܫܠܡ ܘܐܬܠܐ [97] ܕܩܝܢܐ. ܘܐܬܢܚ ܡܥܘܙܐ ܙܢܡ ܒܫܦܐ. ܘܟܕ ܚܙܐ ܗܘܐ ܐܝܟ ܡܢ ܦܬܓܡܐ ܘܥܘܕܐ ܢܕܡܘܗܝ. ܦܩܕ ܗܘܐ ܠܡܩܫܡܢܘܗܝ. ܘܐܫܪܝ ܗܘܘ ܠܗ ܒܠܐܘܪܐ ܘܫܡܫܡ ܡܘܪܒܐ ܒܪܡܗܘ. ܐܝܟ ܕܠܚܡܫܐ. ܘܐܬܒܥܘ ܐܦܝܩܘ ܘܡܠܬܫܗܘܢ. ܐܝܟ ܡܢ ܕܢܟܠܗ ܕܡܠܟܐ ܠܐ ܐܫܪܝܘ ܐܢܙܐ ܒܕܘܟܠܗ. ܒܕܡܐ ܕܫܢܬ ܒܠܙ ܐܬܠܐ ܫܢܝ ܕܡܐܬܪܫܘ.

ܘܫܡ ܒܕܘܟܠܗ ܢܣܚܐܠ ܕܐܬܠܐ ܗܘܐ ܐܬܥܢܕܐ ܕܐܬܐ ܡܠܘܟܝܐ ܘܢܠܐܐ ܕܦܘܠܘܣ ܡܠܘܟܝܐ ܐܘܦܝܠ ܒܒܠܠ ܒܙܐܘ. ܗܝܐ ܗܘܐ ܙܢܝܐ ܠܥܡܠܐ. ܘܐܬܕܢܚ ܘܫܪܐ ܗܘܐ ܠܐܦܝܩܘ ܕܠܗ ܫܡܝܐ ܢܓܘܪܐ ܕܫܡܝܐ. ܘܐܫܬܐܡܪ ܗܘ ܒܡܪܐܐ ܕܩܫܬܗ.

ܒܗܝܐ ܕܝܢܐ ܡܬܚܝܕ ܗܘܐ ܒܩܬܠܫܐ ܒܕܐܬܐ ܘܦܫܬܘܫܦܐ ܕܒܬܐ ܦܘܠܘܣ ܦܪܫܐ ܘܐܡܠ ܠܗ ܡܫܟܐ ܐܫܡܘܐܐ ܒܡܫܟܠܘܐܐ. ܗܝܐ ܡܫܡܠܐ ܗܘܐ ܕܗܘܐ ܡܣܛܪ̈ܐ ܠܦܪܫ. ܘܟܕ ܠܐ ܫܠܡ ܠܗ ܒܥܠܐ ܐܬܡܠܝ ܒܡܪ̈ܝܢܐ ܘܗܘܐ ܡܝܬ.

ܘܒܗ ܒܙܒܢܐ ܐܬܐܡܪ ܡܚܡܕ ܕܡܛܝܒ ܒܥܘܕܝܐ ܡܛܠ ܡܫܝܚܐܐ [99] ܕܠܒܫܗ ܡܣܛܪ̈ܐ ܐܬܟܠܐ ܠܫܠܛܗܘܢ ܐܘܪܫܠܡܗ ܕܒܝܬܐ ܘܥܝܪ̈ܐ. ܡܢ ܦܛܪ̈ܘܗܝ ܙܪ̈ܩܐ ܕܢܫܡܫܝܢ ܗܘܘ ܒܒܝܬܐ ܡܫܟܐܐ. ܘܐܬܐ ܠܒܝܬܐ ܘܐܫܪܝ ܠܡܥܪܝ ܐܣܘܪܗܘ ܡܣܛܪ̈ܐ ܠܒܝܬܐ.

ܒܠܙ ܙܘܦܐ ܕܐܘܪܫܠܡܗ ܕܒܝܬܐ. ܡܢ ܐܣܘܪܗܘ ܡܣܛܪ̈ܘܦ̈ܐ ܕܒܝܬܐ.

ܗܝܐ ܒܙܒܢ ܐܬܐܡܪ ܡܣܗ ܕܡܚܡܕ. ܒܡܢܬ ܐܫܡܘܐܐ ܘܡܥܒܕ ܕܩܝܢܐ. ܡܬܐܡܪܐ ܕܒܝܬܡܛܘܦܘܪܘ ܡܐܬܟܠܐ ܕܐܪܥܝܐ ܐܫܪܝܘ ܗܘܐ ܐܦ̈ܝܩܘ ܠܒܢܬ ܒܢ̈ܬܐ. ܘܡܚܡܕ ܡܣܛܪܘܦܘܠܛܐܐ ܕܒܝܬܐ ܡܢ ܠܗ. ܘܐܙܠ ܗܘ ܡܥܪܝ ܐܣܘܪܗܘ ܒܠܐ ܒܡܫܟܐ ܛܝܝܐ ܒܥܝ̈ܢܝ ܡܫܟܢܐ ܘܡܛܝ̈ܐܐ ܡܢܗܘܢ ܠܐܬܒ. ܘܡܥܪܝ ܠܟܠܐ ܕܐܝܬܘܗܝ ܚܝܠܐ ܘܒܝ̈ܬܐܐ. ܘܐܦܪܝ ܒܝ̈ܬܐ ܘܕܝܢ̈ܐ. ܘܒܝܐ ܠܗܘܢ ܕܪܐ ܘܡܬܐܡܪܐ [101] ܕܟܢ ܡܝܐ. ܘܕܪܐ ܐܣܪܐܐ ܒܠܐ ܛܝܒ ܐܬܛܪܝܢ ܕܡܬܐܡܪܐ ܛܝܬܝܐ. ܘܐܦ ܒܐܬܛܪܝܢ ܐܬܟܒ ܫܘܛܐܐ ܕܡܛܝ̈ܐܐ. ܘܐܬܟܒ ܐܦ ܠܛܝܒܐ ܐܝܟ ܡܢ ܚܡܐ ܕܡܫܟܘܐܐ ܕܦ̈ܪܫܐ ܘܐܬܟܒܪܘ ܘܡܫܡܘ ܛܐܘܪܝܢ. ܘܟܕ ܫܡܥܢ ܗܘ ܡܫܟܐ ܙܛܢ ܘܡܕܪ ܦܫܡܘ ܙܢܡܘ ܕܡܥܪܝ ܐܣܘܪܗܘ ܒܫܘܡ ܒܪܘܟܠܐ ܠܐܪܡ ܒܐܒ ܢܙܝܐ ܫܢܬ ܠܐܫܡܘܐܐ ܘܐܫܡܢ ܘܫܠܡ ܕܩܝܢܐ. ܘܐܬܒܗ ܡܕ̈ܫܝܐ ܫܠܝܗ. ܘܒܫܘܦ ܘܡܒܪܘܦ ܒܕܡܐ ܕܡܫܘܪܐ.

After Ahudemmeh, QAMISHOʿ [Qamishoʿ, 578–609]. After Ahudemmeh, the father and martyr, was crowned with martyrdom, the Orthodox remained without a head for the space of three years, until Khusro Anushirwan, who had killed Mar Ahudemmeh, died in the year 889 [AD 578]. He was succeeded by his son Hormizd, and in that same year, the first year of Hormizd's reign, the faithful assembled and appointed a common father. They chose a man named Qamishoʿ, who taught in the new church that had been built by the Orthodox next to the royal palace. This man consecrated bishops for the places that had need of them, [103] for there were very few Orthodox at this time.

The metropolitan Garmai, who was consecrated by the catholicus of the Armenians, died in the monastery of Mar Mattai, and his place was taken by Tubana, whom he had consecrated while he was still alive. Tubana also, when his own death approached, consecrated his disciple Ishoʿzkha. Ishoʿzkha was succeeded by Sahda, Sahda by Shemʿon, and Shemʿon by Christopher, who lived in the time of Marutha of Tagrit, as I will show presently.

The catholicus Ezekiel, who had called his bishops blind and later became blind himself, lived in the time of Hormizd, son of Khusro. He died two years after he went blind, and was succeeded [105] by ISHOʿYAHB OF ARZUN [Ishoʿyahb I of Arzun, 582–95], bishop of Arzun. This man, after fulfilling his office for 15 years, set out to visit Noʿman, king of the Christian Arabs to try to detach him to the Nestorian faith, as he belonged to our church, but was unable to change his mind. He died in the tents of the Maʿdaye, and was buried in the monastery of Hind, the daughter of Noʿman, who dressed him in a monk's robe. In his days two monasteries were built, Deir Saʿid near Mosul and the monastery of Mansur in the region of the Ninevites.

After Hormizd had reigned for two years, the Persians attacked him and killed him. His son Khusro Abroes ascended the throne after him, in the year 901 [AD 589–90, *recte* 591], and reigned for 18 years. During his reign the catholicus Ishoʿyahb died, and was succeeded [107] by SABRISHOʿ [Sabrishoʿ I, 596–604], who was a native of the village of Pirozabad in the country of Beth Garmai.

In the year 915 [AD 604], after hearing that his father-in-law Maurice had been killed by the Greeks, Khusro Abroes broke the peace, and setting out against Dara besieged it for nine months and captured it. The catholicus Sabrishoʿ accompanied him and died there, after fulfilling his office for eight years. He was succeeded by GREGORY OF KASHKAR [Gregory, 605–8], a doctor of the church of Seleucia, who was enslaved to avarice and luxury. He had a number of disciples of poor repute, on account of whom he was held in contempt not only [109] by his own people but also by the Persian nobles. After he had fulfilled his office for four years, he died and was buried at Seleucia. Then the Persians tortured his disciples until they handed back all the money that had been amassed by their master.

ܒܬܪ ܐܚܘܕܐܡܗ ܩܡܝܫܘܥ.

ܡܢ ܕܐܬܟܠܠ ܒܣܗܕܘܬܐ ܡܪܝ ܐܚܘܕܐܡܗ ܐܒܐ ܘܣܗܕܐ. ܦܫܘ ܐܘܪ̈ܬܘܕܘܟܣܐ ܬܠܬ ܫܢ̈ܝܢ ܕܠܐ ܪܝܫܐ. ܒܝܘܡܝ ܕܡܠܟ ܟܣܪܘ ܐܢܘܫܪܘܢ ܒܫܢܬ ܠܐܡܝܬܐ ܘܐܚܝܕ ܘܠܐܡ. ܗܘ ܕܩܛܠ ܠܡܪܝ ܐܚܘܕܐܡܗ. ܘܩܡ ܒܬܪܗ ܗܘܪܡܝܙܕ ܒܪܗ. ܘܒܗ ܒܫܢܬܐ ܩܕܡܝܬܐ ܕܗܘܪܡܝܙܕ: ܐܬܩܝܡ ܩܡܝܫܘܥ. ܘܐܩܝܡܘܗ ܠܗܘܢ ܐܒܐ ܓܘܢܝܐ ܠܓܒܪܐ ܐܝܟ ܕܐܝܬܘܗܝ ܗܘܐ ܡܕܒܪܢܐ ܘܚܝܠܬܢܐ ܘܐܬܩܝܡܢܐ ܗܘܐ ܠܐܘܪ̈ܬܘܕܘܟܣܐ ܒܠܘܢ ܡܠܟܘܬܐ. ܗܘ ܕܫܡܗ ܩܡܝܫܘܥ. ܘܗܘܐ ܐܦܝܣ ܐܦܩ̈ܝ ܠܓܘܪ̈ܒܝܐ ܘܫܢ̈ܝܢ ܗܘܝ. [103] ܡܛܠ ܕܕܒ̈ܝܠܐ ܗܘܘ ܐܘܪ̈ܬܘܕܘܟܣܐ ܒܗܘ ܙܒܢܐ.

ܒܫܘܪܝܐ ܕܝܢ ܕܗܢܐ ܡܠܟܐ ܡܢ ܟܕ ܓܒܝܘܗܝ ܡܫܦܪܐ ܗܘ ܘܐܫܢܝ ܗܘܐ ܠܡܘܟܠܐ ܘܐܪ̈ܡܝܐ ܡܢ ܒܝܘܬܠܗ ܐܝܟ ܕܫܡܗ ܛܘܒܐ. ܗܘ ܓܒܪ ܐܫܢܝܘ ܒܫܢܬܗܘܢ. ܘܐܦ ܗܘ ܛܘܒܐ ܡܢ ܦܬܟ ܒܥܘܕܗ ܐܫܢܝ ܠܡܠܟܘܬܗ ܘܫܡܗ ܡܥܒܕ ܙܒܢܐ. ܘܒܬܪ ܡܥܒܕ ܙܒܢܐ ܗܘܐ ܫܒܩܗ. ܘܒܬܪ ܫܒܩܗ ܒܢܝܫܛܘܪ ܘܐܬܠ ܗܘܐ ܒܝܕܗ ܕܫܡܗ ܡܪܘܬܐ ܘܐܬܓܪܘܬܐ. ܐܝܟ ܕܡܠܟܝܢ ܠܟܢܘܫܗ.

ܘܒܝܕܗ ܕܗܘܪܡܝܙܕ: ܒܪ ܒܫܢܬܗ: ܢܝܫܠܛ ܡܠܟܘܬܐ ܗܘ ܕܐܬܐ ܗܘܐ ܠܐܦܝܣܩܘܦܘܬܐ ܗܝ ܡܫܝܚܬܐ: ܐܬܠܡܕ ܘܒܪ ܦܣ ܫܡܥܝܐ ܠܐܪܒܥ ܫܢ̈ܝܢ ܥܡܗ. ܘܩܡ [105] ܢܝܫܘܥ ܡܘܟܝܢܘܬ ܘܐܬܠܐ ܗܘܐ ܐܦܩ̈ ܘܐܪܥܗ. ܘܒܪ ܫܢܬ ܫܢ̈ܝܢ ܬ̈ܠܬ. ܐܝܟ ܕܚܙܐ ܠܥܘܒܕܘܗܝ ܡܠܟܐ ܒܢܨܝܚܐ ܕܝܢ̈ܬܐ. ܘܕܠܦܘܫܘܢ ܠܗܐܝܗ. ܡܛܠ ܕܠܗܘܢ ܕܟܐ ܢܦܩ ܗܘܐ. ܘܒܪ ܠܐ ܡܫܡܫ ܠܐܪܥܗ ܠܒܢܝ: ܡܢܗ ܒܡܦܩܢܐ ܕܡܠܟܐ ܘܐܬܡܪ ܒܝܕܐ ܕܚܝܕ ܒܢܐܬܗ ܕܢܦܫܐ. ܗܝ ܕܐܫܟܚ ܕܢܦܠܬ ܒܓܦܐ ܗܘܐ. ܘܒܬܫܥܝܬܗ ܐܬܟܢܝ ܠܐܪܥܗ ܕܬܪܬܐ ܗܝ ܕܫܡܥ ܕܟܠ ܓܒܐ ܡܢܗܝܢ. ܘܗܝ ܕܡܢܪܘܙ ܕܬܐܪܐ ܕܢܝܚܬܐ.

ܗܘܪܡܝܙܕ ܕܝܢ ܡܢ ܐܫܝܢ ܠܐܪܥܫܬܐ ܫܢ̈ܝܢ ܫܡܥ ܒܠܒܗ ܦܪ̈ܫܐ ܘܫܠܗܘܢ. ܘܐܫܟܢ ܒܠܘܗ ܒܫܢܬ ܒܢܝܗ: ܕܡܠܝܟ ܐܒܪܘܡ ܒܫܢܬ ܠܐܡܝܬܐ ܘܝܕܐ. ܐܫܟܢ ܕܝܢ ܫܢ̈ܝܢ ܠܐܚܠܝܢ ܘܐܡܫܠܐ. ܘܒܬܫܥܝܬܗ ܫܢܬ ܡܘܟܝܘܬ ܡܠܘܟܢܐ ܘܩܡ ܒܠܘܗ [107] ܫܒܝܩܘܬ ܡܢ ܐܬܪܐ ܕܒܝܬ ܓܪܡܝ ܡܢ ܡܪܝܬܐ ܕܡܠܟܪܝܐ ܦܪܘܣܐܝܬ.

ܘܒܝܬ ܠܡܝܬܐ ܘܡܫܡܫܢ̈ܐ ܡܢ ܫܢܬ ܒܫܢܬ ܐܒܪܘܡ ܕܡܛܠ ܬ̈ܘܒܐ ܠܟܢܘܫܝܢ ܢܡܘܣܝ ܫܪܐ ܠܟܢܫܐ. ܫܒܝܩܘܬ ܡܢ ܐܬܪܐ ܕܒܝܬ ܓܪܡܝ ܡܢ ܡܪܝܬܐ ܕܡܠܟܪܝܐ ܦܪܘܣܐܝܬ.

ܘܒܝܬ ܠܡܝܬܐ ܘܡܫܡܫܢ̈ܐ ܡܢ ܫܢܬ ܒܫܢܬ ܐܒܪܘܡ ܕܡܛܠ ܬ̈ܘܒܐ ܠܟܢܘܫܝܢ ܢܡܘܣܝ ܫܪܐ ܠܟܢܫܐ. ܘܐܬܦܠ ܫܪܐ ܒܟܠ ܕܘܪܐ ܠܐܒܝܠ ܢ̈ܝܫܐ ܘܒܟܡܐ. ܘܐܬܠܘܗܝ ܗܘܐ ܒܟܘܬܗ ܗܘ ܫܒܝܩܘܬ ܡܠܘܟܢܐ ܘܐܡܝܢ ܡܢܗ ܒܠܪ ܘܩܡ ܫܢܝܐ ܠܐܡܝܬܐ. ܘܩܡ ܒܬܫܥܝܬܗ ܐܝܟ ܕܫܡܗ ܓܒܪܓܘܪܝܣ ܡܢ ܒܦܢܝ ܡܟܣܠܐ ܕܒܝܬܐ ܕܫܠܝܡ ܘܐܬܠܝܗ ܙܝܡ ܒܫܢܬܐ ܘܡܢܝܐ. ܘܗܘܘ ܠܗ ܠܐܒܝܐ ܒܢܝܫ ܫܢܬܐ. ܘܡܠܝܫܒ ܗܘܐ ܡܫܬܠܡܘܢ. ܠܗ ܒܠܝܫܘܕ [109] ܡܢ ܒܢܝ ܒܫܡܗ. ܐܠܐ ܘܩܡ ܙܘܪܒܐ ܕܦܪ̈ܫܐ. ܘܒܪ ܫܢܬ ܫܢ̈ܝܢ ܐܪܒܥ ܫܡܠܟ ܘܐܬܠܡܕ ܒܫܠܡܐ. ܘܐܬܠܝܕܗ ܦܪ̈ܫܐ ܒܠܠܡܫܝܕܘܗܝ. ܒܝܡܐ ܕܫܡܗ ܒܠܗ ܡܠܟܘܬܐ ܕܒܫܢܬܐ ܕܒܝܫ ܗܘܐ ܙܒܢܘܗܝ.

At that time there flourished the Orthodox Christian Gabriel, a doctor of the king Khusro Abroes. This man was a native of the town of Shigar, and was called Airir Astabad on account of the great honour he enjoyed with the king. He was a bitter enemy of the Nestorians, and accused and overthrew their leaders. After Gregory, the Nestorians remained for the space of 18 years without a leader. Qamishoʿ, the metropolitan of the Orthodox, having fulfilled his pastoral office for 31 years, died of old age in the year 920 of the Greeks [AD 609].

After Qamishoʿ, SAMUEL [Samuel, 614–24]. After the death of Qamishoʿ, the Orthodox remained for around five years without a governor. Then they placed in charge Mar Samuel, an honest man, in the year 25 [AD 614].

[111] In his days there flourished Marutha, a monk celebrated for his virtues, who was a native of Shurzaq, a village in the country of Beth Nuhadra. He first stayed in the monastery of Nardos, and there he was made a monk and priest. Then he moved to Callinicus, and spent 20 years in the monastery of Mar Zakkai, and acquired a thorough knowledge of the holy scriptures. Then he left that place and lived on the Mountain of Edessa and devoted his study to the art of writing. Then he came to the monastery of Mar Mattai, and established excellent laws and regulations for it. At the beginning of the troubles of the kingdoms, when our monasteries adjacent to the palace of the king of the Persians were destroyed after the death of the doctor Gabriel, he left to live in the cell of Rabban Shabor in ʿAqula (Kufa). Mar Samuel, the metropolitan of the East, wanted to consecrate him for Tagrit, but he refused.

Mar Samuel, having fulfilled his office for 10 years, departed to the Lord in the year 935 [AD 624]. The Church remained widowed for 5 years after his death.

The Nestorians, [113] after their own Church had remained widowed for 18 years after Gregory, consecrated ISHOʿYAHB II [Ishoʿyahb II of Gdala, 628–45] catholicus at Seleucia in the year 937 of the Greeks [AD 626]. He was consecrated in the seventh year after the foundation of the kingdom of the Arabs in Yathrib or Medina, which was named at its foundation after Median, the fourth son of the patriarch Abraham by his concubine Cethura. This catholicus was very concerned about doctrine. He restored the schools that had fallen into disuse and also consecrated trustworthy bishops. He was sent by the king of the Persians as an ambassador to the emperor of the Greeks. When he was asked about his faith he swore that he professed the same faith as the Greeks, and was admitted to communion. When the faithful of his diocese heard this, they were offended, and ceased to proclaim him.

ܒܗ ܒܙܒܢܐ ܐܝܬܘ̄ ܗܘܐ ܐܢܫܐ ܕܡܠܟܐ ܕܫܡܗ ܐܒܪܗܡ: ܐܝܟ ܐܘܪܬܘܕܘܟܣܐ ܘܚܡܝܡ ܟܢܘܫܬܐܝܬ. ܗܢ
ܥܬܝܪ ܡܝܬܪܐ. ܘܡܫܬܠܛܢܐ ܪܒܐ ܘܐܝܟ ܗܘܐ ܠܗ ܙܒܢ ܡܟܬܒܐ: ܐܡܪ ܕܡܚܒܐ ܡܢ ܗܘܐ ܠܗ.
ܘܐܝܬܘܗܝ ܗܘܐ ܗܝܡܢܐ ܒܥܝܢܐ ܘܒܗܝܡܢܘܬܐ ܘܒܥܘܬܪܐ ܘܡܦܪܢܣܢܐ ܘܬܡܝܡܘܬܗܘܢ. ܘܒܬܪ
ܦܪܣܝܘܢܘܬܗ ܦܘܡ ܗܝܡܢܘܬܐ ܘܠܐ ܙܢܐ. ܡܠܝܐ ܘܐܡܝܢܐܝܬ ܛܒܬܐ. ܡܩܕܘܢܝܣ ܕܝܢ ܡܦܪ̈ܣ
ܘܐܘܪܬܘܕܘܟܣܘ ܗܘ ܚܙܩܐ ܙܒܢܐ ܣܓܝܐܐ ܠܐܠܦܝܢ ܘܡܢܐ. ܟܕ ܒܥܠܡ ܠܐܡܝܢܐ ܘܒܥܕܬ ܕܩܝܡܐ
ܒܡܘܗܒܬܐ ܒܡܫܡܠܝܐ.

ܒܬܪ ܐܘܦܝܡܝܘܣ: ܡܩܕܘܢܝܣ.

ܗܢ ܕܝܢ ܐܘܦܝܡܝܘܣ ܦܘܡ ܐܘܪܬܘܕܘܟܣܘ ܐܝܟ ܗܠܝܢ ܕܥܡܗ ܘܠܐ ܙܢܐ. ܗܢ ܐܡܝܢܘ ܠܗܘܢ ܠܡܬܪܝܨܘ
ܡܩܕܘܢܝܣ ܒܬܪܗ ܡܢܗܪܐ ܒܥܕܬ ܠܐܡܝܢܐ ܘܒܥܕܬ ܘܫܡܥ.

[111] ܒܩܘܡܠܗ ܕܝܢ ܐܝܠܝܢ ܗܘܐ ܡܪܘܬܐ ܕܝܠܗ ܠܓܒܝ ܒܡܫܠܡܢܘܬܐ. ܡܢ ܐܬܪܐ ܕܒܝܬ ܢܘܗܕܪܐ ܡܢ
ܡܪܝܐ ܕܫܡܗ ܡܘܪܘܣ. ܒܥܡܪ ܕܝܢ ܒܕܝܪܐ ܕܒܪܘܫ. ܘܗܘܐ ܠܐܡܢ ܕܝܢܐ ܘܒܗܬܐ. ܘܡܢ ܠܐܡܢ ܡܢܗ
ܒܬܠܬܝܢܘܗܝ. ܘܒܥܡܪ ܒܕܝܪܐ ܕܡܢܗ ܙܒܢ ܡܠܝܐ ܕܒܥܕܬ ܡܢܝ. ܘܐܬܢܨܚ ܡܫܡܠܝܐ ܒܩܘܠܒܐ
ܠܠܘܬܐ. ܘܡܢ ܠܐܡܢ ܐܙܠ ܒܥܡܪ ܒܛܘܪ ܕܐܘܪܗܝ ܘܡܠܟ ܒܠܘܒܒܐ. ܘܡܢ ܐܬܐ ܠܒܘܡܪܐ ܕܡܢܗ
ܡܠܗ. ܘܫܡܥ ܒܗ ܛܘܒܐ ܘܡܥܘܕܐ ܡܫܝܢܐ. ܘܒܝ ܡܣܩܘܒܐ ܕܡܠܒܘܫܬܐ ܡܢܗ ܠܒܝܬܐ. ܘܕܝܪ̈ܐ
ܕܡܢ ܕܒܠܘܥ ܡܠܒܘܫܬܐ ܕܩܕܝܫܐ ܡܬܟܒ ܒܥܡܪܗ ܕܒܪܐܠܗܐ ܕܡܠܟܐ. ܐܙܠ ܒܥܡܪ ܒܥܘܡܪܐ
ܕܘܒܝ ܡܥܘܪ ܒܥܡܠܐ ܕܗܘ ܒܦܘܗ. ܘܒܝܢܗ ܡܢܗ ܡܥܘܐܠ ܡܛܪܢ ܕܡܕܝܢܐ. ܕܫܪܝܪܘܗܝ
ܠܐܬܪܗܘܢ ܘܠܐ ܐܙܠܝܢ.

ܘܒܝ ܡܥܡ ܗܘ ܡܢܗ ܡܥܘܐܠ ܡܢܐ ܒܥܪ ܡܢ ܠܗܐ ܡܪܘܗ ܒܥܕܬ ܠܐܡܝܢܐ ܘܐܠܦܝܢ ܘܫܡܥ.
ܘܦܩܕ ܒܝܬܐ ܕܡܢ ܐܘܪܚܬܐ ܒܠܘܪܗ ܡܢܐ ܫܡܥ. ܢܫܬܘܝܐ [113] ܕܝܢ ܒܬܪ ܠܐܡܝܢܐ ܡܢܝ
ܘܐܘܪܚܬܐ ܕܒܝܬܗܘܢ ܒܬܪ ܦܪܣܝܘܢܘܬܗ ܐܦܪܝܗ ܡܠܘܒܫܐ ܠܫܡܥܘܢ ܗܘܝ ܠܐܘܪܚܐ ܒܥܠܡܐ
ܒܥܕܬ ܠܐܡܝܢܐ ܘܐܠܦܝܢ ܘܡܢܝ ܘܩܕܝܫܐ. ܘܗܘ ܡܢܗ ܡܢܝ ܕܒܘܪܗ ܡܠܒܘܫܬܐ ܕܢܛܪܐ ܒܠܘܪܝ.
ܘܗܘ ܡܕܝܢ ܕܐܬܡܢܗ ܒܠܠ ܥܡ ܡܕܝܢ ܒܪܐ ܙܥܝܪܐ ܘܐܒܘܗܝ ܙܢܐ ܐܒܗܬܐ ܘܡܠܝܐ ܠܗ ܡܛܪܐ
ܕܙܘܥܬܗ. ܘܗܘܐ ܠܗ ܠܡܠܘܒܫܐ ܗܘܐ ܡܢܗܘܬܐ ܙܥܝܪܐ ܒܠܠ ܡܠܟܐ ܘܡܢܐ ܡܥܩܠܬܐ
ܕܫܪܝܪܐ ܗܘܢ. ܘܐܡܪܝܢ ܐܦܝܩ ܡܫܠܡܐ. ܘܐܬܠܡܕ ܐܝܟܢܐ ܒܗܠܐ ܡܠܟܐ ܕܩܕܝܫܐ. ܡܢ ܡܠܟܐ
ܕܦܪܘܫܐ. ܘܒܝ ܐܬܠܐܠ ܡܛܠ ܠܐܘܪܚܐ ܗܘܝ ܕܐܝܟ ܩܕܝܫܐ ܡܕܘܪܐ. ܘܐܬܐܡܪ. ܘܡܥܡܪ ܒܬܪ
ܡܢܝܚܘܬܗ ܘܐܬܡܥܠ. ܘܒܛܠܝ ܠܒܪܘܪܬܗ.

When [115] he returned he apologised, and said that he had made no concessions to the Greeks, and because the king supported him, they were not able to contradict him, but accepted him and proclaimed him. The king also compelled him to take a wife, like other catholici, and he took a woman whom he had enjoyed as a young man, claiming that he did not sleep with her, but only kept her with him because he had been commanded to do so. But the doctor Barsawma, bishop of Susa, accused him in a rancorous letter, in which he wrote to him: 'Unless you anathematised Diodorus, Theodore and Nestorius, the three lights of the church, and accepted Cyril and his formula "Mary, mother of God", the Greeks would never have allowed you to offer a sacrifice at their altar. What excuse can you offer to those whom you betrayed and whose throne you occupy?'

At this period there flourished Muhammad, the Prophet of the Arabs. At that time there was a chief named Said of the believers of Najran who lived in the desert. This man gave him many gifts and presents, and went with Ishoʿ, their bishop, to present them to Muhammad; and he received from him a splendid certificate, in which he decreed that the Arabs would protect the Christians [117] from any kind of trouble and would not force them to fight alongside them or change their customs and laws; and that the Arabs would help the Christians to rebuild any church building that had collapsed; and that the tax on the poor, if they were not priests or monks, should not exceed four *zuze*; and that if a Christian woman was living in the house of an Arab, he would not compel her to convert to his own faith, nor prevent her from fasting or praying or the other observances of her own faith, and other suchlike things.

After Samuel, MARUTHA [Marutha, 629–49], the first maphrian who occupied the throne of Tagrit. In the year 939 [AD 628] Khusro Abroes, the king of the Persians, was killed. His son Qavadh died after reigning for one year. After him his son Ardashir reigned, and the magnate Shahriar rose up against him and killed him [119] and took the throne himself. He made peace with the Greeks, and restored to them all the cities which the Persians had taken from them, up to the border of the town of Dara.

In this same year of 940 [AD 629], after the peace had been confirmed, the patriarch Athanasius the Camel Driver sent his disciple the deacon Yohannan from the village of Beth ʿEllaya to the king of the Persians to transact some domestic business. When Yohannan arrived in the monastery of Mar Mattai, which was then governed by Christopher, the metropolitan of the monastery, and the archimandrite Addai, and when he saw the pious and holy monks who lived there, he persuaded them to unite with the patriarch and the Westerners. They all came together there, and the metropolitan Mar Christopher gathered the bishops from the neighbouring areas, Giwargis of Shigar, Daniel of Beth Nuhadra, Gregory of Beth Ramman and Yazdpanah of Shahrzur; and the five of them set out to see the patriarch, taking with them three excellent men from the monastery who were worthy of the call, namely Marutha whom we have mentioned earlier, Aitallaha and Ahai.

ܘܡܢ [115] ܐܬܐ ܒܝܕ ܡܫܡܫ ܒܪܘܚܐ ܘܠܐ ܥܠܡ ܒܥܩܝܐ. ܘܡܛܠ ܕܡܠܟܐ ܡܥܒܕ ܗܘܐ ܠܗ ܠܐ ܐܬܡܨܝܘ ܕܢܬܚܡܨܘܢ. ܐܠܐ ܡܥܠܬܗܘܢ ܘܐܣܪܘܗܝ ܡܢܕܘܢܐ. ܐܦ ܓܝܪ ܐܠܗܗ ܐܝܟ ܗܘ ܡܠܟܐ ܘܢܦܩ ܐܝܬܐܠܐ ܐܝܟ ܡܠܘܟܝܐ ܐܚܪܝܐ. ܘܡܕܪ ܐܝܟ ܗܘ ܠܐܠܗܐ ܠܡܠܟܘܬܐ. ܘܗܘܐ ܘܠܐ ܥܡ ܡܫܠܡܘܬܐ ܠܗ. ܐܠܐ ܡܛܠ ܦܘܩܕܢܐ ܐܚܪܢܐ ܕܡܪܗ. ܘܒܪܘܡܐ ܐܝܟ ܡܠܟܐ ܐܦܩܗ ܕܫܘܫ ܦܪܣܗ ܥܠ ܓܙܪܬܐ ܕܩܦܣܐ ܘܥܠܒ ܠܥܠܡ ܘܐܡܪ ܠܗ. ܘܐܬܟܠܠ ܐܣܪܗ ܠܒܠܒܠܝܘܗܝ ܢܨܝܚܐ ܘܒܝܬܐ ܩܐܡܬ ܠܒܝܘܕܝܘܬܐ ܘܐܬܝܕܥܘܬܐ ܘܢܛܘܪܘܬܐ. ܘܡܒܠܠ ܠܡܘܪܝܬܐ. ܘܐܡܪܬܗ ܠܒܪܬܐ ܗܠܐ ܕܢܦܠ ܐܠܗܐ ܡܪܝܡ. ܠܐ ܡܠܘܡ ܡܟܡܢ ܩܢܝܐ ܠܡܡܪܟܗ ܡܘܟܝܐ ܒܡܕܒܪܗܘܢ. ܐܝܟܐ ܡܟܝܠ ܡܫܡܫܪܘܝܐ ܐܝܟ ܠܘܬ ܠܗܐ ܦܘܡܝ ܕܩܐܡ ܐܝܟ ܒܪܡܫܗܘܢ. ܘܓܝܐ ܐܝܟ ܒܡܘܪܫܗܘܢ.

ܘܒܗ ܒܪܒܝܐ ܐܬܒܪܟ ܡܘܣܡܒ ܢܟܝܐ ܕܛܝܒܐ. ܘܐܬܠܘܗܝ ܗܘܐ ܗܝܡܢ ܙܡܝܐ ܕܡܘܬܩܢܐ ܢܣܟܝܢܐ ܘܒܡܕܒܪܐ ܐܝܟ ܕܡܫܗ ܡܢ. ܗܝܐ ܢܫܒ ܕܫܢܐ ܘܡܘܗܒܬܐ ܘܡܬܡܒܐ ܐܦܩܗ ܕܠܗܘܢ: ܘܐܬܠ ܡܢ ܠܡܘܣܡܒ ܘܢܫܒ ܡܢܗ ܡܫܠܡܘܢ ܠܡܫܘܐ ܦܘܩܕܐ ܥܠ ܒܢܝܫܬܐ: ܕܢܛܪܘܢ [117] ܐܝܟ ܛܝܒܐ ܡܢ ܟܠܗܘܢ ܡܫܬܘܕܥܝܢ. ܘܠܐ ܢܬܟܪܗ ܐܝܟ ܕܢܫܡܥ ܒܝܘܡܝ ܒܥܕܢܐ. ܘܠܐ ܢܫܠܠܘܢ ܒܢܝܗܘܢ ܘܢܦܩܘܢܗܘܢ. ܘܡܢ ܙܒܢ ܠܡܫܝܚܘܬܗ ܒܢܝ ܒܝܬܐ ܕܐܬܠܡܬ ܢܕܪܘܢ ܐܝܟ ܛܝܒܐ ܒܡܫܝܚܐ. ܘܓܝܡܬܐ ܕܡܫܝܠܐ ܕܒܠܠܗܘܢ ܒܩܘܠ ܐܘ ܕܝܬܐ ܐܪܥܐ ܒܠܫܢܗ ܙܥܪܐ ܠܗܘܐ. ܘܕܐܬܓܝܪܬܐ ܘܡܠܟܝܬܐ ܠܐܪܥܢ ܙܥܪܐ. ܘܡܢ ܠܗܘܐ ܐܝܬܐܠܐ ܒܥܠܡܐ ܕܚܕ ܡܢ ܛܝܒܐ. ܠܐ ܬܬܟܪܗ ܕܐܬܚܫܒ ܠܐܘܠܬܗ ܐܠܐ ܠܐ ܢܟܠܗ ܡܢ ܙܒܢܗ ܘܪܥܝܢܗ ܘܡܠܟܝܐ ܕܡܫܝܚܘܬܗ. ܘܗܟܢ ܐܣܬܝܟܠܐ ܕܕܡܬܐ ܠܗܘܢ.

ܥܠ ܡܫܘܐܠܐ: ܡܪܘܬܐ ܡܦܪܢܝܐ ܦܘܫܩܐ ܕܥܠܒ ܥܠܬܓܪܝܬܐ.

ܒܫܢܬ ܠܡܫܬܐ ܘܐܠܗܝܢ ܘܐܡܫ. ܐܬܡܛܠ ܒܫܪܘ ܐܒܪܘܡ ܡܠܟܐ ܕܦܪܣܝܐ ܘܐܡܠܟ ܦܘܠܐܘ ܒܪܗ ܥܡܠܐ ܚܕܐ ܘܫܢܝܢ. ܘܐܡܠܟ ܐܘܪܡܙ ܒܪܗ ܒܠܕܘܗ. ܘܩܡ ܒܠܘܗܝ ܚܕ ܡܢ ܪܘܪܒܢܐ ܕܫܡܗ ܒܗܪܐܡ ܘܡܛܠܗ [119] ܘܐܡܠܟ ܗܘ. ܘܥܒܕ ܥܡܠܐ ܥܡ ܪܘܡܝܐ. ܘܗܘܐ ܠܗܘܢ ܩܠܘܡ ܡܕܝܢܬܐ ܕܫܡܗ ܗܘܐ ܡܣܟܢܘܬܐ. ܒܝܫܐ ܠܒܪܐ ܡܕܝܢܬܐ ܕܥܡܗ ܐܢܫܡܐ.

ܘܒܗ ܒܫܢܬܐ ܕܗܝ ܫܢܬ ܠܡܫܬܐ ܘܐܪܒܥܝܢ ܒܝ ܐܠܟܣܢܕܪ ܫܢܬܐ ܥܒܕ ܐܬܐܝܣܘ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܓܝܒܐ ܠܒܠܒܫܘܗܝ ܢܘܚ ܡܩܡ ܘܡܢ ܒܠܒܒܐ ܡܕܝܢܬܐ ܠܗܐ ܡܠܟܐ ܕܦܪܣܝܐ ܡܛܠ ܒܒܠܝܐ ܒܠܒܢܝܐ ܘܡܠܗ. ܘܡܢ ܐܬܐ ܗܘ ܢܘܚ ܥܠ ܠܟܘܪܝܐ ܘܡܪܢ ܡܠܟ ܒܢܡܘܣܐ ܘܒܢܝܫܛܘܦܘܪܘܣ ܡܛܪܘܦܘܢ ܕܟܘܪܐ ܘܕܝܕܘܗܝ ܙܢܕܝܩܐ. ܘܡܢ ܫܢܐ ܠܡܢ ܕܒܢܝܐ ܢܩܠܐ ܘܡܕܒܪܐ: ܐܦܩܗ ܐܝܟ ܕܠܫܢܝܗ ܒܡ ܦܛܪܝ̈ܪ ܘܒܡ ܡܕܒܪܢܐ. ܘܐܬܐܦܩܘܗ ܠܗ ܟܠܗܘܢ ܐܣܝܪܐ. ܘܟܝܡ ܗܘ ܡܪܢ ܒܢܫܛܘܪܘܦܘ ܡܛܪܘ̈ ܠܐܦܝܣܩ̈ ܕܡܪܝܡ ܗܘܘ. ܠܓܠܘܙܓ ܕܡܓܝܪ. ܘܕܝܠܟ ܕܒܠܗ ܢܗܘܕܐ. ܘܓܙܝܓܬ ܕܒܠܗ ܙܡܢ. ܘܡܕܦܩܗ ܕܡܙܪܘܠ. ܘܡܟܗ ܕܢܘܣܝ ܐܪܟܗ ܠܗܐ ܦܛܪܝ̈ ܡܫܩܠܝܗܘܢ. ܘܐܘܟܠܗ ܟܗܢܘܢ ܠܐܠܗܐ ܓܒܪܐ ܛܒܒܬܐ ܡܢܗ ܕܒܡܪܐ ܕܩܡ ܠܡܪܝܐ. ܠܡܪܘܬܐ ܘܐܡܪܝܢ ܠܟܠܗܘܢ ܡܢ ܠܟܠ. ܘܐܬܠܟܠܗܐ ܘܐܬܐ.

When they came to the patriarch, they entered into a union with him, and asked him [121] to consecrate bishops for the East. But the patriarch refused, because the Council of Nicaea had decreed that, on the death of the grand metropolitan of the East, the Eastern bishops should themselves consecrate a common father. Then those bishops elected Marutha and consecrated him grand metropolitan for Tagrit, and entrusted to him power over the whole Church of the Orthodox in the East, so that he might consecrate the metropolitan of the monastery of Mar Mattai, and that the metropolitan of the monastery who had been consecrated by the maphrian of Tagrit should be placed on a throne to the right of the maphrian, above all the other bishops but below the maphrian. Aitallaha was also consecrated for the town of Gumal, a large town in the country of Marga, [123] to the northeast of Mount Alpap; and Ahai for Piroz Shabur.

Then the maphrian returned to the monastery of Mar Mattai with the metropolitan of the monastery and the six bishops, and they summoned to them the other bishops that could be found, and established twelve dioceses under the authority of the metropolitan of Tagrit: the first for Beth ʿArbaye, the second for Shigar, the third for Maʿaltha, the fourth for Arzun, the fifth for Gumal, the sixth for Beth Ramman or Beth Waziq, the seventh for Karma, the eighth for Gazarta d'Qardu, the ninth for Beth Nuhadra, the tenth for Piroz Shabur, the eleventh for Shahrzur, and the twelfth for the Taghlibite Arabs, Christians who lived in tents. Finally, the diocese of Nineveh alone was granted to the metropolitan of the monastery.

When these matters were settled, Marutha went to Tagrit, and he embellished and adorned it with monasteries and churches which he built there. At that time the kingdom of the Arabs subdued Persia, and he took the prudent decision [125] to open the fortress of Tagrit to them, with the result that not a soul was harmed. At that time the Orthodox multiplied in Persia and an illustrious congregation of Edessenes, who had been carried off by the Persians into captivity, made their homes in Segestan and Khorasan and sent to the maphrian Marutha, asking him to provide them with leaders. He consecrated three bishops, the first for Segestan, [127] the second for Herat and the third for Adarbaigan, and sent them out. In this way the Orthodox confession spread rapidly throughout the East.

At that time the catholicus Ishoʿyahb II of the Nestorians died and was succeeded by MAREMMEH [Maremmeh, 646–49], a native of Arzun who had been educated in the school of Nisibis. He was consecrated at Seleucia, and died after fulfilling his office for three years. He was succeeded by ISHOʿYAHB III [Ishoʿyahb III of Adiabene, 649–59], who had previously been metropolitan of Mosul. He resisted the Orthodox who wanted to build a church in Mosul, spending much money in order to bribe the judges and thus preventing the church from being built. Meanwhile Marutha of Tagrit, after fulfilling his office for 20 years, died on Sunday 2 May in the year 907 [*sic*] of the Greeks [AD 596, *recte* 649], and was buried in the great church which he had built in the citadel.

ܘܡܢ ܒܬܪ ܦܛܝܪ̈ܐ ܡܢܗ ܐܬܢܝܚ ܒܫܡܗ. ܘܐܬܒܗ ܡܢܗ [121] ܕܢܫܪܐ ܐܦ̈ܝܣ ܠܡܕܝܢܐ. ܘܠܐ ܐܬܐܦܝܣ ܦܛܝܪ̈ܐ. ܡܛܠ ܐܝܣܪܐ ܘܐܬܐܣܪܘ ܒܥܘܝܕܘܗܝ ܕܫܡܐ. ܕܡܢ ܟܕ ܢܣܒ ܡܫܠܛܪ̈ܐ ܪܒܐ ܘܡܕܝܢܐ ܗܘܐ ܐܦ̈ܝܣ ܡܕܝܢܝ̈ܬܐ ܕܫܪܝܘ ܠܗܘܢ ܪܫܐ ܘܐܒܐ ܪܘܚܢܐ. ܟܕ ܗܘܢ ܗܘܐ ܐܦ̈ܝܣ ܪܘܚܗ ܠܡܕܝܢܬܐ. ܘܡܫܠܛܪܗ ܪܒܐ ܠܐܬܘܪܝܐ ܐܦܝܣܘܗܝ. ܘܡܫܠܛܢܐ ܕܒܗ ܒܢܐܬ ܕܐܘܪܚܝܘܬܐ ܘܒܡܕܝܢܐ ܠܗ ܐܝܟܢܐ. ܗܘܐ ܢܫܪܐ ܡܫܠܛܪ̈ܐ ܠܥܘܡܪܐ ܕܡܪܝ ܡܠܟܐ. ܘܠܗ ܠܡܫܠܛܪ̈ܐ ܕܥܘܡܪܐ ܘܡܬܐܦܝܣ ܡܢ ܡܦܫܢܐ ܘܐܬܘܪܝܐ: ܡܢ ܡܫܝܚܐ ܘܡܦܫܢܐ ܐܬܚܙܝ ܠܗ ܡܫܐܠܐ. ܠܟܠ ܡܢ ܡܠܟܘܢ ܐܦ̈ܝܣ ܘܠܐܝܟ ܡܢ ܡܦܫܢܐ. ܘܐܬܐܦܝܣ ܐܝܟ ܐܦ ܐܝܟܢܐ ܕܫܘܡܠܠ. ܘܐܝܟܢܐ ܚܕܐ ܡܢ ܡܕܝܢܬܐ ܪܘܚܢܝܬܐ ܘܐܬܪܐ ܕܡܪܝܐ [123] ܕܡܕܝܢܐ ܪܒܐ ܛܘܪܐ ܘܐܝܟܢܐ. ܘܐܝܟ ܠܡܫܪܝܬܐ.

ܘܗܟܢ ܡܦܫܢܐ ܥܡ ܡܫܠܛܪܗ ܕܥܘܡܪܐ ܘܐܝܟܢܐ ܦܬ̈ܝܟ ܠܥܘܡܪܐ ܕܡܪܝ ܡܠܟܐ. ܘܟܕ ܒܬܪ ܠܗܘܢ ܐܦ̈ܝܣ ܐܣܝܐ ܘܐܝܟܢܐ ܘܡܫܝܚܐ ܠܐܬܘܪܝ̈ܬܐ ܡܕܝܢܬܐ ܠܐܣܝܐ ܐܘܚܕܐ ܘܡܦܫܢܐ ܘܐܬܘܪܝܐ. ܡܢ ܒܬܪ ܒܢܝ̈ܢܐ. ܘܐܬܪܐ ܡܫܝܚܐ. ܘܐܝܟܢ ܡܕܝܢܬܐ ܘܐܘܪܚܐ ܐܬܪܝ. ܘܢܫܡܥ ܫܘܡܠܠ. ܘܢܡܐ ܒܡܠܐܟܐ ܘܗܘ ܒܢܐ ܘܐܬܝܗ. ܘܢܫܒܘ ܒܪܝܫܗ. ܘܐܝܟܢܐ ܫܘܬܐܦܐ ܘܡܕܝܢܗ. ܘܐܝܟ ܒܡܠܟܘܬܐ. ܘܒܫܪ ܡܫܪܝܬܐ. ܘܢܒܥܘܬܐ ܡܪܝܘܠ. ܘܐܬܪ̈ܚܘܬܐ ܛܝܒܐ ܒܡܫܝܚܐ ܘܗܘܢ ܠܫܠܝܚܐ ܒܢܦܫ ܡܫܩܠܐ. ܘܠܡܫܠܛܪ̈ܐ ܕܥܘܡܪܐ: ܚܕܐ ܒܟܠܗ ܡܕܝܢܬܐ ܢܣܝܐ.

ܘܡܢ ܐܬܐܡܪ̈ܝ ܗܟܢ. ܐܝܟ ܡܕܝܢܬܐ ܠܟܠܐܝܟܢܐ ܘܕܟܠܗ ܘܗܘܕܗ ܒܢܝܬܐ ܘܡܢܬܐ ܕܒܠܐ ܒܗ. ܘܒܥܘܡܪܗ ܡܠܟܘܬܐ ܕܛܝܒܐ ܐܝܟܢܐ ܒܡܠܟܘܬܐ. ܘܡܢܝܢܗ ܕܡܫܪܝܬܐ [125] ܢܫܡܥܬܐ ܦܠܢ ܠܗܘܢ ܢܦܫܐ ܘܐܝܟܢܐ. ܘܠܐ ܐܝܟ ܐܬܐܡܪ ܒܗ. ܘܟܕ ܒܟܠܐ ܫܘܡܠܠ ܐܘܪܚܘܬܗ ܒܡܠܟܐ. ܘܒܢܝܐ ܛܝܒܐ ܡܢ ܐܘܪܚܐ ܘܐܬܒܪܗ ܗܘܐ ܒܫܘܠܡܐ ܡܢ ܦܬ̈ܓܡܐ ܐܝܟ ܒܡܪܗ ܒܫܘܡܠܠܘܬܐ ܘܒܥܘܡܪܗ. ܘܡܕܝܢܬܐ ܒܬܪ ܡܕܝܢܬܐ ܡܦܫܢܐ ܘܐܬܒܗ ܠܗܘܢ ܪ̈ܝܫܐ ܒܢܝܐ. ܘܐܦܢܝܢ ܠܐܝܟܢܐ ܐܦ̈ܝܣ ܢܣܒ ܠܫܘܡܠܠܘܬܐ. ܘܐܬܢܝܐ [127] ܠܥܘܪܗ. ܘܐܝܟܢܐ ܠܐܘܪܚܝܘܬܐ ܘܢܒܪ ܐܝܟ. ܘܗܘܝܐ ܐܬܦܫܛ ܘܦܢܝܢ ܡܕܝܢܬܐ ܘܐܬܪܘܡܐ ܗܘ. ܒܡܠܟܗ ܡܕܝܢܐ.

ܘܟܕ ܒܟܠܐ ܡܢܝܢ ܡܫܡܫܢ ܠܐܚܝܐ ܦܐܪܐܝܟܢܐ ܘܫܠܡܘܬܐ. ܘܡܢ ܒܬܪܗ ܡܬܐܡܪ ܘܐܝܟܢ ܗܘܐ ܡܢ ܐܘܪܚ ܘܐܬܪܐ ܦܐܝܩܪܐ ܘܒܢܝܢ ܘܐܬܐܦܝܣ ܒܫܠܡܐ. ܘܡܢ ܢܦܫ ܐܝܟܢ ܫܢܝ̈. ܒܢܝ. ܘܡܢ ܒܬܪܗ ܫܡܥ ܐܝܟܢܐ. ܘܐܝܟܢ ܗܘܐ ܡܢܫܒܚ ܡܫܠܛܪ̈ܐ ܘܡܫܘܠܠ. ܗܘܐ ܕܐܝܟ ܠܐܘܪܚܝܘܬܗ. ܕܒܢܝ ܗܘܘ ܠܡܫܝܚܐ ܒܢܝܐ ܒܫܘܡܠܠ. ܘܢܫܒ ܡܠܟܘܬܐ ܫܘܠܡܐ ܒܦܩܘܕܐ ܕܡܢܝ ܒܟܪ̈ܝܐ ܘܡܠܟܘܬܗ ܠܡܕܝܢܐ. ܗܘ ܕܝܢ ܡܕܝܢܬܐ ܘܐܝܟܢܐ ܒܢ ܫܡܥ ܫܢ̈ܝܐ ܒܫܢܝܢ. ܒܢ ܝܘܡ ܡܫܠܛܐ ܠܐܪܥ ܒܐܬܪ ܫܢܝ ܠܡܫܬܐ ܘܐܝܟܢ ܕܦܫܝܐ. ܘܐܬܡܢܝ ܒܕܝܠܐ ܪܒܬܐ ܕܗܘ ܒܝܐ ܗܘܐ ܒܫܡܝܐ.

[129] After Marutha, DENHA [Denha I, 649–59]. In the same year in which the maphrian Marutha died, there also died the patriarch Yohannan, who succeeded his teacher Athanasius. He was succeeded by the patriarch Theodore, who wished to appoint a maphrian for Tagrit, just as the patriarch of Alexandria had consecrated a metropolitan for the Abyssinians, and he sent letters to the bishops and great men of the East, and won them over to him. And so those Easterners agreed, after a treaty was concluded on the receipt of a synodical letter duly witnessed by the leaders of the West, that whenever a patriarch should die, the reigning maphrian should lay his hands on his successor, and that there should be neither a maphrian without a patriarch, nor a patriarch without a maphrian. Then the people of Tagrit chose Denha, the disciple of Mar Marutha, and brought him to the patriarch Theodore, who consecrated him maphrian for Tagrit and the whole East. He then set out and assumed his throne.

At that time there died Ishoʿyahb III, the catholicus of the Nestorians, who was succeeded [131] at Seleucia by his disciple GIWARGIS [Giwargis I, 660–80]. He made a visitation of the regions, anxious to restore ecclesiastical matters, while his enemies accused him to the emir of the Arabs of touring the regions to collect money. The emir therefore demanded money from him, but he refused to give it. As he still did not give it even after suffering torture and imprisonment, the indignant emir destroyed many churches at ʿAqula and throughout the region of Hirta. During the time of this Giwargis the doctor Yohannan, bishop of Beth Waziq, cut off his member after he was accused of fornication. He was then assailed all the more, and was eventually deposed.

The maphrian Denha, after fulfilling his pastoral office for 10 years, died on 3 November, and was buried alongside Mar Marutha in the church of the citadel.

After Denha, BARISHOʿ [Barishoʿ, 669–83]. This man was consecrated by the patriarch Mar Severus bar Mashqe in the year [133] 980 [AD 669], after Tagrit had remained without a shepherd for 10 years. During the time of Barishoʿ a splendid church was built at Tagrit and dedicated to the illustrious Sergius and Bacchus.

At this period the catholicus Giwargis died and was succeeded by YOHANNAN BAR MARTA [Yohannan I bar Marta, 681–83], in the second year of Yazid, son of Muʿawiya, the king of the Arabs who ruled in Palestine. Yohannan was already old and bowed down in years, and plagued by infirmities. He died after fulfilling his office for 2 years, and was succeeded by HNANISHOʿ THE GREAT [Hnanishoʿ I, 686–98].

In that same year of 995 [AD 683], Barishoʿ died on 17 December, after fulfilling his office for fifteen years, and was buried in the church of the citadel of Tagrit.

After Barishoʿ, ABRAHAM [Abraham, *c.*684]. He was consecrated at the hands of the patriarch Athanasius of Balad, and after he had sat for a short space of time he fell asleep and was buried in the church of the citadel of Tagrit.

[129] ܥܠܬ ܡܪܘܬܐ: ܕܚܠܐ.

ܒܗ ܓܝܪ ܒܗܘܢ ܫܠܝܐ ܕܒܝ ܡܪܘܬܐ ܡܚܦܝ̈ ܒܝ ܐܦ ܢܘܣܚ ܦܠܓܝ̈ܐ ܕܡܚܝܠ ܗܘܐ ܥܠܬ ܐܬܐܝܩ ܙܕܩ. ܘܡܛܠ ܥܠܬܗ ܠܐܘܕܘܬܐ ܦܠܓܝ̈ܐ. ܗܢܐ ܐܬܪܓܫ ܕܢܦܫ ܡܦܢܝܐ ܥܠܐܬܪܓܫ. ܐܟܡܐ ܕܦܠܓܝ̈ܐ ܘܐܬܚܫܒܘܢܐ ܡܦܫܝܢ ܡܦܠܓܝܢ̈ ܠܡܚܫܒܬܐ. ܘܡܕܡ ܐܬܬܠܝ ܠܐܦܝ̈ܗ ܘܪܫܝܐ ܕܡܕܝܢܐ. ܘܐܘܢ ܐܝܟ ܒܡܘܬ. ܘܡܛܠܗܘ ܠܗ ܡܕܝܢܬܐ. ܥܠܬ ܕܐܡܢ ܒܗܘܢ ܡܢܐ ܒܡܠܝܒܘܬܐ ܡܫܬܦܠܓܝܢܘܬܐ ܘܡܫܬܘܕܥܘܬܐ ܕܪܫܝܡܘܬܐ ܡܬܚܫܒܢܐ. ܕܡܢ ܢܒܝ ܦܠܓܝ̈ܐ. ܡܦܢܝܐ ܢܦܫܗ ܐܝܟ ܟܠܗ ܗܘ ܕܩܐܡ. ܘܐܡܝܢܐ ܕܒܟܢ ܦܠܓܝ̈ܐ ܡܦܢܝܐ ܠܐ ܩܐܡ. ܘܐܡܝܢܐ ܕܒܟܢ ܦܠܓܝ̈ܐ ܡܦܢܝܐ ܠܐ ܩܐܡ. ܐܦܠܐ ܒܟܢ ܡܦܢܝܐ ܦܠܓܝܢܐ. ܗܟܝܠ ܓܒܗ ܠܐܬܥܠܝܐ ܒܪܝܐ ܠܡܫܝܪܘ ܕܡܢܐ ܡܪܘܬܐ ܘܐܘܒܠܗܘܢ ܒܗܐ ܦܠܓܝ̈ܐ ܠܐܘܕܘܬܐ. ܘܡܦܢܝܐ ܥܠܐܬܪܓܫ ܘܒܠܗ ܡܕܝܢܐ ܐܦܢܝܗ. ܘܐܬܐ ܥܠܝ ܒܥܘܪܦܗ.

ܘܒܗ ܒܪܟܐ ܡܫܬܡܫ ܠܥܠܬܐ ܘܐܬܘܥܠܝܐ ܕܦܠܓܘܬܐ. ܘܡܛܠ [131] ܥܠܬܗ ܠܐܘܪܓܫ ܠܥܦܪܗ ܒܥܠܡܐ. ܗܢܐ ܓܝܪ ܗܘܐ ܒܐܬܪܘܬܐ ܘܡܪܩ ܗܘܐ ܕܐܘܪܝ ܫܡܥܬܐ ܒܥܝܢܐ. ܘܐܦܬܝ ܫܬܐܘܗܝ ܐܝܟܗ ܡܬܪܘܬܝ ܒܗܐ ܐܦܪܐ ܕܦܬܐ ܕܒܡ ܡܦܠܚ ܒܘܝܫ ܡܫܡܘܬܐ ܚܝܪ ܒܐܬܪܘܬܐ. ܘܐܟܒ ܡܢܗ ܕܗܒܐ. ܘܡܢ ܠܐ ܙܒܐ ܕܢܠܐ. ܘܡܟܠ ܥܠܘܗܝ ܥܬܝܪܐ ܘܡܬܘܡܢܐ ܘܠܐ ܢܘܚ. ܐܬܐܡܪ ܐܡܪܐ ܘܡܬܪܬܐ ܫܘܬܐܬܐ ܐܢܪܝ ܒܡܘܬܐ. ܘܡܬܥܠܗ ܐܬܪܐ ܕܚܢܝܬܐ. ܘܡܬܩܫܬܗ ܢܘܚ ܐܫܐ ܐܦܬܝ̈ܫ ܕܒܗ ܘܢܫ ܡܢ ܐܬܦܢܝ ܒܪܘܚܐ ܫܡܫ ܒܢܘܗ. ܘܗܝܕܝܢ ܢܛܪ ܐܬܢܒܝ ܘܐܬܬܥܠܪܫ.

ܕܚܠܐ ܕܡ ܡܦܢܝܐ ܒܝ ܫܡܫ ܙܒܢܘܬܐ ܒܫܪ ܫܬܝ. ܒܝ ܥܠܥܠܬܐ ܥܠܫܪܝ ܐܢܪܝ. ܘܐܬܐܡܪ ܒܕܚܠܐ ܘܡܫܢܐ ܒܗܡ ܡܪܝ ܡܪܘܬܐ.

ܥܠܬ ܕܚܠܐ: ܒܪ ܡܫܘܚ.

ܗܢܐ ܐܬܐܡܪ ܡܢ ܡܪܝ ܫܐܘܪܐ ܦܠܓܝ̈ܐ ܘܡܥܠܝܒܘ ܒܪ ܡܫܡܐ ܒܫܢܬ [133] ܠܐܡܘܬܐ ܘܐܡܪܝܢ ܥܠܬ ܕܐܘܫܥܬ ܠܐܬܪܓܫ ܫܬܝܐ ܒܫܪ. ܘܡܬܩܫܬܗ ܕܪܢܫܘܚ ܐܬܚܫܬ ܒܝܬܐ ܡܚܫܢܬܐ ܥܠܐܬܪܓܫ ܒܠܠ ܫܦܐ ܕܢܝܫܬܐ ܫܪܝܓܫ ܘܡܟܘܫ.

ܘܡܬܩܫܬܗ ܫܡܫ ܓܐܘܪܓܫ ܩܐܬܐܘܠܡܐ ܘܡܛܠ ܥܠܬܗ ܢܘܚ ܒܪ ܡܪܬܐ. ܒܫܢܬ ܠܐܘܪܝ ܕܝܘܡ ܒܪ ܡܟܘܗ ܡܠܟܐ ܕܦܬܐ ܘܐܡܟܢ ܒܥܠܦܫܝܢ. ܘܐܬܠܐ ܗܘܐ ܗܘ ܢܘܚ ܕܫܐܒ ܘܡܠܠ ܒܥܝܢܐ ܘܐܬܥܠܠܦܗ ܠܟܘܢ ܒܘܪܘܢܐ. ܘܡܢ ܫܡܫ ܠܐܘܪܝ ܫܬܝ ܒܝܢ. ܘܡܛܠ ܥܠܬܗ ܢܫܡܘܬܐ ܙܒܐ.

ܘܒܗ ܒܫܢܬܐ ܐܘܟܢ ܒܫܢܬ ܠܐܡܘܬܐ ܘܐܡܪܝܢ ܘܡܫܡܫ ܒܝܢ ܒܪ ܡܫܘܚ ܡܥܠܝܡܪ ܒܟܘܢ ܡܢܡܢ. ܘܐܬܐܡܪ ܒܕܚܠܐ ܕܡܫܢܐ ܕܐܬܪܓܫ. ܒܝ ܫܡܫ ܫܬܝܐ ܡܫܡܫܬܐ.

ܥܠܬ ܒܪ ܡܫܘܚ: ܐܒܪܘܩ.

ܗܢܐ ܐܬܐܡܪ ܡܢ ܐܬܪܝ ܐܬܐܝܩ ܦܠܓܝ̈ܐ ܘܡܥܠܝܒܘ ܒܕܚܠܐ. ܘܡܢ ܕܒܠܐ ܕܓܘܪܐ ܢܫܐ ܫܒܒ ܘܐܬܐܡܪ ܒܗ ܒܕܚܠܐ ܘܡܫܢܐ ܘܐܬܪܓܫ.

[135] Hnanishoʿ, who succeeded Yohannan bar Marta in the dignity of catholicus, was consecrated at Seleucia in the year 67 of the Arabs [AD 686/7]. The metropolitan Yohannan of Nisibis, known as Garba ('the Leper'), harried him for the following reason. When the Arab ruler ʿAbd al-Malik ibn Marwan arrived in the land of Senʿar, Hnanishoʿ came to meet him and offered him the usual presents. The king asked him: 'Tell me, Catholicus, what do you think of the religion of the Arabs?' The catholicus, who was always prone to give hasty answers, replied: 'It is a kingdom founded by the sword; and not, like the Christian faith and the old faith of Moses, a faith confirmed by divine miracles.' The king was angry, and ordered his tongue to be cut out, but several people interceded for him, and he was allowed to go free. All the same, he commanded that he should not again be admitted into his presence. This incident gave Yohannan Garba an opportunity of realising his ambition. He bribed some officials to forge him a letter from the king to Bshir bar Malka, the governor of ʿAqula. Yohannan went to him, offering him gifts [137] and handing him the king's letter. Bshir then summoned Hnanishoʿ, stripped him, and handed his patriarchal robe and staff of office to YOHANNAN [Yohannan the Leper, 691–93]. He then sent Yohannan to Seleucia, where the bishops were forced to consecrate him. Yohannan kept Hnanishoʿ locked up in a prison for a while, then packed him off with two of his disciples to one of the mountain monasteries. They made him climb up to the top of the mountain, and then threw him down. They thought he was dead, but some shepherds found him, saw that he was still breathing, took him back to their hut and looked after him. Eventually he left them and took shelter in the monastery of Iwanis [*recte* Yonan] in the region of Mosul. Meanwhile Yohannan had borrowed large sums of gold in order to bribe the governor of ʿAqula, and when the time came for repayment was unable to meet his obligations. He was thrown into prison, and died there. Then Hnanishoʿ resumed his rule, [139] and died after fulfilling his office for 14 years.

In his days there lived Shemʿon the Graceful. He was a famous doctor, and loved the monastic rule. He wrote a book on the monastic rule, and took his nickname from the book's title.

The fast of the virgins was established at this time, which the Easterners observe three days after the feast of Epiphany. They say that when ʿAbd al-Malik ibn Marwan heard of the beauty of the women of Hirta, he sent to the governor of that place and asked him to choose all the virgins fit for men and send them to him. When this order arrived and the governor began to gather them together, all the Christians congregated in the church and fasted and prayed, begging the Lord to spare them from this shame. Then, on the third day, when their bishop Yohannan was reading the gospel, he had a vision in the spirit of the death of ʿAbd [141] al-Malik, which he announced to the people. After a few days his prophecy came true, and the faithful began to observe this fast. Some say that it was Khusro Abroes who wanted to outrage the virgins, and that it was in his days that the fast was introduced in the East.

[135] ܫܡܥܘܢ ܕܝܢ ܕܩܡ ܒܬܪ ܢܘܚ ܒܪ ܡܢܬܐ ܡܬܬܘܟܠܢܐ ܐܬܬܦܪܣ ܒܫܠܡܗ ܒܫܡܐ ܥܠܝܡ
ܘܡܚܒ ܕܛܝܒܐ. ܘܗܘܐ ܠܗ ܦܫܛܐ ܢܘܚ ܡܫܬܪܘܩ ܕܐܬܚܙܝ ܘܡܬܦܪܐ ܚܪܝܐ ܒܟܠܟܠ ܕܐܝܟ ܗܕܐ.
ܟܕ ܚܙܐ ܐܬܐ ܚܕܐ ܠܡܫܝܚܐ ܒܪ ܡܪܝܐ ܡܫܝܚܐ ܕܛܝܒܐ ܠܐܪܥܐ ܕܡܕܢܚ. ܢܦܩ ܠܐܘܪܚܐ ܗܘ ܫܡܥܘܢ
ܘܦܪܫ ܠܗ ܒܥܠܬܐ ܐܝܟ ܒܢܝܐ. ܘܗܘܐ ܡܬܒܗ ܕܡܢܐ ܡܬܠܝܐ ܠܟ ܐܘ ܡܬܬܘܟܠܢܐ ܒܟܠܗܘܢܝܬܐ ܕܛܝܒܐ.
ܘܗܘܐ ܡܛܠ ܕܡܫܟܚ ܢܦܫܗ ܗܘܐ ܠܟܠ ܦܘܢܐ ܐܡܪ. ܡܬܟܘܬܐ ܗܘ ܕܒܠܘܡܬܐ ܠܟܘܬܝܐ ܡܡܠܪܘܬܐ
ܐܝܟ ܗܘ ܕܡܫܝܚܐ. ܘܗܘ ܒܠܡܫܝܚܐ ܟܕ ܡܫܡܠ. ܘܐܬܡܫܠ ܡܟܠܐ. ܘܦܩܕ ܕܢܦܫܘܩ ܠܡܢܗ.
ܘܐܦܫܩ ܐܢܫܝ ܡܬܠܟܠܗ ܘܡܫܬܒܩܘܢ. ܐܟ ܦܩܕ ܕܠܐ ܢܐܟܘܠ ܢܠܚܡܐ ܡܕܡܘܢ. ܘܗܘܐ ܠܡܘܚܕ
ܫܪܒܐ ܕܐܡܪ ܐܬܪܐ ܠܡܫܡܫܠܗ ܢܦܫܗ. ܘܡܢܕ ܠܟܪܘܒܝܐ ܘܢܦܩܘ ܠܗ ܒܠܒܐ ܠܒܐ ܒܡܬܪ ܒܪ
ܡܟܒܐ ܡܟܠܬܐ ܕܒܥܘܠܐ. ܘܐܙܠ ܗܘ ܢܘܚ ܠܒܝܬܗ ܘܡܪܒ ܠܗ ܕܡܢܐ [137] ܘܒܠܒܐ ܕܐܒܘܗܝ.
ܘܗܘ ܐܬܠܝܗ ܠܫܡܥܘܢ ܘܡܟܠܗ ܘܢܘܒ ܒܪܘܝܗ ܘܡܘܪܝܬܠܗ ܠܡܘܚܕ ܘܡܕܪܗ ܠܡܟܠܗ.
ܘܐܦܪܝܘܗܝ ܒܐܝܕܐ ܡܬܦܪܬܐ. ܘܫܒܩܗ ܗܘ ܢܘܚ ܠܫܡܥܘܢ ܕܒܠܐ ܕܒܘܪܐ. ܟܕ ܐܦܩܗ ܘܡܕܪܗ ܒܥܡ
ܠܐܪܥ ܡܢ ܠܡܥܡܕܘ ܒܐܡܟܠ ܠܒܝܬܐ ܡܢ ܕܬܪܬܐ ܕܛܘܪܐ. ܘܗܢܘܢ ܐܫܩܝܘܗܝ ܠܪܡܬܛܘܪܐ ܘܐܬܩܢܘܗܝ ܡܢ
ܠܐܡܢ ܘܡܥܒܪܗ ܕܡܢ ܒܪܗ ܡܦܠܛ ܠܗ. ܘܐܬܐ ܬܒܥܬܐ ܘܐܡܫܚܘܗܝ ܠܟܡܠܛ ܡܡܥܒܪܢܘܗܝ ܘܫܘܫܦܘܗܝ
ܘܡܫܚ ܡܢ ܠܒܐܬܗܘܢ. ܠܒܪܐ ܕܐܬܐܢܝܫ ܕܒܐܬܪܐ ܕܡܘܬܒܠ ܘܗܘܐ ܠܐܡܢ. ܢܘܚ ܕܝܢ ܡܛܠ ܕܡܟܠ
ܗܘܐ ܒܟܠܗܘܢ ܕܗܘܐ ܡܚܝܠܬܐ ܠܐܚܝܕܐ. ܟܕ ܐܬܐܚܕ. ܘܟܠܗ ܗܘܐ ܠܗ ܠܡܦܪܫ. ܘܐܬܢܩܦ. ܘܟܗ
ܒܫܘܒܚܐ ܡܛܠ ܘܐܢܫ ܡܒܪܘܟ ܦܘܪܥܢܐ ܫܡܥܘܢ. [139] ܘܟܕ ܡܫܡܫ ܐܪܒܥܣܪܐ ܫܢܝܢ ܒܗܕ:
ܒܩܘܡܬܗ ܐܬܠܐ ܗܘܐ ܡܫܒܚ ܠܡܒܠܬܗ. ܗܝ ܐܝܟܐ ܗܘܐ ܡܬܠܪܐ. ܘܪܘܫܡ ܠܕܘܒܪܐ ܕܕܝܪܝܘܬܐ.
ܘܐܬܠܒ ܦܬܟܐ ܟܠ ܕܝܪܝܐ ܘܒܡܫܡ ܦܬܟܗ ܐܬܐܡܪ.
ܘܒܗ ܒܒܝܬܐ ܐܬܚܙܐ ܙܘܥܐ ܕܒܬܘܠܬܐ ܕܝܠܗܝܢ ܡܕܝܢܬܐ ܠܐܟܠܬܐ ܢܦܫܩ ܒܬܪ ܢܘܚ ܕܝܢܐ. ܡܬܠܐܡܪܐ
ܕܟܕ ܠܡܫܝܚܐ ܒܪ ܡܪܝܐ. ܟܕ ܐܬܐܡܪ ܠܗ ܡܛܠ ܦܘܪܐ ܕܒܢܝܐ ܕܐܝܢܬܐ ܚܕܪ ܠܒܝܬܐ ܡܟܠܬܐ
ܘܐܡܪ ܕܝܚܝܐ ܦܠܘܥ ܒܬܘܠܬܐ ܕܢܦܫ ܠܝܚܝܕܐ ܘܢܘܒܪ ܐܝܟ ܠܒܝܬܗ. ܘܟܕ ܡܛܐ ܦܘܫܝܐ ܘܡܢܢ
ܐܢܫܝܐ ܕܒܢܝܢ ܐܝܟ. ܐܬܦܫܩܘ ܒܢܫܛܝܐ ܦܠܘܗܝ ܠܒܝܬܐ ܘܪܘܫܘ ܘܪܕܘ ܟܕ ܡܬܠܚܢܝܣ ܦܘܡ
ܡܢܝܐ ܕܒܢܝܢ ܡܫܘܗܝ ܘܫܚܐ. ܗܦܝܟ ܒܥܘܡ ܠܐܟܠܬܐ ܟܕ ܡܢܐ ܗܘܐ ܢܘܚ ܐܦܬܫ ܕܦܠܘܗܝ
ܐܘܫܚܠܘܗܝ. ܐܬܫܚܠ ܠܗ ܒܪܘܚܐ ܒܠܠ ܡܘܬܗ ܕܒܥܡ [141] ܠܡܫܝܚܐ. ܘܡܒܪ ܠܒܝܬܐ. ܘܒܬܪ
ܢܩܘܫܬܐ ܐܬܬܙܪ ܛܘܒܐ. ܘܡܪܝܗ ܡܕܘܡܝ ܕܒܘܫܘܗܝ ܙܘܥܐ ܗܘܐ. ܘܐܝܬܝܐ ܐܡܪܝܢ ܕܒܫܪܗ ܐܒܪܗܡ ܐܬܠܐ
ܗܘܐ ܕܢܚܬ ܠܐܟܠܬܐ. ܘܒܩܘܡܬܗ ܐܬܚܙܐ ܙܘܥܐ ܗܘܐ ܒܡܕܝܢܬܐ.

After Abraham, DAVID [David, *c.*684–*c.*686]. After Abraham died, and the patriarch also died, the Eastern bishops did not wait until a patriarch was consecrated, but gathered together and consecrated a man named David maphrian for Tagrit and the East. Six months after his consecration he was invited by the Western bishops to proceed with them to the election of a patriarch, and so he left, and died there, and Tagrit thus remained for 6 years without a pastor. Mar Yohannan Saba was then the metropolitan of the monastery of Mar Mattai, a holy man, and the monks of Mar Mattai urged him to consecrate bishops for the Eastern dioceses deprived of their pastors; but he refused to listen to their advice, saying: 'I have no power to do this legally. This power is vested in the maphrian of Tagrit. When he is installed, [143] he will ordain bishops for the dioceses.' The monks were angry with him, and sent to the recently-installed patriarch, saying to him: 'Our metropolitan Mar Yohannan is now in his dotage, and no longer pays any heed to the government of the Church. We therefore ask you to send us another metropolitan in his place.' Now the patriarch, believing in the sincerity of their words, sent them a certain metropolitan. When he arrived and went up into the monastery, the monks went out to meet him and escorted him in with hymns. But when Mar Yohannan Saba heard the clamour and the sound of hymns, he asked his disciple, saying: 'What is this tumult that I hear?' The disciple said: 'Another metropolitan has succeeded to your place.' When the old man heard this, he left the monastery in high dudgeon, and made his way to the monastery of Beth 'Urba near Tagrit, and settled there. A plague attacked the monastery at the time of his departure, in which eighty monks perished in the space of a single week. Now that new metropolitan, seeing the miracle and not daring to remain any longer in the monastery, returned with all haste to the patriarch. Then the monks sought out the old man, fell at his feet and begged his pardon, [145] and asked him to come back to the monastery with them. He gave them his blessing, but did not return.

After David, YOHANNAN SABA [Yohannan I Saba, 686–88]. After this six bishops assembled at Tagrit, and led out the elderly Mar Yohannan from the monastery to Tagrit, and by common consent appointed him maphrian for Tagrit and the entire East. This man departed to the Lord after he had fulfilled his office for 1 year and 6 months and consecrated three bishops, on 14 January, and was buried in the primatial church of Mar Sergius and Mar Bacchus. They say that this Mar Yohannan, by the grace of God, once changed water into wine.

After Yohannan Saba, DENHA II [Denha II, 688–727]. After the death of the elderly Mar Yohannan, the bishops assembled at Tagrit and consecrated as maphrian a man named Denha, on 13 March in the year 999 of the Greeks [AD 688]. They neglected to approach the patriarch, [147] because he had sent a metropolitan to the monastery without their consent, merely on the word of some rebellious monks. Denha built a new church of Mar Ahudemmeh at Tagrit, intending that it should rank third among the primatial churches. Meanwhile the patriarch Julian sent a series of letters full of love to the bishops and chief men of Tagrit, hoping to reunite them with the throne of Antioch.

ܥܠܬ ܐܒܪܗܡ: ܕܘܝܕ.

ܡܢ ܟܕ ܐܒܪܗܡ ܡܣܒܪܢܐ ܘܟܕ ܐܦ ܦܓܪ̈ܐ ܠܐ ܡܫܟܚܘ ܐܒ̈ܗܬܐ ܡܕܝܢ̈ܬܐ ܒܢܦܠܐ ܕܢܣܒܘܢ ܦܓܪ̈ܐ. ܐܠܐ ܐܬܚܙܝ ܘܐܫܬܘܕܝ ܠܐܒܐ ܕܣܒܪܗ ܕܡܢ ܡܫܝܚܐ ܒܐܠܗܘܬܗ ܘܒܡܕܝܢܬܐ. ܘܟܠܗ ܐܠܗܐ ܢܬܩܝܡ ܘܢܬܬܫܪܪ. ܐܬܟܪܝ ܡܢ ܐܒ̈ܗܬܐ ܡܬܪ̈ܒܝܢܐ ܕܢܬܐܠܨ ܒܫܘܠܡܗܘܢ ܕܝܘܒܠܐ ܕܦܓܪ̈ܐ. ܘܟܕ ܐܬܐܠܨ ܟܕ ܠܡܣ. ܘܫܒܩ ܠܐܠܗܘܬܐ ܕܠܐ ܪܚܡܐ ܥܠܗ ܥܒ̈ܕܐ. ܐܬܠܘܝ ܗܘܐ ܕܝܢ ܗܘܕܝ ܡܫܝܚܘ ܕܒܣܪܐ ܕܡܪܝ ܡܠܟܐ. ܡܪܝ ܢܘܚ ܫܒܐ ܟܢܫܐ ܡܢ. ܘܐܬܟܪܗܘ ܕܢܬܐ ܡܠܟ̈ܐ ܕܫܪܝ ܐܒ̈ܗܬܐ ܠܡܬܪ̈ܒܝܢܬܐ ܘܡܕܝܢܐ ܕܐܬܦܠܓ ܡܢ ܬܪܬܝܢ. ܗܘ ܕܝܢ ܡܢ ܠܐ ܐܬܬܦܣ ܒܡܠܟܘܬܗܘܢ. ܘܐܡܪ ܕܟܠܗ ܟܕ ܡܬܟܬܒܐ ܡܢ ܢܒܘܬܐ ܕܐܬܡܪ ܗܘܐ. ܡܛܠ ܕܠܡܫܝܚܐ ܕܐܠܗܘܬܐ ܐܬܝܗܒ ܡܬܟܬܒܐ ܗܘܬ. ܘܟܕ ܢܣܒܘܢ ܗܘ [143] ܢܫܪܝܢ ܐܒ̈ܗܬܐ ܠܡܬܪ̈ܒܝܢܬܐ. ܠܡܬܪ̈ܝܐ ܕܝܢ ܐܬܝܗܒ ܠܗ ܘܡܕܝܢܐ ܟܠܗ ܦܓܪ̈ܐ ܚܕܬܐ ܕܡܢ ܗܘܐ ܘܐܡܪܗ ܠܗ. ܕܗܢܐ ܡܘܫܐ ܡܫܝܚܘ̈ܬܐ ܕܒܟ ܡܬܟܪܗ ܫܠܡ. ܘܐܬܠܐܠ ܡܢ ܕܘܟܬܐ ܕܒܝܬܐ. ܒܓܘܗ ܟܢܫܝ ܕܬܫܪܐ ܠܟ ܡܫܝܚܘ̈ܬܐ ܐܚܪܢܐ ܡܠܟܘܗܝ. ܦܓܪ̈ܐ ܕܝܢ ܟܕ ܗܘܝ ܒܡܫܝܚܘܬܐ ܡܠܟܝ̈ܗܘܢ: ܚܕܪ ܠܗܘܢ ܡܫܝܚܘ̈ܬܐ ܐܝܟ ܡܢ ܠܥܠܡ. ܗܘ ܕܟܕ ܐܬܐ ܘܡܠܟ ܠܥܠܡܐ. ܢܫܩܘ ܠܡܫܝܚܐ ܠܐܦܪܗ ܘܒܩܕܝܫܘܬܐ ܐܒܠܗܘܢ. ܡܟܐ ܕܝܢ ܡܢ ܗܢܐ ܡܘܫܐ ܟܕ ܡܠܟ ܪܘܚܐ ܘܟܠܗ ܒܩܝܡܬܐ ܥܠܠ ܠܡܠܟܘܬܗ ܘܐܡܪ ܕܡܢܗ ܫܠܐ ܕܪܓܘܫܐ ܕܡܠܟ ܐܢܐ. ܘܐܬܟܬܒܐ ܦܢܝ. ܕܡܫܝܚܘ̈ܬܐ ܐܚܪܢܐ ܗܘ ܐܬܐ ܒܕܘܟܬܗ. ܡܟܐ ܕܝܢ ܟܕ ܡܠܟܘ ܠܗܘܐ ܐܬܦܠܓ. ܘܫܩܠ ܡܢ ܠܥܠܡܐ. ܘܐܬܠܐ ܡܠܟ ܟܕܝܢܐ ܕܟܠܗ ܠܥܕܡܐ. ܕܟܠ ܓܒܪ ܠܐܠܗܘܬܗ. ܘܡܢܗ ܕܡܫܝܚܘܬܗ ܢܦܠ ܡܬܐܠܐ ܠܥܠܡܐ. ܘܡܠܟܗ ܟܕ ܡܢܘܟ ܕܢܦܩܬܐ ܐܠܗܝܢ ܕܬܪܝܐ. ܡܫܝܚܘ̈ܬܐ ܕܝܢ ܗܘ ܚܕܬܐ ܟܕ ܚܕܪ ܠܡܬܟܪܙܢܘܬܐ ܠܐ ܐܬܠܒ ܡܠܟܘܬ ܠܡܠܟ ܠܥܠܡܐ. ܐܠܐ ܗܘܝ ܠܡܠܟܘܬܐ ܠܗܠ ܦܓܪ̈ܐ. ܘܕܬܪܝܐ ܐܬܠܗ ܠܗܠܗ ܘܡܟܐ ܘܢܦܠܗ ܟܠ ܩܠܗܘܢ ܘܐܠܗܐ ܡܢܗ ܡܬܟܠܝܐ [145] ܘܕܘܡܝܘܢ ܠܡܘܗܝ ܠܥܠܡܐ. ܗܘ ܕܝܢ ܪܓܫ ܠܡܠܟܗܘܢ ܡܫܘܚ ܕܝܢ ܠܐ ܗܘܐ.

ܥܠܬ ܕܘܝܕ: ܡܘܫܐ ܢܒܝܐ.

ܥܠܬ ܗܠܝܢ ܕܝܢ. ܐܬܚܙܝ ܐܠܗܐ ܐܒ̈ܗܬܐ ܠܐܠܗܘܬܐ. ܘܐܬܠܗܘܢ ܠܥܡܐ ܗܢܐ ܡܘܫܐ ܕܠܥܠܡܐ. ܠܐܠܗܘܬܐ. ܘܗܘܝ ܠܗ ܡܠܟܘܬܗܘܢ. ܘܐܬܟܪܗܘ ܡܫܝܚܐ ܠܐܠܗܘܬܐ. ܘܠܡܠܟܐ ܡܕܝܢܐ. ܘܟܕ ܡܫܒܚ ܡܠܟܐ ܚܕܐ ܘܡܠܟܐ ܢܬܩܝܡ. ܘܐܫܬܘܕܝ ܠܐܠܗܐ ܐܒ̈ܗܬܐ ܚܕ ܠܗܐ ܡܢܗ ܟܢܘܡ ܬܪܝܢ ܡܢ ܟܢܘܫ ܐܚܪܢ. ܘܐܬܡܪ ܒܕܝܬܐ ܬܬܐܠܟܝܢ ܕܡܪ̈ܓܝܫ ܘܟܠܗܘܢ. ܠܟܠܗܘܢ ܓܒܪ ܕܗܘܐ ܡܢܐ ܡܘܫܐ ܡܬܐܡܪܐ ܕܡܢܟ ܡܪ̈ܐ ܠܫܡܪܐ ܒܢܦܠܐ ܠܠܗܐ.

ܥܠܬ ܡܘܫܐ ܢܒܝܐ: ܕܢܚܐ ܠܐܘܪܚܐ.

ܥܠܬ ܟܢܘܫܗ ܕܝܢ ܕܡܟܐ ܡܢܐ ܡܘܫܐ: ܐܬܚܙܝ ܐܒ̈ܗܬܐ ܠܐܠܗܘܬܐ ܘܐܫܬܘܕܝ ܡܫܝܚܐ ܠܓܒܪܐ ܐܝܟ ܕܡܢܗ ܕܢܚܐ ܕܩ̈ܠ ܒܐܘܪ. ܡܢܟ ܠܡܫܝܚܐ ܘܐܬܡܪ ܘܐܬܡܪ. ܦܡܗ ܗܘܟܠ ܡܢ ܕܠܒܐܬܐ ܠܗܐ ܦܓܪ̈ܐ. [147] ܒܟܠܗ ܗܘ ܕܟܠܟܝ ܡܠܟܘܬܗܘܢ ܚܕܪ ܡܫܝܚܘ̈ܬܐ ܠܥܠܡܐ. ܟܠ ܡܠܟܗ ܕܢܬܐ ܢܡܘܣܐ ܠܟܠܗܘܢ. ܘܗܘ ܕܢܚܐ ܒܗܐ ܠܟܕܝܢܐ ܚܕܬܐ ܕܗܢܐ ܐܬܠܝܗܒ ܠܐܠܗܘܬܐ. ܘܡܠܟܘܬܗܘܢ ܠܐܠܗܘܬܐ ܒܟܕܗ. ܡܟܐ ܕܝܢ ܦܓܪ̈ܐ ܠܐܬܚܙܝ ܠܐܒ̈ܗܬܐ ܕܢܚܐ ܡܫܪܪ ܗܘܐ ܠܗܐ ܐܒ̈ܗܬܐ ܘܡܫܝܚܐ ܠܐܠܗܘܬܐ ܕܡܫܝܚܘܬ ܡܣܒܪܢܐ ܠܡܫܪܪܐ ܘܐܬܚܙܝܘܬܐ.

But the maphrian Denha used all his powers to block the union. As a result several bishops began to oppose the maphrian, as did the people of Tagrit. He was therefore forced to meet the patriarch. The hostile bishops accompanied him, and accused him to the patriarch and forbade him to return to the East. He went to the monastery of Qenneshrin, where he lodged for a while. Meanwhile, the synod decided that Bacchus, bishop of ʿAqula, should rule his diocese. [149] After Denha had spent two years in the monastery, he conciliated some of the people of Tagrit with letters. Meanwhile the patriarch Julian had died, and his successor Eliya from Gubba Barraya restored the maphrian to Tagrit. Indeed, the patriarch went in person to Tagrit, reconciled the maphrian with the faithful, then returned to his own throne.

The catholicus Hnanishoʿ was succeeded by SLIBA-ZKHA [Sliba-zkha, 714–28], who was consecrated at Seleucia. He was from Karka d'Piroz, which is today called Karkani, in the Tirhan region. He removed the name of Yohannan Garba from the diptychs, reconsecrated the bishops consecrated by Garba, and put back the name of Hnanishoʿ, who had been oppressed by calumny, alongside those of the rest of the catholici. He died after fulfilling his office for 14 years. The maphrian Denha also, after fulfilling his pastoral office for 40 years, fell asleep on 19 October in the year 1039 [AD 727], and was buried in the new church which had been built by the people of Tagrit.

[151] After Denha II, PAUL [Paul, 728–57]. After the death of Mar Denha, the priest and archimandrite Paul of the monastery of Knushia in the province of Shigar was elected, and was consecrated by the patriarch Mar Athanasius, who had once been the archimandrite of the monastery of Gubba Barraya. Paul reconciled the divided factions of Tagrit, and made a number of excellent consecrations in that city.

Sliba-zkha was succeeded by PETHION [Pethion, 731–40], bishop of Tirhan, a native of Beth Garmai. He was consecrated at Seleucia while he was still a young man. He was diligent in the performance of his duties and looked after a school he had founded. He gave the students extra rations and a set of new clothes every year, and also gave them presents once a week and on feast days. They say that his school eventually attracted as many as 400 students. He was respected equally by his bishops and his people on account of his chastity. After fulfilling his office for eleven years, he died in the year 123 of the Arabs [AD 740/1] and was succeeded [153] by ABA BAR BRIKH SBYANEH [Mar Aba II, 741–51] from Kashkar. This man was well read in church literature and dialectic, wrote a commentary on Gregory Theologus, and devoted all his time to the reading of books. Meanwhile the clerics seized the revenues from his school, and removed it from the authority of the catholicus. He took this badly, left Seleucia, and went instead to live in a monastery near Kashkar. Then those clerics suppressed his proclamation, but after he soothed them with letters and returned to them, they received him again. During his time, in the year 129 of the Arabs [AD 746], the caliphate of the Arabs came to an end in Palestine and the caliphate of the ʿAbbasids began in the East.

ܚܕ ܕܝܢ ܡܦܪܢܣܐ ܒܟܠܗ ܚܝܠܗ ܡܥܒܕ ܗܘܐ ܠܥܘܕܪܐ. ܗܢܝܢ ܐܠܨܒܬ ܒܗ ܒܡܦܪܢܣܐ ܐܢܫ̈ܝ ܡܢ ܐܦ̈ܝܗ ܥܡ ܐܚ̈ܝܢܝܐ. ܟܕ ܠܐ ܪܓܐ ܐܝܟ ܠܒܐ ܦܠܚܢ̈ܐ. ܘܐܬܠܗ ܒܥܒܗ ܐܘ ܐܦ̈ܝܗ ܒܒܠܥܕܘܗ̈ܝ. ܘܣܒܪܘܗܝ ܡܕܡ ܦܠܚܢ̈ܐ ܘܛܠܐܘܗܝ ܡܢ ܡܬܟܠܐ ܘܒܥܕܢܐ. ܘܐܬܠ ܠܗ ܒܕܝܪܐ ܕܢܫ̈ܝܐ. ܘܪܕܦܬ ܡܫܬܘܫ ܕܒܟܘܫ ܐܦ̈ܝܗ ܕܚܡܘܠܐ ܢܒܪ ܡܪܒܝܬܗ. [149] ܚܕ ܕܝܢ ܟܕ ܗܘܐ ܒܗ ܒܕܝܪܐ ܡܠܟܐ ܕܐܬܪܐ ܡܢ̈ܝ. ܡܢ ܒܠܚܘܕܝܐ ܠܐܢܫ̈ܝ ܡܢ ܐܚ̈ܝܢܝܐ. ܘܡܢܝܐ ܟܕ ܦܠܚܢ̈ܐ ܢܘܒܠܐ. ܘܡܢ ܠܐܠܐ ܕܡܢ ܥܘܒܐ ܒܙܢܐ ܘܐܘܦܟܗ ܠܡܦܪܢܣܐ ܡܕܝܢܬ ܒܠܐܪܥܐ. ܘܐܬܠܐܦ ܗܘ ܦܠܚܢ̈ܐ ܡܢܘܡܬܠ ܒܠܐܪܥܐ. ܘܐܘܢ ܠܡܥܒܕܬ ܥܡ ܡܦܪܢܣܐ ܘܗܘܦ ܐܬܐ ܠܡܘܪܫܗ.

ܥܠܪ ܕܝܢ ܡܫܝܚܘܬ ܡܬܐܘܒܠܐ. ܡܢ ܪܓܠܐ ܐܚܐ ܘܐܬܐܦܪܢ ܒܥܠܡ. ܐܬܠܐ ܗܘܐ ܕܝܢ ܡܢ ܒܪܐ ܕܦܪܘܝ ܕܡܠܦܪܐ ܢܘܡܝܐ ܒܪܐܢ ܡܢ ܐܬܪܐ ܕܛܘܪܐ. ܗܢܐ ܟܠܝܗ ܒܟܡ ܢܘܫܢ ܓܪܐ ܡܢ ܕܡܛܘܠܐ ܘܐܦܪܢ ܐܢܫܐ ܠܐܦ̈ܝܗܘܢ ܕܦܪܢܣܢ ܗܘܘ ܡܢܗ ܕܓܪܐ. ܘܛܒܥ ܥܡ ܡܫܝܚܘܬ ܛܒܥܬܐ ܒܡ ܦܪܐ ܕܐܬܐܘܒܠܐ. ܘܟܕ ܡܥܡܥ ܐܘܒܥܝܬܐ ܡܢ̈ܝ ܟܕ. ܚܕ ܕܝܢ ܡܦܪܢܣܐ ܟܕ ܡܟܠܝ ܠܗ ܐܘܒܥܝܢ ܡܢ̈ܝ ܒܪܒܘܬܐ ܡܥܒܕ ܡܟ̈ܝ ܒܠܡܦܪܢ ܦܪܝܡ. ܡܢܠ ܠܟܦ ܘܐܬܠܟܡ ܘܐܡܗ. ܘܐܬܡܒܪ ܒܕܒܬܐ ܚܕܬܐ ܕܚܐ ܒܠܐܪܥܐ.

[151] ܥܠܪ ܕܚܕ ܐܚܪܢܐ: ܦܘܠܘܣ.

ܟܕ ܕܝܢ ܒܕܝܪ ܡܪܢ ܕܚܕ ܐܬܒܥܝ ܦܘܠܘܣ ܕܐܬܠܐ ܗܘܐ ܡܥ̈ܝ ܘܪܝܡ ܒܡܦܪܐ ܕܒܝܡܐ ܕܒܡܘܥܠܝܬܐ ܕܡܫܝܚ. ܘܐܬܐܦܪܢ ܡܢ ܡܪܢ ܐܬܐܢܫ̈ܝ ܦܠܚܢ ܕܐܬܠܐ ܗܘܐ ܪܡܝܢܐ ܕܝܢܐ ܕܓܘܡ ܒܪܝܐ. ܗܢܐ ܦܘܠܘܣ ܡܢ ܠܓܒܐ ܕܡܬ̈ܝܡ ܗܘܘ ܒܠܐܪܥܐ. ܘܡܢ ܛܒܥܐ ܡܥ̈ܝܬܐ ܒܗ ܒܡܕܝܢܬܐ.

ܘܥܠܪ ܓܡܠܐ ܪܒܐ ܡܢ ܦܠܡܘܢ ܐܦ̈ܝܗ ܕܛܪܘܢ. ܘܐܬܠܐ ܗܘܐ ܡܢ ܒܡܠܓܪܡܝܢ. ܐܬܐܦܪܢ ܒܥܠܡ ܟܕ ܐܬܠܐ ܛܒܠܐ ܕܒܡܠܠ. ܘܗܢܝܢ ܐܬܢܚܘ ܡܟܢܛܐ ܠܐܦܝܗ. ܘܡܪܦ ܕܐܦܟܘܠܝ. ܘܐܘܦܟ ܡܢܬܐ ܠܡܠܦܬܐ. ܐܘ ܠܒܘܡܐ ܢܒܐܐ ܒܟܠܠ ܡܠܐ. ܘܡܦܬܘܟܠܐ ܒܡܦܬܟܐ ܘܒܦܬܡܟܐ ܕܐܬܪܐ. ܡܠܐܦܪܐ ܕܠܐܘܒܥܝܬܐ ܡܠܟ ܡܢܝܐ ܕܡܠܦܬܐ ܠܐܦܟܘܠܝ ܕܠܗ. ܘܐܬܠܐ ܗܘܐ ܕܢܝܠܐ ܒܠܐܦ̈ܝܗ ܕܠܗ ܘܒ̈ܢܝ ܒܥܒܗ. ܒܟܕ ܕܡܦܐܬܐ. ܘܟܕ ܡܥܡܥ ܡܢ̈ܝܐ ܢܒܥܝܬܐ. ܒܟܕ ܡܢܠ ܡܬܐ ܘܡܦܪܝܡ ܘܐܬܠܟ ܛܢ̈ܝܐ. ܘܡܢ ܒܠܪܘܗ [153] ܐܬܐ ܒܪܒܪܡܘ ܓܒܝܗ ܡܢ ܡܥܒܪ. ܡܗܘܪ ܗܘܐ ܓܒܪ ܒܟܠܬܐ ܒܪ̈ܝܐܢܐ ܘܡܟܠܟܬܐ ܘܐܬܠ ܠܗ ܦܘܡܐ ܕܐܬܐܘܟܠܓܒܘܢ. ܘܡܠܗ ܓܒܝܗ ܒܡܦܪܢܣܐ ܘܡܠܟ̈ܐ ܡܓܒܡ ܗܘܘ. ܘܐܬܠܟܠܛܗ ܡܟܬܒܗ ܒܠܐܦܟܘܠܝ ܘܦܩܠܛܗ. ܘܐܪܡܗ ܐܢܐ ܘܡܠܘܒܠܐ ܡܢܗ. ܘܡܟܠܗܪܐ ܐܬܠܢܦ ܡܢܗ ܘܡܒܡܢܗ ܠܒܥܠܡ ܘܐܬܠ ܠܟܕ ܒܪܐ ܕܟܠܐ ܓܒܝܟ ܒܡܥܒܪ. ܗܢܝ ܕܝܢ ܦܡܦܘܢ ܠܒܪܘܪܗ. ܘܟܕ ܡܢ ܐܢܝ ܒܠܐܦ̈ܝܐ ܗܘܦ ܠܒܐܘܗܝ ܘܡܟܠܘܗܝ. ܘܒܦܬܡܠܗ ܒܛܠܠ ܡܟܦܘܐ ܛܢ̈ܝܐ ܡܢ ܦܠܛܛܢ ܘܡܥܪܠ ܗܘܐ ܕܒܢ̈ܝ ܒܒܐܦ ܒܡܕܝܢܬܐ.

The ʿAbbasids were fonder of the Christians than the Damascenes had been. The catholicus Aba, after fulfilling his office for 10 years, died at the age [155] of 110, and was buried in Seleucia.

A certain SURIN [Surin, 753] sat after him, a native of Seleucia, a man of deplorable morals who had earlier been metropolitan of Nisibis and from there had been translated to Hulwan. He was deposed in the same year he was consecrated patriarch.

Then YAʿQOB [Yaʿqob II, 753–73] was installed and consecrated at Seleucia, after the bishops received a written pledge from him that he would neither break the law nor violate the canons. In his time a church was built in Tagrit for the Nestorians on the initiative of Sliba-zkha, bishop of Tirhan. He had been imprisoned in chains along with the catholicus Yaʿqob, and when he regained his freedom began to build his churches in Tirhan, and even went to Tagrit to visit the maphrian Paul, whom he tried to persuade to allow the Nestorians to build a church in Tagrit. The maphrian replied: 'I myself have no objection, but [157] I am afraid of the patriarch and the people of Tagrit. I therefore advise you to go to Nisibis and persuade the Nestorians to restore to the Jacobites the churches they have taken from them. Then the people of Tagrit will surely agree that a church can be built among them for your people.' So Sliba-zkha went to Nisibis, and petitioned the aged metropolitan Cyprian and the Nestorians of Nisibis, and they restored the celebrated church of Mar Domitius to our people. Then ten of the Jacobite merchants who lived in Nisibis went to Tagrit and petitioned for a church to be built there for the Nestorians. Sliba-zkha also went to the patriarch Giwargis, who was still imprisoned in Baghdad, and they both wrote to the people of Tagrit, asking them to conclude the matter. Although a number of argumentative young men objected, their elders did not follow them, but granted the Nestorians a piece of land next to the Tigris, by the outer walls of the city. There they built a small church, in which they still hold their services to this day. They began to build it in the year 150 of the Arabs [767/8].

[159] After fulfilling his office for 29 years, the maphrian Paul died on 25 March in the year 1068 of the Greeks [AD 757] and was buried in the church of the citadel. The patriarch Athanasius died during his lifetime, as did also the patriarch Yohannan, and two years after his death the patriarch Giwargis was consecrated.

After Paul, YOHANNAN OF BETH KIONAYA [Yohannan II of Beth Kionaya, 759–85]. After the death of the maphrian Paul, a synod of the Eastern bishops assembled in the monastery of Knushia in the province of Shigar to hear the case of Yonan, bishop of Gulmarga, who had been accused by his diocesans and refused to be judged by a synod of the Easterners, but only by the patriarch. The bishops degraded Yonan from his office and chose in his place Yohannan of Beth Kionaya, from the monastery of Mar Mattai. They sent him to the patriarch Giwargis, who had come in person to Tagrit to pass sentence on Yonan, and he consecrated him as maphrian.

ܥܠ ܗܕܐ ܘܒܥܕܢ ܘܐܡܪ ܕܝܘܢܝܐ. ܘܐܬܠܗܘܢ ܗܘܘ ܬܫܥܝܢ ܒܬܫܥܝܬܐ ܠܡܪ ܡܢ ܗܘܢ ܘܒܐܘܪܫܠܡ. ܘܟܕ ܫܡܥ ܗܘ ܐܝܟ ܕܐܬܬܘܠܡܐ ܫܢܝܐ ܥܣܪ. ܟܕ ܒܪ ܗܕܐ [155] ܘܒܬܪ ܫܢܝ ܘܐܬܐܡܪ ܒܫܠܡܐ.

ܘܡܢ ܒܬܪܗ ܐܝܟ ܕܫܢܝܐ ܫܢܝܢ ܡܢܝܢ ܘܫܠܡ. ܒܬܪܐ ܠܐ ܝܕܝܥܐ ܕܒܚܘܒܬܗܘܢ. ܘܐܬܠܗܘܢ ܗܘܐ ܡܬܥܝܢܝܢ ܡܦܛܪ̈ܐ ܕܐܝܟܢ. ܟܕ ܐܬܬܟܝܪ ܠܫܠܘܬܐ. ܘܒܗ ܒܡܕܝܢܬܐ ܕܐܠܟܣܢܕܪܝܐ ܦܛܪܝܪܟܐ ܐܬܦܪܫ.

ܘܡܢ ܡܬܘܡ ܘܐܬܬܟܝܪ ܒܫܠܡܐ. ܟܕ ܕܝܢ ܐܦܝܣܩܘܦܐ ܡܬܝܐ ܐܝܟܘ. ܘܠܐ ܝܕܥ ܥܠ ܕܡܛܠ ܐܬܠܐ ܢܦܫܗ ܣܘܢܐ. ܘܡܢܩܦܢܘ ܐܬܦܣܩ ܒܝܬܐ ܠܦܛܪܝܪܟܘܬܐ ܕܐܠܟܣܢܕܪܝܐ ܒܡܕܝܢܬܐ ܘܐܝܟܢܐ ܕܐܦ ܐܦܝܣ ܕܦܛܪܘܬܗ. ܗܝ ܕܝܢ ܒܫܢܬܐ ܘܡܬܘܡ ܡܠܘܟܠܐ ܐܬܪܥܝ ܒܥܠ ܐܦܝܐ. ܘܡܢ ܐܬܠܪܘ. ܥܠܝ ܘܚܒܝܒܐ ܒܬܪܗ ܘܕܦܛܪܘܬܗ. ܘܡܛܠ ܕܐܠܟܣܢܕܪܝܐ ܙܒܢ ܦܘܠܘܣ ܡܦܪܢܣܐ. ܘܐܦܣܩܘ ܕܢܦܩ ܕܢܦܩܘܢ ܠܗܘܢ ܕܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܒܝܬܐ. ܘܡܦܪܢܣ ܐܡܪ ܕܐܝܬ ܠܗܘܢ ܠܥܠܡ ܥܠ ܡܦܪܢܣܐ ܒܗܘܢ. ܐܠܐ [157] ܡܢ ܦܛܪ̈ܝܪܟܐ ܘܐܢܛܝܘܟܝܐ ܡܢܗ ܐܝܬ. ܐܠܐ ܡܛܠ ܐܝܬ ܕܐܬܐܠܝ ܠܒܝܪܘܬܐ. ܘܐܦܝܣ ܠܦܛܪܝܪܟܐ ܕܐܡܪ. ܕܢܦܩܘܢ ܥܠ ܡܫܩܠܝܢ ܒܝܬܐ ܕܫܡܥܘ ܡܢܗܘܢ. ܘܗܘܝܢ ܡܛܠܡܝܢ ܐܢܛܝܘܟܝܐ ܕܐܬܐܡܪ ܠܗܘܢ ܒܝܬܐ ܠܐܒܘܗܝ. ܘܡܢ ܐܬܠܐ ܗܘ ܙܒܢܐ ܠܒܝܪܘܬܐ. ܘܐܬܦܣܩ ܠܡܦܪܢܣܐ ܡܦܛܪ̈ܐ ܗܟܐ. ܘܠܦܛܪܝܪܟܐ ܕܝܠܗܘܢ. ܐܘܦܩܘ ܠܗܘܢ ܒܝܬܐ ܠܦܘܠܘܣ ܕܡܢܗ ܘܡܛܠ. ܘܡܟܘ ܒܫܢܐ ܡܢ ܐܢܛܝܘܟܝܐ ܡܫܡܥܝܢ ܘܐܝܟ ܗܘܘ ܒܝܪܘܬܐ. ܘܚܙܘ ܠܐܠܟܣܢܕܪܝܐ. ܘܐܦܝܣܘ ܕܐܬܐܡܪ ܒܗ ܒܝܬܐ ܠܦܛܪܝܪܟܐ. ܘܐܬܠܐܦ ܙܒܢܐ ܐܦ ܠܗܐ ܦܛܪ̈ܝܪܟܐ ܩܠܘܕܝܘܣ ܗܘ ܕܒܡܕܝܢܬܐ ܡܬܡܢ ܗܘܐ ܒܩܣܛܪܘܢ. ܘܡܛܠܗ ܠܗܐ ܠܐܢܛܝܘܟܝܐ ܥܠ ܗܘܝ. ܘܡܢ ܒܠܚܘܕܝܗ ܐܝܟ ܠܐܬܪܐ ܡܛܠܡܝܢ ܗܘܘ. ܠܐ ܡܫܡܥ ܐܢܘܢ ܗܟܝܠ. ܐܠܐ ܢܘܡܘ ܘܡܛܠܐ ܠܦܛܪܝܪܟܐ ܒܟܠܗ ܒܝܬܐ ܕܥܘܙܐ ܕܡܕܝܢܬܐ ܥܠ ܘܡܛܠ. ܘܐܬܦܣܩ ܠܗܘܢ ܒܝܬܘܢܝܬܐ ܕܥܘܙܐ ܠܐܡܝ. ܗܘܐ ܡܫܡܫܝܢ ܒܗ ܒܝܬܐ ܠܡܫܡܫܐ. ܗܢܘ ܟܝܬ ܒܢܝܢܗ ܒܡܠܟ ܗܕܐ ܘܫܡܫܝܢ ܠܟܬܒܐ.

[159] ܦܘܠܘܣ ܕܝܢ ܡܦܪܢܣܐ. ܒܬ ܫܡܥ ܗܢܐ ܒܫܢܝܢ ܘܐܡܪ ܒܢܝ. ܒܫܢܝܢ ܘܫܡܥܐ ܠܐܪܥ. ܥܠ ܠܟܠܐ ܘܐܦܠܓ ܘܐܦܝܐ ܘܩܕܝܫܐ ܘܐܬܐܡܪ ܒܒܝܬܐ ܕܝܥܩܘܒ. ܘܒܢܝܢܘܗܝ ܒܝܘܡ ܐܬܐܝܟܢ ܦܛܪ̈ܝܪܟܐ. ܘܐܬܐܝܟܢ ܦܛܪܝܪܟܐ. ܘܒܬܪ ܬܪܬܝܢ ܫܢܝܢ ܕܒܝܘܡܗ ܐܬܬܦܪܫ ܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܦܛܪܝܪܟܐ.

ܒܬܪ ܦܘܠܘܣ: ܢܘܚ ܒܘܝܐ.

ܒܬܪ ܟܝܬ ܒܝܘܡܗ ܕܦܘܠܘܣ ܡܦܪܢܣܐ ܐܬܐܝܟܢ ܗܘܝܘܗܝ ܘܐܦܝܣܘ ܡܕܝܢܬܐ ܒܡܘܫܪܐ ܕܒܝܘܡܐ. ܘܒܡܠܟܘܬܐ ܕܝܘܣܛܝܢܘܣ. ܡܛܠ ܢܘܚ ܐܦܝܣ ܕܩܘܣܛܢܛܝܢܘܣ ܘܐܬܐܡܪ ܡܢ ܒܢܝ ܡܕܝܢܬܗ. ܘܠܐ ܙܒܢ ܗܘܐ ܕܢܬܐܡܪ ܒܫܘܢܝܘܗܝ ܕܡܕܝܢܬܐ. ܐܠܐ ܩܕܡ ܦܛܪܝܪܟܐ. ܘܡܢ ܛܐܘܗܝ ܐܦܝܣܘ ܠܗܘܢ. ܟܕ ܠܡܘܬ ܒܘܝܐ ܡܢ ܒܘܝܐ ܕܡܕܝܢ ܡܠܟ. ܘܡܕܪܘܗܝ ܠܗܐ ܩܘܣܛܢܛܝܢܘܣ ܦܛܪܝܪܟܐ ܘܐܦܝܣܘ ܡܦܪܢܣܐ ܠܐܢܛܝܘܟܝܐ. ܗܘܐ ܐܬܐ ܕܝܢ ܠܗܘܢ.

In his time our patriarch Giwargis [161] was accused to the caliph, and imprisoned in Baghdad. Theodore, the patriarch of the Greeks, and Yaʿqob, the catholicus of the Nestorians, were also imprisoned. On that occasion a certain doctor named ʿIsa hoped that all the bishops would be forced to bribe him, and so he wrote a letter to Cyprian, the metropolitan of Nisibis, which read as follows: 'The caliph has heard that there are a large number of golden vessels and a large amount of silver in the church of Nisibis, and has ordered that it be sent to him, so that he can inspect it and take and keep what he wishes.' Then he went on to explain his plan: 'If you act prudently and honour me as I deserve, I am able to prevent this blow from falling on you. You are surely not ignorant that the king's will rests in my hand, and that I can turn him which way I want.' As soon as this letter reached Cyprian of Nisibis, he immediately went to Baghdad and took refuge with a nobleman named Rabiac, who introduced him to the caliph al-Mansur. There he accused ʿIsa the doctor and even showed him the letter he had written to him. The caliph was furious with ʿIsa, confiscated all [163] his property and cast him out. He released the catholicus from prison after he had spent nine years in chains. The other two patriarchs, ours and that of the Greeks, were also released at the same time.

The catholicus Yaʿqob died after fulfilling his office for 19 years, and was succeeded by HNANISHOʿ II [Hnanishoʿ II, 775–79], bishop of Daquqa. He was consecrated at Seleucia on the recommendation of ʿIsa the pharmacist, and died after fulfilling his office for four years.

It is said of this ʿIsa the pharmacist that one day while he was sitting in his shop a woman arrived from the caliph's court with a bottle containing a urine sample. Thinking that he was a doctor, she showed it to him and asked him whether he could diagnose the illness suffered by the urine's owner. ʿIsa, who had no knowledge or experience of the physician's art, studied the urine and said, purely by way of a guess and with downcast [165] eyes: 'This is not the water of a sick man, but belongs to a woman who carries a male child in her womb who will one day rule this kingdom.' Now the woman was the maidservant of Kaizaran, the concubine of the caliph al-Mahdi, and she immediately ran to her mistress and told her what she had just heard. Her mistress replied: 'Run back to that man and tell him that if his prophecy comes true, I will take him into my service and load him with riches.' So ʿIsa spent all his time in churches and monasteries, in the company of holy men and miracle-workers, and in fasting and praying, until his prediction came true. He was then received with great honour in the caliph's court.

After Hnanishoʿ II there sat TIMOTHY [Timothy I, 780–823], bishop of Bgash, one of the dioceses of the mountain [167] of Erbil. After the death of Hnanishoʿ a dissension arose between the bishops and the people. Some of them favoured Ephrem, the metropolitan of Jundishapur, others Timothy, bishop of Kashkar, and only a few the above-mentioned Timothy.

ܘܒܪܟܘܗ ܠܐܠܗܐ ܡܪܝܘܗܝ ܕܐܘܪܚܗ [161] ܦܛܪܝܪܟܐ ܕܡܢ ܩܕܡ ܡܠܟܗ. ܘܐܬܝܗܒ ܒܟܬܒܐ. ܘܐܬܝܗܒ ܐܦ ܠܐܘܪܫܠܡ ܦܛܪܝܪܟܐ ܕܩܘܝܐ. ܘܡܫܕܪܘܗܝ ܠܘܬ ܡܚܡܕ ܡܬܘܟܠܐ ܕܩܘܣܛܢܛܝܢܐ. ܐܝܟ ܕܐܡܪ ܐܫܡܐ ܕܫܡܗ ܒܣܝܡܐ ܡܢ ܟܠܗܘܢ ܐܦ̈ܝܐ ܠܫܡܥܝܢܗ ܡܫܡܥܐ ܗܘܐ. ܘܟܠܗܘܢ ܐܓܪ̈ܬܐ ܟܬܒܐ ܡܘܦܪܫܐ ܡܫܪ̈ܪܐ ܕܝܗܒܝܢ. ܘܐܡܪ ܠܗ. ܕܫܡܥܢ ܡܠܟܘܬܗ. ܕܩܛܠܬ ܐܢܬ ܕܝܘܚܢܐ ܘܕܝܠܗ ܫܘܠܛܢܐ ܒܥܕܬܐ ܕܝܥܩܘܒ. ܘܩܡܬ ܕܬܥܒܪ ܠܗܘܢ ܕܚܝܐ. ܘܢܣܒܐ ܡܢܗܘܢ ܩܕܡ ܕܬܐ ܘܢܦܫ. ܘܐܙܠ ܠܗ ܕܐܬܠܗ ܐܢܬ ܗܘܐ ܦܘܪܫܐ ܘܢܕܥܬ ܐܡܪܢ. ܡܛܠ ܗܢܘܢ ܕܐܡܪ ܡܢܗ ܗܘܐ ܡܘܫܐ. ܕܟܠܐ ܠܐ ܚܙܐ ܐܢܬ ܕܐܬ̈ܝܢ ܫܡܥܐ ܙܒܢ ܡܠܟܘܬܐ ܗܘܐ. ܘܐܡܪܐ ܕܙܒܐ ܐܢܐ ܡܫܬܡܥ ܐܢܐ ܠܗ. ܘܡܢ ܡܚܫܒ ܗܘܐ ܐܓܪܬܐ ܠܘܬܗ ܕܫܘܦܪܐ ܕܝܕܥܢ. ܘܠܐ ܐܬܗܘܝ ܣܒܠ ܠܟܬܒܐ ܘܐܬܝܗܒ ܚܣܝܢ ܡܢ ܪܘܚܢܐ ܕܫܡܗ ܪܚܡܢ. ܘܗܘ ܐܬܠܗ ܠܘܬܗ ܡܠܟܘܬܗ ܡܕܝܢ. ܘܡܟܠܝ ܠܟܠܗܘܢ ܕܒܫܡܐ ܐܫܡܐ. ܘܣܘܢ ܐܦ ܐܓܪ̈ܬܐ ܕܫܠܡ ܗܘܐ ܠܘܬܗ. ܘܐܬܝܗܒ ܡܠܟܘܬܗ ܟܠܐ ܒܫܡܐ. ܘܡܢ ܡܠܟܐ [163] ܡܣܘܬܗ ܘܐܫܟܚܗ. ܘܐܦܩ ܠܡܬܘܟܠܐ ܡܢ ܡܕܝܢܬܐ ܒܟܠܗ ܕܗܘܐ ܒܝܬ ܐܝܟ ܐܫܝ̈ܐ ܚܝ̈ܠܐ ܠܗܒ. ܘܢܦܩܘ ܐܦ ܠܐܘܪܫܠܡ ܦܛܪܝܪ̈ܟܘܗ ܗܘ ܕܡܢ ܗܘܘ ܕܩܘܝܐ.

ܘܡܢ ܒܬܪ ܗܘ ܡܚܡܕ ܡܬܘܟܠܐ ܫܢܝܐ ܬܪܬ ܚܕ. ܘܡܛܐ ܠܘܬܗ ܣܝܡܘܢ ܛܘܒܢܐ ܐܦܝ̈ܣܩܘ ܕܪܘܗܐ ܠܐܬܐܪܝܣ ܒܣܟܠܐ ܒܝܕܝܥܬܐ ܕܫܡܝܐ ܠܥܠܡܐ. ܘܡܢ ܒܬܪ ܫܢܝܐ ܐܪܒܥ ܚܕ.

ܠܟܠܗܘܢ ܕܝܢ ܕܫܡܥܐ ܠܛܒܐ ܗܘܐ ܡܠܐܡܪܐ ܕܚܣܝܢ ܡܢ ܡܩ̈ܕܡܝܢ ܕܢ ܠܡܠܟ ܒܣܘܬܗ ܐܬܐ ܠܘܬܗ ܐܠܗܐ ܐܝܟ ܡܢ ܕܪܬܐ ܕܡܠܟܘܬܗ ܘܡܢܝܢ ܡܫܝܚܬܐ ܕܐܦܝܣܩܘܦܘܬܐ. ܘܡܢ ܐܫܟܚܗ ܘܐܫܐܠ ܗܘ. ܡܚܠܗ ܘܐܡܪܐ ܠܗ. ܚܙܝ ܐܝܟ ܕܒܪܝܫܐ ܗܘ ܕܗܘܝܘܗܝ ܠܦܣܘܩܬܗ. ܘܗܘ ܕܝܢ ܐܠܨܗ ܒܗ ܠܦܣܘܩܬܐ ܐܡܪ ܒܠܒܝ ܚܕܬܐ ܘܫܛܪ ܡܢ ܐܘܡܢܘܬܐ. ܐܠܐ ܒܝܕ ܡܫܡܫܢܘܬܐ ܘܡܢ ܐܘܪܚܐ [165] ܦܣܩܣܝܘܡܘܬܐ. ܕܗܘܠܝܢ ܡܢܝܐ ܠܗ ܕܒܪܗܘܐ ܐܝܟ. ܐܠܐ ܕܐܬܠܬܐ ܕܐܡܪ ܠܗ ܒܒܪܫܐ ܒܠܐ ܕܒܪܐ ܕܠܚܝܢ ܠܫܡܫܬܗ. ܘܐܬܠܗ ܗܘܐ ܗܘ ܐܬܠܬܐ ܐܬܠܗ ܕܫܡܐܪܝ. ܕܙܘܟܬܗ ܕܗܘܝܢ ܡܠܟܘܬܗ. ܘܙܘܗܪ ܠܟܠ ܡܢܬܗ ܘܐܘܕܥܬܗ ܩܕܡ ܕܫܡܥܬ: ܘܐܡܪܐ ܠܗ ܡܢܬܗ ܕܗܦܟܬ ܚܝܠܐ ܠܘܬܗ ܕܒܪܐ ܘܐܡܪܝܢ ܠܗ. ܐܢ ܡܪܐ ܐܬܐ ܡܠܟܘܢ ܐܠܨܝܢ ܘܐܠܟܘܪ. ܘܡܪܝ ܗܘ ܚܝܠܐ ܠܡܠܟܘܬܗ ܒܪ̈ܝܬܐ ܘܕܝܢܬܐ ܘܡܠܟܢܝܬܐ ܘܡܕܘܢܝܐ ܘܡܫܠܘܬܐ ܒܕܝܢܐ ܕܡܪܐ ܡܠܟܘܬܗ. ܘܗܘܐ ܠܗ ܐܝܡܪܐ ܪܒܐ ܒܥܕܢ ܡܠܟܘܬܐ.

ܘܒܬܪ ܣܝܡܘܢ ܛܘܒܢܐ ܩܡ ܛܝܡܬܐܘܣ ܐܦܝ̈ܣܩܘ ܕܒܝܬ ܡܢ ܡܕܝܢܬܐ ܕܛܘܪ [167] ܐܘܪܒܠ. ܒܪ ܢܡܪ ܒܝܬ ܣܝܡܘܢ. ܗܠܟ ܦܠܛܘܣ ܒܝܬ ܐܦܝ̈ܩܐ ܘܡܢܐ. ܡܢܗܘܢ ܡܢ ܠܐܦܪܝܡ ܡܫܬܪܪܐ ܕܒܝܢܬܐܘܪ ܒܝܬ ܗܘܘ. ܡܢܗܘܢ ܕܝܢ ܠܟܠܐܘܬܐ ܐܦܝ̈ܩܐ ܕܒܝܬ. ܘܐܚܪܢܐ ܕܒܢܝܐ ܠܛܝܡܬܐܘܣ ܗܘܐ.

Then Timothy artfully filled some sacks with golden coins and secured them with his seal. He then summoned the scholars secretly by night, taking the sacks with him, and told them: 'I have collected this mass of *zuze* and dinars for you, and would like to spend it on your school. So help me, and it will be to your advantage.' They were taken in, and trusted in his word, and went out to attack all those who did not favour Timothy. They forced the bishops to assemble and choose Timothy, and led him to Seleucia and proclaimed him catholicus. Once he had assumed the throne, they were unable [169] to dislodge him, and also blushed to admit to the avarice they had shown.

But the metropolitan Thomas opposed him. He collected 13 bishops, who set out for Baghdad. They met in the monastery of Mar Pethion, and deposed Timothy on the third Sunday of the Lenten fast. Timothy in turn summoned other bishops and anathematised Thomas. Then the chief men of the faithful placed themselves between them. At first Thomas was unwilling to agree, because he had consecrated Timothy more than once, and had recited the sacramental sermon over him. While they were eating, Thomas said: 'I read out the psalm "God of my praise, do not be silent" over him, because of the curse it contains. "Let there be an end of him for ever, and let their name be destroyed in the next generation," and so on.' When Timothy heard, he said: 'If this is true, the words at the beginning of the psalm suffice for me. They go as follows, "The mouth of the impious one and the mouth of the cunning one are above me, and so on." The words at the end of the psalm are also apt. "Those who set their faces against me shall be clothed in shame."'

Up to the time of Timothy, the bishops of the region of Fars are said to have worn white robes, [171] like secular priests, and to have eaten meat and taken wives. They also did not obey the catholicus of Seleucia, as they said: 'We are the disciples of the Apostle Thomas, and we have nothing in common with the throne of Mari.' Timothy conciliated and joined them to him, and consecrated a metropolitan for them named Shemʿon, whom he instructed not to eat meat, nor to marry, nor to wear white garments unless they were of wool. He also allowed him to consecrate bishops and perfect them in person, whereas all the other bishops of the other provinces were required to come to the catholicus to be perfected by him. This custom remains in force to the present day.

At that time Joseph, the Nestorian metropolitan of Merv, who had been detected in sodomy and publicly convicted, retired to Baghdad where, by the doing of one of the nobles, he became a Hagarene. He introduced him to the caliph, who loaded him with presents. That accursed man also calumniated the Christians, and said, 'They all pray night and day for the victory of the king of the Greeks.' At this point, as the caliph had already threatened [173] that he would ruin the Christians, his doctor ʿIsa bar Quraysh said to him: 'How can this be true? The Greeks hate us more than they do the Jews.' There was then in prison a certain Greek patrician, an honourable man.

ܗܝܕܝܢ ܐܬܦܪܫ ܗܘ ܛܝܡܘܬܐܘܣ. ܘܟܠܐ ܡܘܬܒܐ ܡܢ ܡܫܟܢܐ ܕܢܝܚܐ ܘܫܠܡ ܐܝܟ. ܘܐܘܣܛܐܬܝ ܚܕܘܗ. ܘܡܛܐ ܠܘܬܗ ܟܠܗܝܢ ܠܡܫܒܚܢܘܬܗ ܐܘܕܝܬ ܘܐܡܪ ܠܗܘܢ. ܕܟܠܗ ܗܝ ܡܫܘܚܬܐ ܕܐܪܥܐ ܘܫܡܝܐ ܠܟܘܢ ܫܒܩܬ ܘܫܠܡܬܟܘܢ ܐܡܠ ܠܟ ܢܦܫܐ ܕܐܦܩܘܗܝ. ܒܐܝܕܝ ܕܪܘܚܐ ܕܐܠܗܘܬܟ ܛܥܢܐ. ܘܗܘܝܘ ܡܢ ܐܬܐܬܛܝܒ. ܗܟܢܐ ܠܡܫܠܡܘ. ܘܢܦܩܘ ܕܠܡܩܒܪܗ ܠܟܠܐ ܕܠܐ ܡܬܛܥܝܐ ܗܘܐ ܠܛܝܡܘܬܐܘܣ. ܘܕܒܪܘ ܠܐܦܝܣܩ̈ ܒܡܛܪܐ ܘܢܫܒܘܗܝ ܠܛܝܡܬ̈ܐ ܘܐܘܒܠܘܗܝ ܠܥܕܬܐ ܘܡܫܘܠܡܢܝܬܐ ܐܒܪܗܘܡ. ܘܡܢ ܡܟܝܠ ܠܐ ܐܬܚܙܝ ܐܬܡܨܝܘ [169] ܕܢܚܡܘܢܘܢ. ܐܦ ܓܒܪ ܒܗܘܢܐ ܕܢܦܫܗܘܢ ܡܚܘܝܘܗܝ. ܐܬܢܚܬ ܕܝܢ ܠܡܘܬܒܗ ܐܬܐܡܪܐ ܡܝܬܪܐ ܘܡܢܢ ܐܬܟܢܫܘ ܐܦܝܣܩ̈ܐ ܘܐܬܐܘ ܠܐܠܟܣܢܕܪܝܐ ܘܡܢܘ ܒܝܕܐ ܕܡܢܐ ܦܠܓܝ ܘܡܬܬܘܣܦ ܠܛܝܡܘܬܐܘܣ ܚܢܝܢ ܒܢܝܐ ܕܐܬܠܐ ܕܪܘܡܐ ܕܐܘܪܚܝܢ. ܘܐܦ ܛܝܡܘܬܐܘܣ ܚܢܘ ܐܚܝܢܐ ܘܐܚܪܢܘ ܠܐܬܘܡܐ. ܡܢ ܐܬܡܨܝܬ ܒܚܛܗܘܢ ܙܢܝܐ ܕܡܚܢ̈ܝܢ. ܘܠܐ ܡܟܝܠ ܐܬܘܡܐ ܒܝܕܐ ܕܐܚܝܢܐ ܐܦܪܚܘ ܠܛܝܡܘܬܐ. ܘܐܡܪ ܒܟܠܗܘܢ ܓܠܝܐ ܐܘܪܚܬܐ. ܘܡܢ ܐܬܠܘܪܘ ܐܡܪ ܗܘ ܐܬܘܡܐ ܕܡܕܡܘܪܐ ܘܐܠܗܐ ܕܐܬܟܘܚܬܐ ܠܐ ܐܬܠܘܗ ܦܪܝܬ ܒܠܗܘܢ. ܡܛܠ ܒܩܛܠܬܐ ܕܐܝܟ ܒܗ. ܐܝܟ ܗܘ ܕܐܬܐ ܗܘܐ ܚܪܐܘܗܝ ܠܐܒܝܕܐ. ܘܟܒܪܐ ܐܚܪܢܐ ܢܠܒܛܐ ܡܢܗܘܢ. ܘܡܪܝܐ. ܛܝܡܘܬܐܘܣ ܕܝܢ ܡܢ ܡܟܝܠ ܐܡܪ. ܐܢ ܡܪܝ ܫܡܥܢ ܠܝ ܦܠܓܘܬܐ ܕܡܘܪܗ ܕܡܫܡܫ ܐܝܟ ܗܘ ܕܦܘܩܕܗ ܕܪܘܚܐ ܘܦܘܩܕܗ ܕܢܘܟܠܬܐ ܐܬܦܠܚܘ ܠܟܝ. ܘܡܪܝܐ. ܘܗܘܝ ܕܢܘܟܠܘܗܝ. ܐܝܟ ܗܘ ܕܢܠܟܠܘܢ ܒܗܬܐ ܐܠܝܢ ܕܫܡܪܝܢ ܗܘܘ ܠܝ. ܘܡܪܝܐ.

ܘܡܬܐܡܪܐ ܕܒܝܬܐ ܠܒܢܘܗ ܕܗܝܐ ܛܝܡܘܬܐ ܐܦܝܣܩ̈ܐ ܕܐܬܐܘ ܕܦܪܫ. ܗܘܬ ܠܟܠܗܝܢ ܗܘܘ [171] ܐܝܟ ܡܦܩ̈ ܒܢܝ ܒܟܪܐ. ܘܐܬܒܢܝ ܗܘܘ ܒܗܪܐ. ܘܡܫܒܚܝܢ ܗܘܘ ܢܦܐ. ܘܠܐ ܡܫܬܠܡܝܢ ܗܘܘ ܠܡܬܘܟܠܢܐ ܘܫܟܠܗ. ܐܡܪܝܢ ܗܘܘ ܕܢܚ ܠܐܘܟܡܢܐ ܕܐܬܘܡܐ ܡܟܝܠܐ ܚܝ. ܘܟܠܗ ܠܝ ܡܫܟܢܐ ܒܗܡ ܒܘܪܟܬܐ ܕܡܬܐܪ. ܘܛܝܡܘܬܐܘܣ ܐܘܢ ܘܫܡܥ ܐܝܟ ܒܥܕܬܗ. ܘܐܫܪܝܢ ܠܗܘܢ ܡܬܛܪܬ ܐܝܟ ܕܫܡܥܗ ܡܫܟܚ ܘܐܝܬܝ ܒܟܠܗܘܢ ܕܠܐ ܢܬܦܠܓ ܒܥܪܐ ܐܦܠܐ ܚܕܘܚ. ܘܦܬܐܐ ܡܘܬܐ ܕܒܥܕܐ ܠܟܢܫܗ ܢܟܦ. ܘܐܦܩ ܠܗ ܕܡܢ ܢܦܪܫ ܐܦܝܣܩ̈ ܗܘ ܢܬܟܠܐ ܐܝܟ. ܘܠܐ ܢܫܠܝܢܘܢ ܕܢܐܬܘܢ ܠܘܬܐ ܡܠܘܟܝܬܐ ܠܡܫܠܡܘܬܗ. ܐܝܟ ܡܪܝܐ ܕܐܦܝܣܩ̈ ܕܗܘܦܪܡܢܘܬܐ ܐܚܪܢܝܬܐ. ܘܗܘܐ ܗܝ ܒܝܕܐ ܒܝܕܐ ܠܡܫܝܚܐ.

ܒܗܝ ܕܝܢܐ ܗܘܟܝܠ ܡܬܐܡܪܐ ܢܛܘܪܝܐ ܕܡܢܗ. ܡܢ ܐܬܐܚܕ ܒܡܕܘܡܝܐ ܘܐܬܦܪܫ ܐܬܐ ܠܐܠܟܣܢܕܪܝܐ. ܘܐܘܓܪ ܒܟܠܝܬܗ ܐܝܟ ܡܢ ܪܘܪܒܐ. ܘܗܘܐ ܐܬܠܗ ܒܗܐ ܡܠܟܘܬܗ ܘܡܘܟ ܠܗ ܡܫܝܘܒܠܐ ܡܫܬܐܠܐ. ܗܝܕܝܢ ܗܘ ܒܥܠܬܐ ܐܝܠܐ ܡܢܪܝܘܗܝ ܕܒܢܛܪܝܢܐ ܘܐܡܪ. ܕܟܠܗܘܢ ܒܠܐ ܢܝܚܝܢ ܡܠܟܘܬܐ ܕܪܘܡܝܐ ܡܬܟܠܝܢ ܠܒܢܝ ܐܢܫ. ܘܡܢ ܐܬܐܚܕ ܡܠܟܘܬܗ [173] ܕܗܘܒ ܐܝܟ ܠܒܪܢܫܐ. ܐܡܪ ܠܗ ܐܝܟ ܕܡܛܠ ܒܗܝܐ ܒܪ ܗܘܡܣ. ܐܝܟܢܐ ܗܘܝܐ ܗܘܐ. ܗܘܐ ܪܘܡܝܐ ܡܠܟܐ ܡܢ ܕܠܒܩܘܒܠܐ ܫܒܩ ܠܝ. ܘܐܬܠ ܗܘܐ ܠܐܡܝ ܦܛܪܩ ܐܝܟ ܪܘܡܝܐ ܓܒܪܐ ܡܫܡܪܐ

The caliph ordered him to be brought to him and asked him what the Greeks thought of the Nestorians. Then the patrician, because he had heard of the treachery of the accursed Joseph, wanted to confute him, and so he gave the following reply: 'We do not even consider the Nestorians to be Christians; and if any of them journeys into our lands, we do not allow him to enter any of our churches. To tell the truth, they are closer to the Arabs than to us.' The caliph's anger was then calmed. But the accursed Joseph added a second crime to the first, and wrote a letter in the name of the catholicus Timothy to the emperor of the Greeks, which contained these words: 'The Arabs are weaker here. I assure you that if you advance, you will certainly be victorious.' Then Joseph said to the caliph: 'I have been told by one of the confidential secretaries of the catholicus that he has written a letter to the emperor of the Greeks. If you wish to intercept it, send a certain eunuch with me, and we will burst into his cell and probably find the letter.' The caliph gave him permission to take whomever he wanted and go there; and when he had received the eunuch, he promised him a sum of gold, and handed to him the letter which he himself had written, saying: [175] 'When we enter the cell and open his cabinet, slip in this letter and then take it out in the presence of the Christians, as though you have just found it.' But when they set off, intending to carry out this deceit, God detected their treachery, and he was unable to carry out his plan. And so they were thwarted, and the caliph then realised that all the calumnies which had been made against the Christians were ill-founded.

Our patriarch Giwargis, after he left prison in Baghdad, came to Tagrit where he was received with great honour. Then the maphrian Yohannan of Beth Kionaya was accused to the patriarch's face by the people of Tagrit, and being found guilty of the charges was deposed from office.

After Yohannan of Beth Kionaya, JOSEPH [Joseph, 785–93]. This man was consecrated by the patriarch Giwargis in Tagrit. Not long afterwards Yohannan Kionaya, who had been degraded from his office, died, and Joseph died very soon afterwards. Then there died too the patriarch Giwargis, and his successor the patriarch Joseph also died after one year. He was succeeded by the patriarch Quriaqos. The people of Tagrit sent envoys to invite him to come to them in person to reconcile them with the monks of Mar Mattai, who had broken away from them.

[177] After Joseph, SHARBIL [Sharbil, 793–*c.*800]. The patriarch Quriaqos, who was originally a native of Tagrit, was asked by the people of Tagrit to journey to Mosul, and agreed to their request. He came in person and reconciled both factions, the Tagritians and the monks of Mar Mattai. Then he selected Sharbil, the bishop of Narsabad and an outstanding man, and consecrated him maphrian for them.

This man, after he had sat on his throne for several years and had consecrated many bishops, was injured by the bishop of Karma, who attacked him for leaving the poverty of Narsabad in order to sit on the royal throne of Tagrit. The maphrian was offended, and one night he arose, noticed only by his disciple, and went away, and built a tower in Narsabad where he henceforth resided. However often the patriarch tried to mediate, and however often he was pressed by the people of Tagrit, he refused to return.

ܘܐܡܪ. ܘܡܚܪ ܫܠܛܘ ܒܟܠܗ ܡܫܠܛ ܢܣܛܘܪܝܐ ܘܐܝܟ ܐܝܟ ܠܘܬܗܘܢ. ܗܘܘ ܦܛܪܝܩ ܡܫܠܛ
ܘܡܫܟܚ ܗܘܐ ܡܫܡܘܢܐ ܕܗܘ ܠܟܠܗ ܡܘܦܩ ܪܒܐ ܕܒܟܠܗܘܢ. ܘܦܩܕ ܘܐܡܪ. ܕܢܣܛܘܪܝܐ ܠܟܠܗ
ܠܗ ܒܪ̈ܫܝܥܐ ܐܝܟ. ܘܟܕ ܫܠܬܘܬܐ ܐܝܟ ܡܢܗܘܢ ܡܫܠܛ. ܠܐ ܡܫܡܥ ܠܗ ܕܢܫܠܛ ܠܚܕܐ ܡܢ
ܒܢ̈ܝܐ. ܘܫܡܪܘܐ ܕܠܫ̈ܝܢܐ ܥܠܡ ܦܪܚܝܢ ܡܢ ܕܝܢ. ܘܗܘܝܐ ܚܕ ܪܘܚܗ ܕܠܟܠܗ. ܘܐܘܣܦ ܬܘܒ
ܗܘ ܢܘܗܪ ܠܟܠܗ ܒܫܡܠܐ ܐܚܪܬܐ ܘܥܠܒ ܐܓܪܬܐ ܟܠ ܦܘܡ ܦܫܘܛܬܐ ܡܠܘܟܐ ܪܒ ܡܫܠܛܐ
ܕܪܘܡܝܐ. ܘܦܬ̈ܝܐ ܠܟܡ ܗܘܐ ܬܫܡܫ. ܒܪ̈ܝܟܝ ܡܫܟܘ ܐܢܐ ܠܟܘ ܕܐܦܘܣ. ܘܪܒܐ ܐܢܐ. ܘܐܡܪ ܗܘ
ܢܘܗܪ ܠܟܠܗܘܢ. ܘܐܫܬܪܪܐ ܡܢ ܐܝܟ ܒܪ ܐܪܙܐ ܕܫܠܡܘܬܐ ܘܐܓܪܬܐ ܥܠܝ ܠܟܠܐ ܡܫܠܛܐ ܕܪܘܡܝܐ.
ܘܐܦ ܦܫܛ ܐܢܐ ܚܫܪ ܠܟܡ ܐܘܢܓܠܝܐ ܦܠܢ. ܘܢܐܬܐ ܢܟܪܘܗ ܡܟܠܬܗ ܟܕ ܢܫܡܥܘܢ ܠܐܓܪܬܐ.
ܘܦܩܕ ܠܟܠܗ ܕܢܦܩ ܡܢ ܕܪܬܐ ܘܢܐܬܐ. ܘܟܕ ܢܦܩ ܐܘܢܓܠܝܐ ܐܝܟ ܐܫܬܘܕܝ ܠܗ ܡܫܟܢܐ ܕܕܗܒܐ
ܘܢܘܒ ܠܗ ܠܐܓܪܬܐ ܕܗܘ ܩܠܒ [175] ܗܘܐ ܘܐܡܪ ܠܗ. ܕܟܕ ܢܬܩܠ ܠܡܫܠܡܬܐ. ܘܫܠܡܚ
ܫܠܝܘܬܐ ܐܪܫܗ ܠܐܦ ܘܫܡܥܗ ܡܣܪܩܢ ܩܕܡ ܒܪ̈ܝܫܝܬܐ ܐܝܟ ܗܘ ܕܐܫܬܡܠܝ. ܘܟܕ ܐܬܠܗ ܘܪܟܗ
ܕܢܫܬܡܥ ܠܒܢܝܐ. ܦܪܫܗ ܠܗܠܐ ܠܒܝܬܗܘܢ ܠܐ ܫܒܩܗ ܠܢܦܫ. ܘܟܠܗܐ. ܘܩܪܒ ܗܘܝܡ ܒܟܠܗ
ܘܟܠܫܐ ܘܫܠܐܡܪ ܠܗ ܟܠ ܒܪ̈ܝܫܝܬܐ ܡܢ ܒܬܫܠܐ ܠܐ ܫܪܪ.
ܓܘܪܓܝܣ ܕܝܢ ܦܛܪ̈ܝܩܐ ܕܟܕ ܟܕ ܢܦܩ ܡܢ ܒܝܬ ܐܣܝܪܐ ܕܒܓܪܘ. ܐܬܐ ܠܐܬܠܟܪܝܬ ܘܐܬܦܠܓ
ܠܐܦܣܪܐ ܪܒܐ. ܘܐܬܦܛܪ ܢܘܚ ܒܫܘܝܐ ܡܦܪܝܐ ܡܢ ܐܬܓܪܬܝܐ ܩܕܡ ܦܛܪ̈ܝܩܐ ܘܐܫܬܪܪ
ܒܟܘܢ ܡܫܡܐ ܘܐܬܡܠܪܫ.
ܒܬܪ ܢܘܚ ܒܫܘܝܐ: ܢܘܦܩ.
ܒܥܝܐ ܐܦܪܝܘ ܓܘܪܓܝܣ ܦܛܪ̈ܝܩܐ ܒܗ ܒܐܬܟܪܝܬ. ܘܒܬܪ ܡܟܠܐ ܒܝܢ ܢܘܚ ܒܫܘܝܐ
ܡܫܬܪܪܐ. ܘܟܕ ܐܦ ܢܘܦܩ ܒܬܪ ܕܒܝܐ ܕܒܘܪܐ. ܘܦܛܪ. ܐܬܐ ܓܘܪܓܝܣ ܦܛܪ̈ܝܩܐ. ܘܦܩܡ ܢܘܦܩ
ܦܛܪ̈ܝܩ ܫܠܐ ܚܝܐ ܘܫܡܠܟ. ܘܦܩ ܒܬܪܗ ܩܘܪܐܦܘܣ ܦܛܪ̈ܝܩ. ܘܡܟܠܗ ܠܗ ܐܬܓܪܬܝܐ ܕܐܬܐ
ܩܘܫܠܝܐ ܘܫܡܥ ܐܝܟ ܒܟܡ ܡܟܠܬܐ ܕܡܕܡܥ ܗܘܘ ܡܫܗܘܢ.
[177] ܒܬܪ ܢܘܦܩ ܩܪܒܠܐ.
ܩܘܪܐܦܘܣ ܕܝܢ ܦܛܪ̈ܝܩ ܡܫܠܛ ܕܐܬܓܪܬܝܐ ܗܘܐ ܒܓܘܫܗ. ܟܕ ܐܬܐܡܪ ܡܢ ܐܬܓܪܬܝܐ ܠܐ
ܐܬܠܐܠܐ ܡܢ ܡܟܠܬܐ ܕܒܫܘܪܐ. ܐܠܐ ܩܘܫܠܝܐ ܡܫܠܛ. ܘܦܩ ܒܐܬܪܘܗܝ ܓܒܐ ܕܐܬܓܪܬܝܐ
ܘܡܟܠܬܐ ܒܟܡ ܚܝܘܬܐ. ܘܓܒܐ ܠܩܪܒܠܐܦܫܬܐ ܕܢܩܫܢ ܓܒܪܐ ܐܬܦܘܐ ܘܐܦܪܝܘ ܠܟܘܢ ܡܦܪܝܐ.
ܘܟܕ ܩܬܝܐ ܠܐ ܕܒܘܪ ܥܠܒ ܒܠܐ ܒܘܪܫܗ ܘܐܦܬ̈ܩܐ ܫܓܝܐܬܐ ܐܦܪܝܘ. ܐܬܕܟܪ ܡܢ ܐܦܬ̈ܩܐ ܕܒܪܫܗ.
ܘܡܫܩܒ ܗܘܐ ܠܗ ܘܐܡܪ. ܕܡܟܐ ܒܟܡ ܢܩܫܢ ܡܫܩܫܠܐ ܘܒܠܐ ܒܘܪܫܐ ܡܟܠܬܐ ܘܐܬܓܪܝܬ
ܥܠܒ. ܘܟܕ ܐܬܦܠܐ ܗܘ ܡܦܪܝܐ ܦܩ ܒܟܠܬܐ ܟܕ ܐܝܟ ܠܐ ܐܪܓܫ ܐܠܐ ܐܬܟܫܦܗ ܒܟܠܗܘ. ܘܐܬܐ
ܥܠܒ ܒܒܘܪܓܐ ܕܒܟܢ ܗܘܐ ܠܗ ܒܢܩܫܢ. ܘܟܕ ܫܡܥ ܠܐ ܒܫܘ ܦܛܪ̈ܝܩ ܘܐܦܫܘܘܢ ܐܦ
ܐܬܓܪܬܝܐ ܕܢܘܦܩ ܠܐ ܗܘܐ.

After Sharbil, SHEMʿON [Shemʿon, *c*.800–*c*.815]. As the maphrian Sharbil refused to return and occupy his throne, and even sent a letter of abdication signed in his own hand, the patriarch consecrated [179] as maphrian his disciple Shemʿon, from the village of Badiah. When this man arrived, he was received with honour. But shortly afterwards Philoxenus, bishop of Nisibis, attacked him, and the people of Tagrit also began to quarrel over him, with some accepting him and others not. At first, when the Tagritians who opposed him accused him to the patriarch, he refused to listen to their allegations; so they began to attack him also, saying that he indulged him because he had been his disciple. In the end the patriarch gave way to their demands, degrading Shemʿon and removing him from his office. But then those who had demanded that the patriarch should expel Shemʿon began to quarrel among themselves, and so that blessed man was subject to the reproaches of both parties. The dissension lasted until Shemʿon's death.

At around the same time, in the year 204 of the Arabs, the catholicus Timothy of the Nestorians died. He had lived through the reigns of five Arab rulers, namely al-Mahdi, al-Hadi, al-Rashid, al-Amin and al-Maʾmun. He wrote many books, and also hymns for all the Sundays of the liturgical year, and also an exposition of Gregory Theologus, a book on the stars, and a book of the debates which he had held [181] with our patriarch Giwargis. In his days there flourished the philosopher Job of Edessa, who adhered to the Nestorian sect.

Timothy was succeeded by ISHOʿ BAR NUN [Ishoʿ bar Nun, 823–28] of Beth Gabbare, a village in the region of Nineveh. He had resided for 38 years in the monastery of Deir Saʿid near Mosul, and was very well versed in doctrine. He wrote a confutation of the writings of the catholicus Timothy and criticised everything he did, calling him 'Tolemathy', that is, 'injurious to God'. After the death of Timothy, Gabriel bar Bokhtishoʿ and Mikhaʾil, the physicians of the caliph al-Maʾmun, supported this Ishoʿ bar Nun, and the bishops followed their lead and consecrated him at Seleucia in the year 205 of the Arabs [AD 820]. They say that when Timothy was dying he was asked who [183] would be a suitable man to succeed him, and he replied that Ishoʿ bar Nun would be suitable. 'Although he has attacked and opposed me throughout my reign,' he said, 'I cannot now do other than answer your question truthfully.'

After Shemʿon, BASIL of Balad [Basil, *c*.815–829]. He was a wise man, and shone in conversation with both the great and the humble. After he had fulfilled his office for ten years, the Muslims of Tagrit rose up against him. They went to the judge of Baghdad and alleged that one of his people, a certain ʿAbdon, had insulted the prophet of the Arabs. ʿAbdon was arrested and taken to Baghdad, where he was asked to forswear his faith. He refused, and was put to death. Then the maphrian, in terror, fled to the city of Balad, and laid low for a while in the house of his parents.

ܒܬܪ ܡܪܟܠܠ: ܫܡܥܘܢ.

ܟܕ ܠܐ ܐܬܬܦܝܣ ܡܪܟܠܠ ܡܦܪܢܣܐ ܕܬܐܬܐ ܡܢܕܪܫ ܘܫܠܚ ܒܒܘܪܣܘ ܘܫܕܪ ܐܦ ܒܪܐ ܐܚܘܗܝ ܒܡܪܢܐ ܕܢܫܡܘ. ܐܦܪܝܡ [179] ܦܛܪ̄ ܠܫܡܥܘܢ ܠܬܠܡܝܕܗ. ܗܘ ܕܡܢ ܟܦܪܗ ܡܪܝܬܐ ܡܦܪܢܣܐ ܠܟܠܐܪܝܩܐ. ܗܢܐ ܟܕ ܐܬܐ ܐܬܩܒܠ ܟܐܢܐ. ܘܒܬܪ ܡܩܠܠܬܐܘܪ ܡܢ ܦܠܘܛܩܣܝܘܣ ܐܦܝܣܩ ܘܝܕܥܝܢ. ܘܐܦ ܟܕ ܐܠܟܪܝܐܝܐ ܢܦܠ ܫܕܐ ܡܬܬܠܐܝܐ ܒܗܢ ܕܐܝܬܝ ܟܕܝܢ ܗܘܐ ܠܗ. ܘܐܡܪܝܢܐ ܠܐ. ܘܫܘܘܪܐ ܟܕ ܕܟܝܐܬܐ ܡܟܠܗ ܐܠܟܪܝܐܝܘܬܐ ܫܐܢܘܗܝ ܕܫܡܥܘܢ ܠܟܘܠܗܝ ܟܘܠܐ ܦܛܪ̄ ܘܠܐ ܫܡܥ ܗܘ ܒܟܠܗܘܢ. ܡܢܗ ܡܫܬܟܚ ܠܗ ܘܐܡܪ. ܕܫܬܠܐ ܗܘ ܕܐܬܠܡܝܕܗ ܗܘ ܢܫܟ ܟܐܦܝܗܘܢ. ܘܟܕ ܐܙܕܟܝ ܡܢܗܘܢ ܦܛܪ̈ܐ: ܡܢܗܘܢ ܠܫܡܥܘܢ ܘܟܬܒܗ. ܘܗܘܝܬ ܡܢܗ ܗܘܢ ܕܟܕܝܢ ܗܘܐ ܠܫܡܥܘܢ ܠܡܕܝܢܬܐ ܠܦܛܪܝܪܟܐ ܟܠ ܕܐܦܫܗ. ܘܗܘܝܐ ܡܢ ܐܬܪܗܘܢ ܒܟܠܐ ܡܕܝܢܬܐ ܗܘܐ ܗܘ ܢܘܟܪܝܐ. ܘܦܫ ܫܢܝܐ ܒܢܝܐ ܕܟܢ ܫܡܥܘܢ.

ܘܒܗ ܒܙܒܢܐ ܟܕ ܢܫܬܐܠܘܢ ܡܠܘܟܐ ܕܢܟܢܘܪܝܐ. ܗܟܢ ܡܠܐܟ ܘܐܪܒܥ ܕܢܫܝܐ. ܐܢܘܢ ܒܟܢ ܗܘܐ ܫܡܥܐ ܡܟܠܢܐ ܢܫܝܐ ܡܢ ܒܬܪ ܚܕ. ܠܫܡܥܘܢ. ܠܒܐܪܝ. ܠܒܢܝܢ. ܠܐܫܟܝ. ܠܒܐܫܡܘܢ. ܘܫܡܥ ܡܠܟܐ ܡܟܢܬܐ. ܘܡܐܡܪܬܐ ܕܟܠ ܟܐܪܐ ܡܢܐܝܐ ܕܟܠܗ ܣܘܪܐ. ܘܦܘܫܩܐ ܕܐܬܘܠܘܬܐ. ܘܡܠܟܐ ܕܦܘܠܚܢܐ. ܘܡܠܟܐ ܕܦܘܣܐ ܕܐܬܚܫܒܘ [181] ܒܟܠ ܠܗ ܠܟܠܐܘܪܝܣ ܦܛܪܝܪܟܐ ܕܡܟ. ܘܒܟܒܘܗ ܐܠܗܐ ܗܘܐ ܐܝܟ ܐܘܪܚܐ. ܒܬܪܐ ܦܠܘܛܘܣܐ ܕܢܫܦ ܠܟܪܝܐܬܐ ܕܢܫܬܐܠܘܢ.

ܘܫܡ ܒܬܪ ܢܫܬܐܠܘܢ ܫܘܡܠ ܒܪܗܝ ܡܢ ܟܠ ܒܢܝܐ ܡܪܢܝܐ ܕܟܬܪܐ ܕܚܕܐ. ܘܫܡܪ ܠܬܠܡܝܕ ܘܐܫܬܐ ܫܢܝܢ ܒܪܙܐ ܕܫܠܡ ܕܟܠ ܒܢܝ ܫܡܥܠ. ܘܫܪܝ ܗܘܐ ܒܡܘܠܟܢܐ. ܘܟܕ ܗܘܐ ܡܪܝܐ ܠܫܡܥܘܢ ܢܫܬܐܠܘܢ ܕܟܠܗܘܢ ܕܒܠܝܐ. ܘܒܟܠܗܘܢ ܡܢܟܢ ܗܘܐ ܠܗ. ܘܢܫܬܐܠܘܢ ܗ̄ ܢܟܡ ܠܐܠܗܐ ܡܪܐ ܗܘܐ ܠܗ. ܘܟܕ ܫܡܥ ܢܫܬܐܠܘܢ. ܐܢܫܝܢ ܠܫܡܥܘܢ ܗܘܐ ܒܟܪܝܐܬܐ ܒܪ ܒܘܠܐܝܬܐ ܘܡܦܪܢܣܢܘܬܐ ܕܡܠܟܘܬܐ. ܘܐܝܟ ܐܦܝܣܩ ܘܐܡܪܝܢܐ ܒܫܠܡ. ܒܫܠܡ. ܒܫܠܡ ܡܠܐܟ ܘܫܡܥ ܕܢܫܝܐ. ܘܡܬܐܡܪܐ ܕܗܘ ܢܫܬܐܠܘܢ ܒܬܪ ܫܢܝܐ ܡܢ ܗܠܟܘܢ ܕܫܡܗ ܐܬܐ [183] ܒܚܝܢ ܕܫܘܡ ܒܪܝܐ ܡܢ ܒܬܪܗ ܦܢܝ ܕܫܡܥ ܒܪ ܢܘܢ ܒܫܡ. ܘܐܦ ܕܠܫܡܥ ܘܐܫܬܠܡ ܒܟܠܗ ܪܚܡܐ ܕܫܘܫܡܐ. ܐܠܐ ܠܐ ܡܪܐ ܐܢܐ ܕܐܫܟܚ ܡܪܐ ܗܘܐ ܕܐܬܟܠܗܘܢ. ܫܡܥܘܢ ܕܝܢ ܡܦܪܢܣܐ ܕܐܠܟܪܝܐ ܘܐܠܗܘܢ ܗܘܐ ܠܬܠܡܝܕܐ ܕܦܛܪ̄ ܡܪܢ ܦܘܪܫܢܗ ܒܐܬܠܘܪܣ ܐܬܐܡܪܝܢ ܒܟܘܠܗ ܒܫܠܡܘܗ.

ܒܬܪ ܫܡܥܘܢ: ܒܫܠܡܘܗ ܒܪ ܒܟܝܢܐ.

ܗܢܐ ܒܬܪܐ ܗܘܐ ܢܫܝܫܐ. ܕܢܐ ܡܟܠܬܐ ܫܡܟܠܬܐ ܟܠܐ ܡܟܢܝܬܐ ܘܟܠܐ ܟܠܗ. ܘܒܬܪ ܕܫܡܥ ܒܫܪ ܡܢܝ: ܡܢ ܠܫܘܒܠܗ ܡܪܟܐ ܡܢ ܡܦܠܫܢܐ ܕܐܠܟܪܝܐ. ܘܐܪܟܗ ܐܦܟܗ ܡܝܪܘܗܝ ܟܠܐ ܕܢܐ ܕܒܪܙܐܘ. ܘܐܝܟ ܟܡ ܡܢ ܒܢܝ ܒܫܘ ܕܫܡܗ ܒܫܠܡ. ܢܝܚ ܠܒܪܐ ܕܢܫܝܐ. ܘܟܕ ܐܬܐܡܪ ܗܘ ܒܫܠܡ ܘܐܬܬܘܟܠ ܠܒܪܙܐܘ ܘܐܬܐܡܪ ܠܫܡܥܘܢ ܒܠܘܢܝܗ. ܘܠܐ ܐܝܟ ܐܬܦܠܐ. ܘܡܦܪܢܣܐ ܕܝܠܗ ܘܡܢܗ ܠܫܡܥ ܡܢܝܚܬܐ. ܘܠܟ ܒܫܠܡܐ ܕܐܒܗܘܗܝ.

At that time the Nestorian patriarch Ishoʿ bar Nun held a disputation with Papa, one of our priests, [185] concerning the saying 'The Word was made flesh,' and said to him: 'Tell me, did the Word have a foreskin in his own nature, if he was circumcised, or not in his own nature? And if in his own nature, does it follow that the Father and the Spirit also have foreskins, since they share one nature? But if not in his own nature, then two natures are held in him.' Papa replied: 'Human infirmities adhere to the incarnate Word, but not to the non-incarnate Word, according to the testimony of Paul: "He was made in the likeness of men, and was obedient unto death, even the death of the cross." It is thus clear that the Father and the Spirit were not made in the likeness of men. They therefore do not have foreskins, nor any other human attribute.' Papa began to quote the line of Gregory Theologus, "When you hear of the birth of God, and of the Virgin, of swaddling clothes and everything else connected with mortal birth, do not blush at any of these things." But the catholicus, when he noticed that Papa's answers were more pleasing to the audience, because they were taken from Holy Scripture and were not, like his own, mere sophistries, said: 'But God himself has said, "I am one, and do not change." But you Jacobites say that he was subject to change.' But Papa replied: 'It is true that God [187] is unchangeable, as I have already said, but because he became Man, the Apostles and Fathers have given human names to him.' Then Papa broke off the discussion, as he saw that the catholicus had been driven into a difficult position.

Ishoʿ bar Nun went to his rest after fulfilling his office for 4 years, and was buried in the monastery of Klilishoʿ. He was succeeded by GIWARGIS [Giwargis II, 828–31], a native of Marga, who had been married since his youth. He later became the superior of the monastery of Beth ʿAbe, and after that a metropolitan. He was elected with the support of the doctors Gabriel and Mikhaʾil, and was consecrated catholicus at Seleucia in the year 210 of the Arabs [AD 825/26]. He was an old man, around 100 years old, and although he had little learning he was of good character. He died after fulfilling his office for 40 [*recte* 7] years.

[189] After him sat SABRISHOʿ [Sabrishoʿ II, 831–35], who had previously been bishop of Harran and then metropolitan of Damascus. He was consecrated catholicus at Seleucia in the year 217 of the Arabs [AD 832/3], and died after fulfilling his office for 4 years.

He was succeeded by ABRAHAM II [Abraham II, 837–50], from the monastery of Beth ʿAbe, who was a man pure and chaste in body but not learned, and not up to the task of governing the church. His nephew Ephrem, his sister's son, and another son by a concubine operated a perverse regime. During his time the Christians were in sore straits, for the Arabs demolished several churches in Basra.

ܒܗ ܒܥܕܢܐ ܕܪܗܛ ܝܫܘܥ ܒܪ ܢܘܢ. ܡܠܟܘܬܐ ܕܫܛܘܪܝܐ ܒܗܡ ܦܐܦܐ ܡܫܬ ܡܢ ܗܘܟܝܢ [185]
ܕܡܢ. ܥܠܠ ܦܠܛܝܢ ܕܡܠܟܬܐ ܒܫܪܐ ܗܘܐ. ܘܐܡܪ ܠܗ. ܐܡܪ ܠܟ ܐܢ ܒܥܝܬܗ ܗܘܐ ܡܠܟܬܐ ܒܗܘܬܐ
ܘܐܬܛܪܕ. ܐܘ ܠܗ ܒܥܝܬܗ. ܘܐܢ ܒܥܝܬܗ. ܡܕܝܢ ܐܒܐ ܘܪܘܚܐ ܒܗܘܬܐ ܗܘܘ. ܒܕܝܢ ܗܘ ܠܗܘܢ ܒܢܐ.
ܘܐܢ ܠܗ ܒܥܝܬܗ ܗܘܐ ܠܐܪܡ ܒܢܝܢ. ܘܦܐܦܐ ܐܡܪ ܠܡܠܟܬܐ ܡܒܫܪܐ ܢܦܩ ܡܫܬܠܗܬܐ ܐܝܬܝܬܐ. ܘܠܗ
ܟܠܐ ܡܒܫܪܐ. ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ. ܘܗܘܐ ܠܗܡ ܒܕܡܘܬܐ ܕܒܢܝܢܐ. ܘܐܬܡܨܝ ܒܕܡܐ ܠܡܘܬܐ.
ܡܘܬܐ ܕܝܢ ܕܪܘܚܐ. ܘܟܠܗ ܕܐܒܐ ܘܪܘܚܐ ܠܐ ܗܘܘ ܒܕܡܘܬܐ ܕܒܢܝܢܐ. ܘܡܠܘܐܐ ܠܐ ܒܘܪܟܬܐ ܢܦܩܐ
ܠܗܘܢ. ܐܦܠܐ ܡܕܡ ܐܚܪܢ ܐܢܫܐ. ܘܡܪܢ ܗܘ ܦܐܦܐ ܠܡܒܫܪܐ ܡܢ ܟܠܗܝܢ ܕܐܬܘܠܨܘܢ. ܟܕ ܕܝܢ
ܡܟܝܠ ܕܐܬܐ ܫܡܥܘ ܐܢܫ: ܘܒܠܘܟܠܬܐ ܘܡܪܕܘܬܐ: ܘܟܠܗܘܢ ܝܘܡܢ ܕܡܫܡܫܢܐ ܦܛܝܪܐ ܠܐ ܒܥܕܢ
ܠܗܘܐ ܡܠܟܘܬܐ ܕܝܢ ܒܢ ܡܫܒܚ ܕܡܠܟܐ ܦܐܦܐ ܡܠܟ ܡܫܬ ܠܡܫܬܐ. ܒܕܝܢ ܡܠܬܐ ܡܪ̈ܝܐ
ܐܝܢ ܘܠܗ ܐܝܟ ܗܘܢܝܢ ܕܡܠܗ ܡܫܦܫܛܐܝܬ. ܐܡܪ. ܗܘ ܠܐܠܗܐ ܐܡܪ ܕܐܢܐ ܐܢܐ ܘܠܐ ܐܬܡܨܝܬ.
ܘܐܢܘܢ ܡܫܡܫܢܐ ܕܐܬܡܨܝܬ ܐܡܪܝܢ ܐܢܘܢ. ܘܦܐܦܐ ܦܢܐ ܕܒܫܪܐ ܒܢܝܐ ܠܐܠܗܐ [187] ܠܐ
ܡܬܡܨܝܢܐ ܗܘ. ܐܝܟ ܕܐܡܪܐ ܦܘܠܘܣ ܡܟܠܠ. ܐܠܐ ܒܕ ܡܠܟܒܪܝܫܘܬܐ ܡܩܒܘܬܐ ܐܝܬܝܬܐ ܐܦܝܣ ܠܗ
ܡܥܕܪܢܐ ܘܐܒܕܢܬܐ. ܘܡܫܠܠ ܕܢܦܘܫ ܦܐܦܐ ܠܡܠܟܘܬܐ ܘܡܬܐܢܫ ܦܫܝܛ ܠܡܠܟܘ ܕܪܝܐ.
ܘܟܕ ܫܡܥ ܗܘ ܝܫܘܥ ܒܪ ܢܘܢ. ܫܒܝܠܐ ܐܘܪܚܐ. ܫܡܥ ܘܐܬܐܡܪ ܒܕܪܐ ܕܡܠܟܘܬܗ. ܘܩܡ ܒܐܘܪܗ
ܠܐܘܪܫܠܡ ܘܐܬܐ ܡܢ ܡܕܝܢܬܐ. ܘܢܦܩ ܗܘܐ ܐܢܬܬܐ ܡܢ ܛܟܣܗ. ܟܕ ܗܘܐ ܙܡܝܢܐ ܠܒܘܡܪܐ
ܕܒܝܬ ܡܠܟܐ. ܟܕ ܡܫܬܪܐ. ܘܐܬܚܘܘ ܠܒܪܐܝܠ ܘܡܫܒܚܠܐܬܐ. ܘܐܬܬܦܝܣ ܡܠܟܘܬܐ
ܒܫܠܘܡ ܚܝܠ ܡܠܐܟ ܘܒܫܪ ܕܛܒܝܐ. ܘܐܝܠܬܐ ܫܒܐ ܐܝܟ ܒܪܫܬܐ ܚܝܝ. ܘܒܘܪ ܗܘܐ ܡܢ ܡܠܟܘܬܐ.
ܒܪܡ ܕܥܒܪܐ ܚܝܠ ܗܘܐ ܡܫܬܪܐ. ܘܟܕ ܫܡܥ ܐܪܒܥܝܢ ܚܝܝ ܒܢܝ.
[189] ܘܩܡ ܒܠܝܠܗ ܡܒܪܢܫܘܬ ܘܐܝܠܬܐ ܗܘܐ ܐܦܝܫܡ ܕܚܪܝ. ܟܕ ܗܘܐ ܡܫܬܪܐ ܠܕܪܡܫܘܡ. ܟܕ
ܐܬܐܡܪ ܡܠܟܘܬܐ ܒܫܠܡ. ܚܝܠ ܡܠܟܐ ܘܡܒܫܪܐ ܕܛܒܝܐ. ܘܟܕ ܫܡܥ ܐܪܒܥܝܢ ܚܝܝ ܒܢܝ.
ܘܩܡ ܒܠܝܠܗ ܐܒܪܗܡ ܠܐܘܪܚܐ. ܡܢ ܒܝܡܪܐ ܕܒܝܬ ܡܠܟܐ. ܘܐܝܠܬܐ ܗܘܐ ܕܒܢܐ ܘܢܦܩܐ ܒܦܓܪܗ. ܒܪܡ
ܡܫܠܠ ܕܒܪܘ ܗܘܐ ܚܝ ܡܢ ܕܘܒܪܐ ܕܒܝܬܐ. ܘܐܦܪܝܡ ܒܪ ܚܠܗ ܘܐܚܪܢܐ ܒܪ ܒܢܝܠܗ ܡܕܒܪܢܝ ܗܘܘ
ܕܘܒܪܐ ܒܟܠܠ. ܘܒܩܘܫܠܗ ܠܐܘܟܪܝܐ ܫܒܝܠܐ ܐܠܗܘܗܝ ܗܘܘ ܒܢܝܫܛܝܐ. ܚܝܫ ܒܪ ܒܢܝܬܐ
ܐܚܪܢܐ ܛܝܒܐ ܒܥܘܪܐ.

At that time Quriaqos, the patriarch of the Orthodox, died, and Dionysius of Tel Mahre became patriarch, in the year 1129 of the Greeks [AD 818]. The maphrian Basil was present at his consecration, and although it was his right to lay his hands on him, the people of Tagrit petulantly refused to allow him to perform the consecration, as he was not a native of Tagrit. 'Let the consecration be performed by [191] Theodosius Barsawma, from the family of Quriaqos, who hails from Tagrit', they said. The Western bishops agreed to this proposal, so that was what they did. In the year 1141 [AD 829], when the patriarch Mar Dionysius came to Baghdad to visit the caliph al-Ma'mun, he returned by way of Tagrit and went on to Mosul. The maphrian Basil died in the monastery of ʿAniqa just outside Balad, and the patriarch consecrated a new maphrian, Daniel, then went on his way and returned to Syria.

After Basil of Balad, DANIEL [Daniel, 829–34] from the monastery of Birqum. He was an ascetic, who was consecrated by the patriarch Dionysius when he returned from Baghdad. He died in the city of Nisibis after fulfilling his pastoral office for four years. His body was taken to Tagrit and buried in the church of Mar Ahudemmeh.

At the same time the catholicus Abraham died, after fulfilling his office for 13 years, and was succeeded by THEODOSIUS [Theodosius, 853–58] of Beth Garmai, who was consecrated at Seleucia on the second Sunday of Lent, in the year 238 of the Arabs [AD 853]. In his time the caliph al-Mutawakkil grew angry with his doctor Bokhtishoʿ, [193] and threw him in jail and confiscated all his possessions. The catholicus was also imprisoned alongside him, and remained in chains for the space of three years. There also lived at this time a certain Arian named Sargis, the doctor of the caliph al-Mutawakkil, who assailed the catholicus with many calumnies, saying that he constantly sent letters and reports to the regions of the Greeks. When he was questioned about this and ordered to deny the charge on oath, the catholicus replied: 'Our law forbids us to swear on oath, and I cannot violate this law even if my life depends on it.' And so he was again imprisoned on the order of the caliph.

After Daniel, THOMAS [Thomas, 834–47] of Tagrit. This man used to live in the monastery of Mar Severus on the Mountain of Edessa. He was consecrated by the patriarch Dionysius of Tel Mahre. When he arrived in Tagrit, he deposed the bishop Giwargis of Bahrin, who afterwards apostasised from the faith, because he had illegitimately usurped the diocese of Karma. The maphrian had many tussles with this Giwargis and with the people of Karma, and at one point [195] was even handed over to the governor and imprisoned for eight months, before he was pardoned and released. He fulfilled his office for 13 years, and died on Sunday 8 May in the year 1150 [AD 847].

ܒܗ ܒܙܒܢܐ ܕܝܢ ܡܪܩܘܣ ܦܛܪܝܪܟܐ ܕܐܘܪ̈ܬܕܘܟܣܐ. ܘܩܡ ܕܝܘܢܘܣܝܘܣ ܠܐܠܟܣܢܕܪܝܐ ܒܫܢܬ ܐܠܦ ܘܡܐܐ ܘܬܠܬܝܢ ܘܫܒܥ ܕܝܘܢܝܐ. ܘܐܬܡܛܝ ܒܥܡܠܘܗܝ ܡܫܪܝܐ ܒܫܘܬܐܣܝܘܬܗ ܕܦܛܪ̈ܝܪܟܐ. ܘܡܛܠ ܕܕܝܠܗ ܘܡܕܝܢܬܐ ܐܝܟܐ ܗܘܐ ܕܢܝܐ ܕܫܡܥ ܐܒܐ. ܐܡܪܘ ܠܐܢܛܝܘܟܝܐ ܒܫܠܡܐ ܘܠܐ ܠܟܡ ܡܥܡܝܢ ܕܝܫܘܥ. ܡܛܠ ܕܒܠܡܘܢ ܠܐܢܛܝܘܟܝܐ. ܐܠܐ [191] ܠܐܘܪܗܘܡܘܣ ܘܡܠܟܘܬܗ. ܕܗܘ ܒܙܒܢܐ ܕܒܠܡ ܡܘܪܩܘܣ ܘܐܝܠܐ ܠܐܢܛܝܘܟܝܐ ܗܘ ܕܝܫܘܥ. ܘܡܠܟܘ ܠܗܘܢ ܐܦ̈ܝܗ̈ ܡܕ̈ܝܢܬܐ. ܘܗܘܝܐ ܒܒܝܬ. ܘܒܥܡܠ ܟܠܗ ܘܡܐܐ ܘܐܘܒܠܝܢ ܘܡܝܐ. ܒܝ ܐܢܐ ܦܛܪ̈ܝܪܟܐ ܡܢܝ ܕܝܘܢܘܣܝܘܣ ܠܡܨܪܝܢ ܠܘܬ ܟܢܫܐ ܡܠܟܘܬܗ ܡܐܡܘܢ. ܗܘܝ ܠܡܐܢܛܝܘܟܝܐ. ܘܡܢ ܐܡܪ ܠܡܘܪܝܐ. ܘܒܝܬ ܒܥܡܠܘܗܝ ܡܫܪܝܐ ܒܝܬܐ ܕܟܬܒܐ ܕܠܒܪ ܡܢ ܒܠܒ. ܘܐܡܪ ܦܛܪ̈ܝܪܟܐ ܠܕܝܠܗ ܡܫܪܝܐ. ܘܡܥܡ ܘܐܙܠ ܠܡܨܪܝܐ.

ܥܠܬ ܒܥܡܠܘܗܝ ܒܪ ܒܠܒܢܐ: ܕܢܫܐܠ ܡܢ ܕܝܪܐ ܕܒܫܪ ܡܘܪܡ.

ܗܝܐ ܠܒܝܬܐ ܗܘܐ ܒܥܠܡܐ. ܘܐܬܐܡܪ ܡܢܗ ܕܕܝܘܢܘܣܝܘܣ ܦܛܪ̈ܝܪܟܐ. ܒܝ ܗܘܝ ܦܛܪ̈ܝܪܟܐ ܡܢ ܡܨܪܝܢ. ܘܡܢ ܚܝܐ ܒܪܟܘܬܐ ܐܘܪܚܝܢ ܡܫܝܚܐ. ܒܝܬ ܒܪܝܟܝܢ ܡܕܝܢܬܐ. ܘܐܬܐܬܐ ܦܬܪܘ ܠܐܢܛܝܘܟܝܐ ܘܐܬܡܒܪ ܒܒܝܬܐ ܕܡܪܝ ܐܣܘܕܡܘܣ.

ܘܐܦ ܐܒܪܗܡ ܡܠܘܟܝܐ. ܒܝ ܥܡܡ ܠܐܠܟܣܢܕܪܝܐ ܡܢܝܐ ܒܝܬ. ܘܡܢ ܒܠܪܘ ܠܐܘܪܫܠܡ ܡܢ ܒܝܬ ܝܪܡܘ ܠܐܬܐܡܪܝ ܒܥܠܡܐ ܒܝܬ ܒܒܢܐ ܕܐܪܥ ܕܪܘܡܐ ܡܪܐܝܐ. ܒܥܡܠ ܡܠܟܝܢ ܘܐܠܟܝܢ ܘܐܡܝܢܐ ܕܦܝܢܐ. ܒܪܒܗ ܪܒܝ ܡܠܟܘ ܡܬܐܘܡܠܐ ܠܠܐ ܒܥܠܡܘܗܝ ܐܦܝܐ ܕܡܠܘ [193] ܘܣܒܡܗ. ܘܡܢ ܡܠܟܝܢ ܕܝܐ ܗܘܐ. ܘܐܬܐܡܪ ܐܦ ܡܠܘܟܝܐ ܒܝܬܗ ܘܦܘ ܠܐܠܟ ܡܢܝ ܒܥܠ ܐܦܢܝܐ. ܐܬܠܗܘܢ ܗܘܐ ܕܝܢ ܒܝܬܗ ܕܒܝܐ. ܐܝܟ ܐܪܥܐ ܕܡܥܡܘ ܦܪܨܘܦܐ ܐܦܝܐ ܕܡܠܟܘ ܡܬܐܘܡܠܐ. ܘܒܥܡܠܢܐܬܐ ܐܦܠܐ ܗܘܐ ܡܬܪܘܗܝ ܕܡܠܘܟܝܐ. ܘܐܡܪ ܗܘܐ ܕܒܡ ܒܐܦܝܗ ܠܐܢܛܐ ܡܥܡܪ ܠܠܐܬܘܪܐ ܕܪܘܡܝܐ ܘܡܥܘܕ ܛܠܝܐ. ܘܐܬܐܒܕ ܡܠܘܟܝܐ ܘܐܬܐܦܝܒ ܠܗ ܕܝܐܡܐ ܠܠܐ ܗܘܡ. ܘܗܘ ܐܡܪ ܕܢܡܘܣܐ ܕܡܠ ܛܠܐ ܡܢ ܡܩܘܡܬܐ. ܘܠܐ ܡܪܐ ܐܢܐ ܕܐܒܪ ܠܠܐ ܢܡܘܣܐ ܘܐܦ ܐܡܘܐ. ܘܦܡܝ ܡܠܟܘ ܘܐܘܒܠܗ ܡܝܪܘܡܐ ܠܡܥܒܕܐ.

ܥܠܬ ܕܢܫܐܠ: ܠܐܘܡܐ ܠܐܢܛܝܘܟܝܐ.

ܗܝܐ ܒܛܘܪܐ ܕܐܘܪܗܝ ܒܥܡܪ ܗܘܐ. ܒܝܪܐ ܕܒܝܬ ܡܪܝ ܦܠܘܪܐ. ܐܬܐܡܪ ܡܢ ܕܝܘܢܘܣܝܘܣ ܦܛܪ̈ܝܪܟܐ ܠܐܠܟܣܢܕܪܝܐ. ܘܡܢ ܐܬܐ ܠܐܢܛܝܘܟܝܐ: ܡܠܪܘܢ ܠܛܠܐܘܪܝܛܘܣ ܐܦܝܣܩ ܕܚܢܝܢ ܗܘ ܕܠܒܪܐܐ ܐܝܟ. ܘܟܠܗ ܡܬܐܪܡܘ ܗܘ ܕܠܐ ܢܬܡܫܠܛ ܐܠܟܠܒ ܠܠܐ ܡܪܒܝܢܐ ܕܒܪܡܘ. ܘܐܝܠܝܐ ܡܝܬܐ ܡܥܠܠ ܗܘ ܡܥܒܪܐ ܡܢܗ ܕܛܐܘܕܘܪܝܛܘܣ ܘܡܢ ܒܝܬܡܘܢܐ. ܒܝܬܐ ܠܗܘܢ [195] ܘܐܬܡܟܬܘ ܠܠܐܝܢܐ ܘܐܬܐܡܪ ܠܐܦܝܐ ܒܪܢܝܢ. ܒܝ ܢܦܩ ܙܒܢܐ. ܘܡܢ ܡܢܐ ܡܝܬܐ ܠܐܢܛܝܘܟܝܐ ܒܝܬ ܒܡܘܡ ܡܥܠܐ. ܠܐܦܝܐ ܒܐܪܥ. ܡܝܠ ܠܠܐ ܘܡܠܐ ܘܡܥܡܝܢ ܘܐܦܝܐ.

After Thomas, BASIL II [Basil II, 848–58], also known as Laʿzar the Stylite. He used to live on the column of Beth Botin in Harran. He was consecrated by the patriarch Yohannan, the successor of Dionysius of Tel Mahre, at Kfartutha, in the church of Mar Thomas of the Tagritians, on 23 September in the year 1159 [AD 848]. After he had fulfilled his pastoral office for around ten years, a fierce quarrel arose between him and the patriarch Mar Yohannan. Then the Tagritians in the East expunged the name of the patriarch from the diptychs in their churches; and Basil consecrated bishops for them, for Harran, Callinicus and Rishʿaina, and deposed and excommunicated the bishops appointed by the patriarch. The patriarch convened a synod and deposed the maphrian, and the maphrian in turn deposed the patriarch. Their dispute was reported to the caliph al-Mutawakkil, and they both justified themselves before him and hurled accusations at one another. The patriarch prevailed, and went to Tagrit, intending to consecrate another maphrian in opposition [197] to Basil. But because the maphrian had many supporters in Tagrit, the patriarch was not able to do this publicly, so he consecrated a certain Melchisedec in secret.

After Basil, and in opposition to him, MELCHISEDEC [Melchisedec, 858–69]. This man was from Abu Maria, a village in the province of Tel Liʿafar, and was consecrated secretly by the patriarch Yohannan in the new church of Tagrit. Basil stirred up a serious dissension on his account in Tagrit, so he left that town and went to live in Nisibis.

After Theodosius, the catholicus of the Nestorians, left prison, he lived a further two years and then died, and was buried in the monastery of Klilishoʿ on 7 October in the year 1170 of the Greeks [AD 858]. He was succeeded by SARGIS [Sargis, 860–72], previously metropolitan of Nisibis, who was consecrated at Seleucia in the following year on 21 August.

There flourished at that time the physician Hunain ibn Ishaq, the translator of books of medicine. [199] He quarrelled with Israel, the doctor of Taifur, and accused him to the caliph al-Mutawakkil, saying: 'This Israel worships an image or an idol in his house, and is a Christian in name only.' The caliph then sent agents to search Israel's house, and they found an image of the Mother of God which they brought to the caliph. Hunain swore that this was the image he had referred to. Then Israel said: 'If it is an idol, spit on it.' But Hunain did not dare to spit on the image. The caliph thereupon summoned the catholicus to him, and asked him about the image. He asked whether the catholicus recognised it or not; and if he did, what punishment was fitting for a man who spat on it. The catholicus replied: 'It is not an idol, but the image of our Lord's mother. Any Christian who despises it deserves to be excommunicated.' And so, at the order of the caliph, the catholicus anathematised Hunain and deprived him of ecclesiastical communion.

ܒܬܪ ܬܐܘܡܐ: ܒܫܡܥܘܢ ܛܘܒܢܐ ܕܗܘ ܒܬܪ ܐܣܛܘܢܐ:
ܗܢܐ ܒܐܣܛܘܢܐ ܕܒܝܬ ܒܠܬܝ ܕܒܝܢܝ ܟܡܪ ܗܘܐ. ܘܐܬܬܫܢܝ ܡܢ ܢܘܚ ܦܛܪ̈ܐ ܕܩܡ ܒܬܪ ܕܣܘܢܗܕܘܣ ܐܠܟܣܢܕܪܐ. ܒܟܪܟܐ ܕܡܪܝ ܬܐܘܡܐ ܕܐܬܟܠܝܠܐ ܕܒܦܪܘܬܐ. ܒܬܪ ܕܐܬܟܠܠ ܡܢܗ ܠܟܠ ܘܡܛܐ ܘܫܡܥܢ ܘܐܡܪ. ܘܒܬܪ ܕܕܒܪ ܙܒܢܐ ܐܝܟ ܫܢܝܐ ܟܡܐ. ܫܒܩܐ ܪܒܐ ܗܘܐ ܒܟܠ ܒܗ ܠܦܛܪ̈ܐ ܡܢܗ ܢܘܚܝ. ܘܐܬܟܠܝܠܐ ܕܒܡܕܒܪܐ ܒܟܠܗ ܒܪܘܪܘܬܗ ܕܦܛܪ̈ܐ ܒܢܝ̈ܬܗܘܢ. ܘܐܡܪܝܢ ܠܗܘܢ ܒܫܡܥܘܢ ܐܦܝ̈ܫܩ ܒܢܝ̈ܢ ܐܡܪ ܐܢܐ ܘܒܡܫܠܡܢܘܬܐ ܘܒܪܝܫܢܘܬܐ. ܘܒܟܠܗ ܘܡܬܪܣ ܠܐܦܝ̈ܫܩ ܕܦܛܪ̈ܐ. ܘܦܛܪ̈ܐ ܬܘܒ ܒܝܫ ܫܘܚܕܘܫ ܘܡܬܪܣܗ ܠܡܦܪܢܐ. ܘܡܦܪܢܐ ܠܦܛܪ̈ܐ. ܘܡܛܐ ܫܪܒܘܢ ܒܕܡܐ ܠܟܠܦܗ ܡܫܘܠܠ. ܘܐܬܛܒܗ ܬܪܡܘܢ ܦܕܡܘܢ ܘܡܬܪܗ ܠܒܢܝ̈ܐ.
ܘܐܬܚܠܠ ܦܛܪ̈ܐ ܘܐܬܐ ܠܟܠܐܬܝܠܝܕ ܘܕܝܐ ܕܡܦܪܢܐ ܐܚܪܢܐ ܢܫܪܝ ܠܟܘܡܟܠ [197]
ܒܫܡܥܘܢ. ܘܡܛܠ ܕܡܕܒܪܢܐ ܐܝܟ ܗܘܘ ܫܘܟܠܐ ܠܡܦܪܢܐ ܒܟܠܐܬܝܠܝܕ. ܠܐ ܐܬܡܪ ܦܛܪ̈ܐ ܕܐܬܟܠܝܠ ܢܫܬܘܪ ܗܘܐ. ܐܠܐ ܒܫܠܝܛܠ ܐܡܪܝܢ ܠܐܝܟ ܕܫܡܥܘ ܡܟܠܡܕܘܢ.
ܒܬܪ ܫܡܥܘܢ: ܐܘܒܠ ܠܦܘܒܠܗ ܡܬܒܥܝܕܐ.
ܗܢܐ ܡܢ ܐܦܪܝܐ ܗܘܠܐ ܕܡܘܟܠܛܐ ܕܐܠܟܣܢܕܪ ܐܝܟ ܗܘܐ. ܘܐܬܬܚܪܝ ܐܘܪܚܠܗ ܡܢ ܢܘܚܝ ܦܛܪ̈ܢܐ ܒܟܪܟܐ ܚܝܐ ܕܐܬܝܠܝܕ. ܘܟܕ ܚܙܐ ܒܫܡܥܘܢ ܕܫܟܠ ܫܒܩܐ ܡܛܠܬܗ ܒܟܠܐܬܝܠܝܕ. ܡܟܡܪ ܘܐܙܠ ܠܒܝܬܟܡ ܘܐܡܪ ܗܘܐ.
ܘܐܬܕܘܟܪܬ ܡܬܘܟܠܐ ܕܫܛܘܪܝܐ ܟܕ ܢܩܫ ܡܢ ܟܠܗ ܐܦܝ̈ܐ ܚܝܐ ܬܐܘܡܐ ܫܢܝ̈ܐ ܘܟܕ ܘܐܬܡܟܪ ܟܕܪܐ ܕܡܟܠܡܟܘܢ ܡܠܐ ܒܟܠܡܪܝ ܚܕܝܬ. ܫܢܬ ܠܠܟ ܘܡܛܐ ܘܡܚܒܝܢ ܕܢܩܝܐ. ܘܩܡ ܒܟܠܪܗ ܪܢܝܫܘ ܡܛܠܪ̈ܐ ܕܢܝܚܝܢ ܘܐܬܬܚܪܝ ܒܫܟܠܗ ܒܫܢܝܢ ܘܚܕ ܒܬܪ ܚܢܝܐ ܒܦܘܫܟܠܗ ܕܫܟܠܐ.
ܒܗܘ ܕܝܢܐ ܐܝܟ ܗܘܐ ܚܘܝܢ ܐܫܝܐ ܒܪ ܐܢܫܘܦ ܡܫܡܫܢܐ ܕܟܠܟܐ ܐܦܝ̈ܠܐ. ܘܗܘܘ [199] ܠܗ ܒܟܕܒܪܘܬܐ ܒܝܢ ܐܫܪܐܝܠܝܫܐ ܛܘܦܐ. ܘܐܟܠ ܡܬܪܘܗܝ ܠܗܐ ܡܬܐܘܟܠ ܟܠܘܢܗ. ܘܐܡܪ ܕܟܪܝܟܐ ܫܟܝܪ ܗܘ ܐܫܪܐܝܠ ܒܟܠܗ ܘܠܦܠܒܪܐ. ܘܒܫܡܐ ܒܟܢܘܢ ܕܪܫܝܛܐ ܗܘ. ܘܫܪܪ ܟܠܗܘ ܘܒܫܡܘܢ ܠܒܟܠܗ ܕܐܫܪܐܝܠ. ܘܐܫܟܚܗ ܠܗܐܘ ܢܘܫܐ ܕܟܢܐ ܠܠܗܐ. ܘܐܘܟܠܗܘܢ ܡܢܡ ܟܠܗܘ. ܘܚܘܢܝܢ ܐܡܪ ܕܗܘܘ ܒܥܪܘܐ ܦܠܟܪܐ ܕܐܡܪܐ ܡܛܠܗ. ܘܐܫܪܐܝܠܐܡܪ. ܐܝ ܦܠܟܪܐ ܗܘ. ܪܘܡ ܒܗ. ܘܠܐ ܐܝܬܡܪ ܗܘ ܚܘܝܢ ܡܢ ܗܢ ܕܠܡܪܡ ܒܗܘܡܝܐ. ܘܫܪܪ ܟܠܗܘ ܘܐܡܠܗ ܠܡܬܘܟܠܐ ܠܗܐܘ. ܘܡܠܬܗ ܡܛܠ ܢܘܡܝܐ ܐܝ ܡܫܡܛܐ ܠܗܐܘ ܐܘ ܠܐ. ܘܕܐܝ ܡܫܡܛܐ ܡܢܐ ܡܬܐܚܪ ܠܕܪܘܫ ܒܗ. ܘܡܬܘܟܠܐ ܦܢܐ ܕܠܗ ܦܠܟܪܐܘܢ ܐܠܐ ܕܪܘܬܐ ܕܐܡܗ ܕܡܪܝ. ܘܠܡܬܐܚܪܗ ܘܠܐ ܒܪܫܛܝܐ ܕܡܐܬ ܠܗ. ܘܫܟܪ ܟܠܗܘ ܘܐܚܪܗ ܘܦܫܡܗ ܡܬܘܟܠܐ ܠܚܘܝܢ.

At the same time the physician Sargis, an Arian heretic, confiscated one of the Nestorian churches, which he and his followers began to use for their debates. He then asked [201] the caliph for permission to debate in his presence with the catholicus, and the catholicus Sargis was summoned to debate with the physician Sargis. Because the catholicus was neither a learned man nor a good public speaker, the Christians were afraid that their cause would fail to convince the caliph. When each man was present, the Arian said: 'We are true Christians, but we do not profess that the Son is consubstantial with God himself. Rather, we say that Christ was created by God, just as He created all other creatures.' Then the catholicus caught him out. He said to the Arab doctors who were present: 'Tell me, what does your Qur'an say? Do the Christians believe that God has a son, or not?' They answered: 'Our Qur'an says that the Christians believe that Christ is the son of God.' Then the catholicus said: 'Then judge fairly between us. If a man does not believe this, is he a Christian or not?' They all replied: 'Sargis professes a strange religion, which is not mentioned in our Qur'an, and ought to become a Muslim.' Thus the catholicus emerged the victor. Not only did the Nestorians rejoice but our people were also delighted, as the Arian was the enemy of all. The caliph, because he liked the Arian, did not force him to embrace the faith of the Arabs, but a little while later he became a Muslim anyway.

[203] The maphrian Basil lived for eleven years after his dispute with the patriarch. He died at Nisibis on Sunday 17 October in the year 1180 [AD 868], after fulfilling his pastoral office for twenty years and one month. Forty days after the death of Basil his opponent Melchisedec also died. Basil had been planning to go into the West to consecrate a counter-patriarch, with the support of the Western bishops who hated the patriarch, and so the patriarch summoned Melchisedec to assign another place to him, so that he could attempt a reconciliation with Basil. But God himself restored peace, when both men died at the same time.

In February of the same year [AD 869], the patriarch convened a synod of the Western and Eastern bishops in the town of Kfartutha, and there eight canons were founded concerning the patriarch and the maphrian of Tagrit: that the maphrian, whenever he was present, should sit at the right hand of the patriarch above all the Western priests, and likewise when he was celebrating divine office; and that the maphrian should have the privilege of laying his hands on a new patriarch. Absolution was also given [205] to the maphrian Basil and his supporters, and other dioceses were allotted to the bishops whom he had consecrated for Callinicus, Harran and Rishʿaina.

After Melchisedec, SARGIS [Sargis, 872–83]. He was a monk of the monastery of ʿAluk, a very eminent man of conspicuous simplicity of life. He was consecrated in the church of Mar Thomas of the Tagritians in Callinicus, in the year 1183 [AD 872].

ܘܒܗ ܒܟܠܐ ܡܪܩܝܘܢ ܐܝܟܐ. ܗܘ ܕܡܢ ܗܘܡܪܘܣ ܘܐܪܛܘܣ ܢܦܩ ܚܕܐ ܡܢ ܚܒ̈ܠܐ ܕܦܝܠܣܘܦܘܬܐ ܘܗܘܐ ܠܗ ܒܬܪ ܠܐܪܝܠܬܐ ܘܡܫܠܡܢܝܢ ܗܘܘ ܒܗ. ܘܒܟܠ ܡܢ [201] ܡܠܦܢܗ ܕܢܪܘܦ ܒܗܘܢ ܦܠܛܘܢܝܐ ܡܕܡܘܗܝ. ܘܐܬܐܡܪ ܗܘ ܡܪܩܝܘܢ ܦܠܛܘܢܝܐ ܕܢܪܘܦ ܒܗ ܡܪܩܝܘܢ ܐܝܟܐ ܐܪܝܐ. ܘܡܛܠ ܕܡܚܝܠ ܗܘܐ ܦܠܛܘܢܝܐ ܒܗܘܠܟܐ ܘܫܘܘܝܐ ܡܛܠܬܐ ܕܐܝܬ ܒܬܫܒܘܚܬܐ ܕܠܒܐ ܠܚܝܘܬ ܩܕܡ ܡܠܦܢܗ. ܘܟܕ ܐܬܚܙܝ ܠܐܪܥܗܘܢ: ܐܡܪ ܐܪܝܐ. ܕܐܦ ܠܗܢ ܐܝܠܝܢ ܒܬܫܒܘܚܬܐ ܥܒܝܕܐ. ܘܠܐ ܐܡܪܝܢ ܠܐܠܗܐ ܒܪܐ ܚܝܠܐ ܥܒܐ ܠܗ ܒܐܘܚܕܢܐ. ܐܠܐ ܒܪܝܬܗ ܗܘ ܘܐܠܗܐ ܡܚܝܠܐ. ܘܒܪܝܗܝ ܐܝܟ ܥܒܕܐ ܘܒܪܝܬܐ. ܘܐܬܚܝܠ ܦܠܛܘܢܝܐ ܘܐܡܪ ܠܥܠܡ̈ܐ ܘܠܬܒܐ ܘܡܛܠܛܠܝܢ ܗܘܘ ܕܥܒܐ ܠܗܝܢ ܐܡܪ ܦܠܛܘܢܗܘܢ ܡܛܠ ܒܬܫܒܘܚܬܐ ܘܐܡܪܝܢ ܘܐܝܟ ܐܦ ܒܪܐ ܠܐܠܗܐ ܐܘ ܠܐ. ܘܗܘܢ ܦܝܫܘ ܕܡܠܦܢܐ ܗܘܘ. ܕܗܘܐ ܗܘ ܠܐܘܟܬܐ ܕܒܬܫܒܘܚܬܐ ܕܒܪܐ ܘܐܠܗܐ ܠܐܡܪܗ ܠܡܫܝܚܐ. ܘܦܠܛܘܢܝܐ ܐܡܪ. ܐܝܠܝܢ ܡܫܡܠܝܢ ܕܗܘܢ ܒܐܬܝܬܗ. ܗܘ ܕܠܐ ܐܡܪ ܠܗ ܠܗܘܐ ܒܪܬܫܒܘܚܬܐ ܗܘ ܐܘ ܠܐ. ܘܦܠܛܘܢ ܐܡܪܗ ܕܡܪܩܝܘܢ ܠܐܘܟܬܐ ܢܦܪܘܫ ܕܐܝܟ ܒܗܘܕܝܗ ܒܒܠܝܢ ܡܢܗ. ܘܡܛܠܬܐ ܕܗܘܐ ܡܫܠܡܢܐ ܚܕܐ. ܘܗܘܒܐ ܢܦܩ ܙܒܢܐ ܗܘ ܦܠܛܘܢܝܐ. ܘܚܝܕܗ ܠܗ ܒܟܡܗܘ ܢܫܝܘܬܐ. ܐܠܐ ܠܡܪܝܬܗ ܘܗܠܝܢ ܕܟܠ. ܡܛܠ ܕܡܠܐ ܘܦܠܛܘܢ ܗܘܐ ܗܘ ܐܪܝܐ ܗܘ. ܡܠܦܢܗ ܕܝܢ ܡܛܠ ܕܪܚܡ ܗܘܐ ܠܗ ܠܐܪܝܐ. ܠܐ ܐܠܨܗ ܡܛܠ ܢܝܫܐ. ܐܠܐ ܒܠܐܪܝܢ ܐܘܟܢܪ.

[203] ܘܒܡܫܠܡܢܘܬܗ ܡܦܪܝܢ ܚܝܠܐ ܒܗ ܒܪܘܒܒܐ ܕܠܘܩܒܠ ܦܠܛܘܢܐ ܥܡ̈ܐ ܡܟܪܙܐ. ܘܟܕ ܒܪܝܟܝܢ ܢܘܢ ܡܛܠܬܐ ܡܛܠܒܥܐ ܒܠܥܡܢ ܩܕܡ. ܥܠܬ ܐܠܗܐ ܘܡܠܐ ܘܐܡܪܝܢ. ܒܠܘܢ ܥܡ̈ܐ ܘܪܒܘܬܗ: ܒܡܪܢ ܥܡ̈ܐ ܘܡܪܝܐ ܚܕ. ܘܐܦ ܗܘ ܡܠܦܢܘܗܝ ܕܢܢ ܠܗܘܒܠܗ. ܒܬܪ ܐܪܒܥܝܢ ܫ̈ܢܝܢ ܘܡܘܬܗ ܕܒܡܫܠܡܢܘܬܗ: ܥܢܬ ܐܦ ܗܘ. ܡܛܠ ܗܘܐ ܒܪ ܗܘ ܒܡܫܠܡܢܘܬܗ ܠܥܡܐ ܠܡܟܪܙܐ ܘܠܡܫܪܝܘ ܦܠܛܘܢ̄ ܐܝܪܝܐ ܠܘܩܒܠ ܢܘܚ ܦܠܛܘܢ̄ ܒܥܘܕܪܢܐ ܕܐܦܝ̈ܩ ܡܟܪܙܢܐ ܡܠܬܘܗܝ ܕܦܠܛܘܢ̄. ܘܠܗܘܐ ܡܪܢܘܗܝ ܦܠܛܘܢ̄ ܠܡܠܦܢܘܬܗ ܕܠܐ ܠܗ ܕܢܦܠܐ ܐܝܪܝܐ ܘܢܫܠܡ ܒܗ ܒܡܫܠܡܢܘܬܗ. ܠܐܠܗܐ ܕܝܢ ܗܘ ܡܫܠܡܢܗ ܠܥܡܐ ܒܥܘܠܐ ܕܐܪܥܗܘܢ ܒܢܝܢ ܒܟܠܐ.

ܘܒܗ ܒܥܠܬܐ ܗܢܐ ܦܠܛܘܢ̄ ܡܫܝܚܘܬܐ ܕܐܦܝ̈ܩ ܡܟܪܙܢܐ ܘܡܫܝܚܝ̈ܐ ܒܪܢܫ ܡܠܦ. ܒܡܦܪܢܘܬܐ ܡܫܝܚܬܐ. ܘܡܡܪ ܡܢܝܐ ܠܐܝܢܐ ܒܗܠ ܦܠܛܘܢܐ ܠܡܦܪܝܢܐ ܕܐܬܐ ܒܐܬܦܪܢܘܬܐ ܕܡܢ ܡܚܝܐ ܕܦܠܛܘܢ̄ ܢܠܦ ܡܦܪܝܢܐ ܒܢ ܢܛܦܒ. ܒܟܠܠ ܡܢ ܒܠܗܘܢ ܬܫܡܫܬܐ ܡܟܪܙܢܐ. ܗܟܢܐ ܘܒܡܫܠܡܢܐ ܕܐܬܡܫܠܡܢܬܐ ܘܢܦܠܗ ܕܡܦܪܝܢܐ ܠܐܝܟܢܐ ܗܘܐ ܐܚܕ ܕܦܠܛܘܢ̄ ܕܐܬܐ. ܘܐܡܪܝܢܗ [205] ܡܫܡܠܝܢܐ ܠܡܫܠܡܢܘܬܗ ܡܦܪܝܢܐ ܘܠܡܫܒܪܢܘܗܝ. ܘܠܐܦܝ̈ܩ ܘܐܡܪܝܢ ܗܘܐ ܒܠܠ ܐܬܠܡܝܕܘܬܗ ܘܚܪܝ ܘܪܚܡܝܢܐ ܐܬܩܝ̈ܠ ܡܟܪܙܢܬܐ ܐܚܪܢܝܬܐ.

ܒܬܪ ܡܠܦܢܘܗܝ: ܡܪܩܝܘܢ.

ܗܢܐ ܕܚܙܝܐ ܗܘܐ ܒܚܕܐ ܕܒܠܗܘܢ. ܒܪܐ ܡܚܠܪܐ ܦܢܝܛ ܒܗܢܐ ܐܬܐܡܪܝܢ ܕܡܢ ܒܒܝܬܐ ܕܡܪܝ ܠܐܘܡܢܐ ܘܠܐܪܥܬܐ ܕܒܡܠܦܢܘܬܗ. ܒܚܝܠܗ ܕܐܠܗܐ ܘܡܠܐ ܘܐܡܪܝܢ ܘܐܠܗܐ.

At about the same time, in the third year of the caliph al-Muʿtamid, the Nestorian catholicus Sargis died, after fulfilling his office for twelve years. After their church remained widowed for four years, he was succeeded by ENOSH [Enosh, 877–84], the metropolitan of Mosul. A great dissension arose among the people, with some calling for Enosh and others for Israel, bishop of Kashkar. When two men met, one would ask: 'Are you for Enosh or for Israel?' If the other man gave the wrong answer, the questioner punched him and kicked him as hard as he could. The scribes and the doctors of the caliph [207] took the part of Enosh, and removed Israel. Enosh was thereupon consecrated at Seleucia after the feast of Epiphany in the year 263 of the Arabs [AD 876].

In the year 1189 [AD 878] four Eastern bishops attended a synod convened for the consecration of the patriarch Ignatius. But the maphrian Sargis did not go to the synod, because his proclamation had been suppressed at Tagrit. The reason for this was that he had attributed dioceses to Elishaʿ and Barhadbshabba, who, as they had been consecrated illegitimately by the bishops of the monastery of Mar Mattai, had been suspended, first by the patriarch Yohannan and then by the maphrian Basil; then the maphrian Melchisedec had appointed other bishops in their places; but they stayed where they were, despite their rejection, and remained deposed for the space of thirty years. Then the maphrian Sargis, who was not present at the consecration of the patriarch and whose election had not been recognised by the Westerners, suppressed the patriarch's proclamation throughout the East. As a result a bitter dissension arose between the people of Tagrit and the inhabitants of Syria, which persisted until the patriarch and the bishops were thrown into prison and punished with a fine of 2,000 dinars. The Tagritians [209] who lived in Syria donated gold to their chiefs, and refused to allow the patriarch to preach for the rest of his life. At length the maphrian Sargis, having fulfilled his office for 11 years, died on 11 November.

At the same time the catholicus Enosh, having fulfilled his office, died at the beginning of June in the year 270 of the Arabs [AD 883]. He was succeeded by YOHANNAN BAR NARSAI [Yohannan II, 884–92] of Beth Garmai. Since the votes of the bishops fell both on him and on another monk, a man named Shubhalishoʿ, their names were written on sherds of pottery and placed below the altar. After they had fasted and prayed, the name of Yohannan Bar Narsai was drawn, and he was consecrated at Seleucia in the year 271 of the Arabs [AD 884]. Seven months after his consecration the accursed Arabs pillaged the monastery of Klilishoʿ, and after burning and destroying its roof they broke open the burial place of the catholicus Enosh [211] in the patriarchal cell, cut off his head, stuck it on the point of a lance and paraded it around the streets. The cause of all this evil was the avarice of the patriarch. He had been accustomed to give something from the cell to an old Arab man who made the call to prayer in one of the mosques close to the cell.

ܒܗ ܒܙܒܢܐ ܟܕ ܣܪܓܝܣ ܡܠܘܟܠܐ ܕܡܛܪܘܢܝܐ.ܒܥܠܡܐ ܠܐܟܠ ܕܟܠܗܘܢ ܡܥܡܠܝܢ. ܒܠܥܕ ܕܡܥܡ ܠܐܘܠܥܡܝܐ ܡܢܗ. ܘܡܥܠ ܕܒܐܬܘܗܝ ܐܘܟܠܐ ܐܘܟܠ ܡܢܗ. ܘܡܢ ܒܠܐܘܗ ܐܝܟ ܡܣܛܪ̈ܐ ܕܡܘܪܝܐ. ܘܢܦܠ ܡܬܠܐ ܟܠ ܟܡܐ. ܘܡܫܘܗܝ ܟܗ ܠܐܝܟ ܟܟܡ ܗܘܘ ܘܐܬܪܐ ܠܐܡܣܪܐܝܠܐ̈ܦܣܩ ܕܥܡܪ. ܘܟܕ ܦܓܥ ܗܘܐ ܠܓܒܪܐ ܟܣܒܪܗ ܐܡܪ ܗܘܐ ܐܝܟܢܐ ܐܝܟ ܐܘ ܐܡܣܪܟܢܐ. ܘܐܦ ܕܟܡܘܛܠܐ ܕܢܟܣܗ ܐܡܪ ܗܘܐ ܡܣܡܣ ܗܘܐܟܗ ܘܡܫܐ ܐܦ ܡܠܡܪܐ ܗܘܐ. ܗܝܕܝܢ ܢܦ̈ܫܫܐ ܘܐܡ̈ܩܐܬܐ ܡܟܟ̈ܝܐ [207] ܢܦܩܘ ܠܐܝܟ. ܘܐܘܪܚܬܗܘܢ ܠܐܡܣܪܐܝܠ. ܘܐܬܐܡܪܝܢ ܐܝܟ ܟܡܟܡܦ ܟܠܐܘ ܟܐܘܐ ܕܕܝܠܐ ܡܢܟ ܡܠܝܢ ܘܐܡܠܝܢ ܘܐܟܠܟ.

ܘܟܡܐ ܟܠܦ ܘܡܠܐ ܘܐܡܣܝܢ ܘܐܡܥ ܒܝ ܐܬܐܟܡܠ ܡܥܣܪܘܥ ܟܥܟܠܐܡܪܣܘܐܠ ܘܐܝܓܥܛܘܥ ܦܛܪ̈ܐ. ܐܘܟܠܐ ܐܦ̈ܝܩ ܡܕܝܢܬܐ ܐܬܛܝܟܘ ܟܗ ܟܥܘܣܪܘܥ. ܡܦܪܢܐ ܕܝ ܡܪܓܝܣ ܠܐ ܐܪܐܠ. ܟܗ ܘܦܣܝܠܐ ܗܘܐ ܒܪܘܙܐܘ ܡܢ ܠܐܓܪܢܐܟ. ܟܥܠܟ ܗܘ ܙܪܘܥ ܡܬܥܡܠܐ ܠܐܟܠܡܘܟ ܘܟܠܒܪ ܣܒ ܟܡܠܐ. ܐܦ̈ܝܩ ܕܐܬܐܡܪܘ ܗܘܘ ܡܢ ܐܦ̈ܝܩ ܕܒܥܡܪܐ ܕܡܪܐ ܡܠܟܐ ܠܐ ܢܥܘܗܐܟ. ܘܐܣܝܟ ܟܟܝܠܐ ܕܢܘܣܝ ܦܛܪ̈ܐ ܘܕܒܥܟܠܗܘܢ ܡܦܪܢܐ ܐܟܠܗܘܝ ܗܘܘ. ܐܦ ܓܝܪ ܘܡܟܠܗܝܢ ܡܦܪܢܐ. ܐܡܪܝܢ ܗܘܐ ܒܪ̈ܟܠܗܘܝ ܐܦ̈ܝܩ ܐܣܝܐ. ܒܝ ܗܘܝ ܡܥܡܝ ܟܥܓܪ ܐܣܪ ܡܥܠܟܝܐ. ܘܟܓܟܝ ܗܘܘ ܡܟܠܝܐ ܘܐܟܠܝܢ ܡܢܗ. ܘܡܓܠܠ ܕܠܐ ܐܬܐܓܒ ܗܘ ܡܦܪܢܐ ܡܪܓܝܣ ܟܥܪܘܓܝܐ ܕܦܓܪ̈ܐ ܘܠܐ ܐܬܐܡܪ ܟܥܪܝܟܠܐ ܡܢ ܡܟܪ̈ܟܝܐ. ܦܡܥܘ ܟܟܪܘܙܘܬܗ ܕܦܓܪ̈ܐ ܡܢ ܡܟܠܗ ܡܒܣܝܐ. ܘܟܡܠܠ ܙܟܐ ܗܘܐ ܟܡܟ ܠܐܓܪ̈ܝܢܐ ܟܟܬܒ ܗܘܙܢܐ. ܘܡܪܝܢ ܗܪܟܐ ܟܗܘܢ ܕܐܬܐܡܥ ܦܓܪ̈ܐ ܘܐܦ̈ܝܩܥ.ܘܡܦܪܗ ܐܣܪ ܠܐܘܡ ܠܠܦ̈ܝܐ ܕܣܝܪܐ. ܘܐܬܓܪ̈ܝܢܐ ܠܐܘܟ [209] ܕܟܥܘܙܢܐ. ܠܐܟܠܗ ܕܗܘܟܐ ܟܥܟܠ̈ܬܓܢܐ ܘܠܐ ܐܟܪܘܙܘܗܝ ܟܦܓܪ̈ܐ ܟܒܥܐ ܕܥܡܟ. ܘܗܘ ܡܪܓܝܣ ܡܦܪܢܐ ܟܝ ܥܡܥ ܥܡܢܐ ܣܝܟܥ̈ܝܐ ܟܕ ܣܝ ܟܥܪ ܟܠܥܪܝܢ ܐܣܪܝ.

ܐܦ ܐܝܟ ܡܠܘܟܠܐ ܟܝ ܥܡܥ ܥܡܢܐ ܡܟܠ ܟܕ ܣܝ ܟܣܘܪܝ. ܥܢܟ ܡܠܡܝ ܘܡܟܡܝ ܕܓܒܪܐ. ܘܡܢ ܟܠܐܘܗ ܗܘܣܝ ܟܪ ܢܪܥܠ ܡܢ ܟܢܟ ܓܪܥܠ. ܟܠܗܘܢ ܓܪ ܕܗܘܐ ܘܟܠܠ ܕܢܐ ܐܣܪܐܐ ܕܥܡܟܗ ܗܘܟ̈ ܟܥܡܘܐ ܢܥܠܟ ܡܟܥܘܬܐ ܕܐܦ̈ܝܩ ܘܐܬܐܦܠܟܗ ܡܥܡܘܬܘܗܝ. ܟܪܘܥܠܐ ܘܐܬܐܡܥܡܘ ܟܓܗ ܗܘܦ̈ܟܐ ܕܓܒܪܐ ܠܐܣܝܠ ܡܒܟܝܐ. ܘܟܝ ܙܟܗ ܘܙܟܠܗ: ܢܦܩ ܥܡܗ ܕܗܘܣܝ ܟܪܢܪܥ ܘܐܬܐܡܪܝܢ ܟܥܟܠܗ. ܥܢܟ ܡܠܡܝ ܘܡܟܡܝ ܘܡܝܐ ܕܓܒܪܐ. ܘܟܠܐܘ ܡܥܟܠܐ ܢܪ̈ܡܝ ܕܡܠܐܡܪܣܘܐܠ ܗܓܥܗ ܡܬܥܡܠܐ ܓܒܪܐ ܟܝܪܐ ܕܟܠܠܥܡܘܟ ܘܐܘܡܝ ܙܟܐܘ̈ܗ ܘܟܗ ܐܦ ܡܟܠܗ ܕܡܠܘܟܠܐ ܘܡܦܪܗ ܡܟܪܐ ܘܐܝܟ ܡܠܘܟܠܐ. [211] ܘܦܥܡܗ ܙܢܥܗ ܘܡܥܡܗܘܢ ܟܪܢܥ ܙܘܡܝܐ ܘܐܟܪܟܗܘܢ ܟܥܦ̈ܠܐ. ܘܟܠܟ ܟܠܗ ܗܘܐ ܟܥܠܐܐ ܡܦܓܠܐܘ ܕܡܠܘܟܠܐ. ܐܝܟ ܓܝܪ ܥܡܠ ܓܒܪܐ ܕܡܪܐ ܗܘܐ ܠܪܟܠܐܐ ܟܣܝ ܡܢ ܡܥܓܝ̈ܪܐ ܕܡܪܝܟܝ ܟܥܠܟܠܐ ܡܟܝ ܗܘܐ ܕܠܐܡܗܘܟ ܟܗ ܡܝܡ ܡܢ ܡܟܠܐܐ.

After Bar Narsai was appointed, he came as usual to ask for his tip, but the patriarch said: 'Do not continue to indulge him in this thing, or he will become importunate and give us no peace.' So they sent this man back empty-handed, and he took counsel with some of his fellows, and on a certain day, when the Arabs were taking the body of a dead man to a cemetery, one of the cronies of this old man hid himself and threw a stone onto the bier of the dead man. The Arabs were enraged by this, and demanded to know who threw the stone. Some other men joined them, and said that they had seen the stone being thrown from the monastery. They then went away and buried the dead man, but later came back and did those dreadful deeds in the monastery and the cell.

[213] After Sargis, ATHANASIUS [Athanasius, 887–903]. His name was also Sargis, but he was called Athanasius. He was by origin from Tagrit, and came from the monastery of Mar Severus on the Mountain of Edessa. He was elected and consecrated in the town of Amid on Wednesday 8 February in the year 1198 [AD 887] by the hands of the patriarch Theodosius, the Roman Doctor. The Christians greatly rejoiced, and the prefect of Amid, Ahmad bar ʿIsa, endowed the patriarch and the maphrian with royal vestments.

In the time of this maphrian the Hassassinaye led out Zebina, a disciple of the patriarch Yohannan, who adhered to the Gubbaye who had been anathematised by Quriaqos, Dionysius and Yohannan on account of the formula 'We break the heavenly bread', and made him their patriarch, because they thought that he was a very learned man and best able to defend their heresy. [215] Then Zebina consecrated a metropolitan named Perʿa for the region of the Hassassinaye. Perʿa in turn consecrated a bishop named Bar Nsiha for Mosul, an eloquent man who had once been a disciple of the bishop Mushe bar Kepha but who later left him and joined the Hassassinaye because they promised to make him a bishop. When Zebina began to make trouble, he went to the throne of the vizier, hoping to steal the church of Tagrit for himself. But the maphrian also went to the house of the vizier with his bishops, and was most honourably received. Zebina, on the other hand, was repulsed and rejected.

At that time there flourished the exceedingly devout Mushe bar Kepha, bishop of Beth Ramman, a man famed for his mastery of sacred and profane knowledge, who translated all the books of both the Old and New Testaments and also many works of dialectic, in a flowing and most admirable style, together with other writings.

In the time of the catholicus Yohannan bar Narsai the vizier Ismaʿil stole some villages that belonged to the patriarchal throne, and the catholicus went to see the caliph to obtain an edict from him ordering the vizier to restore them. When the catholicus came to the vizier, the vizier asked him about [217] his faith, and the catholicus replied: 'Spare me this kind of thing, as I have not made a study of disputation.' The vizier rebuked him, saying: 'Why was a man like yourself, of little talent, placed in authority over more able men?'

ܘܟܕ ܡܢ ܗܘܐ ܒܢܝܢܫܐ. ܐܠܐ ܗܘ ܐܝܟ ܒܥܝܐ ܠܡܥܠܠ ܙܘܥܠܗ. ܘܡܠܘܠܢܝܬܐ ܐܡܪ ܘܠܐ ܠܡܥܒܕܢܘܬܗ ܠܡܥܒܕ. ܕܠܐ ܢܠܝܛ ܘܠܐ ܢܥܒܘܕ ܠܗ ܢܝܚܐ. ܘܟܕ ܡܕܪܘܗܝ ܡܫܝܚܐ. ܡܛܠ ܐܪܐ ܠܟܢ ܐܢܫܝܐ ܣܓܝܐܘܗܝ. ܘܟܝܢ ܡܢ ܢܩܫܝܢ. ܟܕ ܡܫܘܚܠܦ ܠܫܡܐ ܡܫܡܠܝܐ ܠܡܫܡܫ. ܚܕ ܡܢ ܩܢܘܡܐ ܕܗܘ ܗܟܐ.ܐܪܡܝ ܟܐܦܐ ܒܪܢܫܐ ܕܫܡܠܝܐ ܡܢ ܟܝܢܐ. ܘܐܫܬܟܚܘ ܠܫܡܐ ܕܫܘܗ ܙܟܝܢ ܘܡܢܗܘ ܦܘܠܘܣ ܐܢܫܝܐ ܘܡܫܘܚܘ ܕܚܝ ܚܝܝܢ ܟܐܦܐ ܕܦܠܛܗ ܡܢ ܕܝܢܐ. ܒܪܓܫܗ ܟܕ ܐܪܟܗ ܘܡܒܪܗ ܠܫܡܠܝܐ ܗܦܟܗ ܒܟܕܗ ܓܘܫܐ ܗܘ ܒܕܝܢܐ ܘܡܫܠܡܐ.

[213] ܥܠܘ ܦܪܨܘܦܐ: ܐܬܐܢܣܝܘܣ.

ܐܦ ܗܘܐ ܦܪܨܘܦܐ ܗܘܐ ܚܡܝܘ ܘܐܬܦܢܝ ܠܐܬܐܢܣܝܘܣ. ܘܐܫܠܡܘܗܝ ܡܢ ܒܬܪ ܠܐܪܬܝܠܝܐ ܒܓܝܣܐ ܡܢ ܕܝܢܐ ܕܡܪܝ ܦܠܘܪܐ ܕܟܠܗܘܢ ܘܐܘܪܗ. ܐܬܦܢܝ ܘܐܬܦܢܝ ܒܐܦܝܢ ܡܕܝܢܬܐ ܗܘܝ ܐܘܪܚܐ ܒܡܒܠ ܠܡܫܝܚܐ ܒܡܠܟܢ. ܥܠ ܠܠܐ ܘܥܠܬܐ ܘܐܦܢܝܢ ܘܐܘܡܢܐ ܡܢ ܐܢܫܝ ܠܐܘܪܘܫܠܡ ܦܠܛܪܐ ܕܗܘ ܙܘܥܝܘܣ ܐܥܠܐ. ܒܡܥܠܐ ܙܒܢܝܐ ܕܡܠܐܦܪܢܣܘܬܐ ܕܦܠܛܪܐ. ܘܗܘܐ ܚܕܘܬܐ ܙܒܢܐ ܠܒܢܝܦܠܝܐ. ܐܦ ܐܢܫܝܐ ܕܐܡܝܢ ܐܢܫܝܢ ܒܪ ܒܢܫܐ.ܠܒܢܝܫܐ ܡܠܒܫܐ ܠܠܒܫ ܠܦܠܛܪܐ ܘܠܡܦܪܢܝܐ.

ܘܒܢܝܢܫܠܗ ܕܗܘܐ ܡܦܪܢܝܐ ܐܝܠܝܢ ܚܪܝܢܐ ܠܐܠܗ ܕܡܠܡܪܐ ܕܟܝܐ. ܠܐܠܡܝܕܘ ܕܦܘܫ ܦܠܛܪܘܢ. ܗܘ ܕܢܦܩ ܗܘܐ ܠܓܒܝܢܐ ܦܘܠܘܣ ܕܐܬܐܡܪܗ ܗܘܘ ܡܢ ܡܪܘܡܘܬ ܘܕܘܟܣܘܬܐ ܘܦܘܫ ܦܠܛܪܝܘ ܡܛܠ ܒܪܐܦܐ ܕܠܒܫܐ ܡܥܝܢܐ ܡܪܝܡ. ܘܦܠܛܪܝܘܬܐ ܠܗܘܢ ܠܟܘܠܗܘܢ. ܡܛܠ ܕܐܬܐܘܗܝ ܕܢܝܪܒ ܒܡܠܟܐ. ܘܦܘܩ ܕܢܦܩ ܠܘܪܫܡܫ ܕܠܗܘܢ. [215] ܗܘܐ ܕܟܝܢܐ ܐܦܪܝܢ ܠܐܠܗ ܕܡܠܡܪܐ ܦܪܟܐ ܡܦܠܛܪܘܬ ܠܚܪܝܢܐ. ܘܦܪܟܐ ܐܦܪܝܢ ܐܦܝܩܘ ܠܡܘܪܐܠ. ܠܐܠܗ ܕܡܫܡܘ ܒܚܪܝܢܐ ܓܒܪܐ ܡܠܠܐ. ܘܐܬܐܠܡܝܕ ܗܘܐ ܠܢܫܝܐ ܡܘܡܐ ܒܪ ܟܐܦܐ ܡܢ ܡܫܡܘ ܘܢܦܩ ܠܚܪܝܢܐ. ܡܛܠ ܕܪܓܐ ܕܡܫܡܘ ܠܗ. ܕܟܝܢܐ ܕܝܢ ܟܕ ܦܪܝ ܚܙܝܡ ܡܛܠ ܠܠܐܪܝ ܕܘܪܫܐ ܐܟܡܢ ܕܢܛܪܘܦ ܠܗ ܒܝܬܐ ܒܠܐܙܢܝܬ. ܡܦܪܢܝܐ ܕܝܢ ܟܕ ܐܦܝܩܘ ܕܠܗ ܐܦ ܗܘ ܠܟܝܢܗ ܘܪܫܐ ܡܢܗ. ܘܐܬܐܡܠܠ ܒܐܡܪܐ. ܘܟܝܢܐ ܐܬܛܪܝ ܐܦ ܐܡܠܟܗ.

ܘܟܕ ܒܟܝܢܐ ܗܘܐ ܡܠܟܝܢ ܗܘܐ ܒܡܠܟܘܬܐ ܕܝܐܝܐ ܘܒܣܡܟܠ ܒܢܝܐ ܚܝܠܐ ܡܘܡܐ ܒܪ ܟܐܦܐ ܐܦܝܩ ܕܟܝܢܗ ܙܡܢ. ܘܦܩܕ ܠܟܠܗ ܪܘܐܐ ܥܠܝ ܒܠܫܡܐ ܘܕܝܢܬܐ ܘܠܟܘܠܗܘܢ ܕܡܠܟܘܬܐ. ܒܡܠܟܐ ܦܠܚܐ ܘܐܫܬܘܬܐ. ܒܢ ܡܫܠܡܢܘܬܐ ܐܢܫܝܐ.

ܘܒܢܝܢܫܠܗ ܕܗܘܐ ܡܠܘܟܢܐ ܒܢܝܢܫܐ. ܡܠܟ ܘܪܫܐ ܐܫܡܫܐܠ: ܠܡܦܪܢܐ ܘܒܦܪܫܐ ܘܡܠܘܟܢܘܬܐ. ܘܐܪܓܠ ܗܘ ܡܠܘܟܢܐ ܠܟܐ ܒܠܒܗ ܘܢܦܩ ܦܘܡܝܐ ܠܟܐܘ ܕܘܪܫܐ ܕܢܦܘܩ ܠܦܘܪܢܐ. ܘܟܕ ܐܠܐ ܡܠܘܟܢܐ ܠܟܐ ܘܪܫܐ ܢܦܠܗ ܘܪܫܐ ܡܛܠ [217] ܠܐܘܪܫܠܗ. ܘܡܠܘܟܢܐ ܦܢܐ ܕܐܬܓܠܝ ܡܢ ܕܐܝܟ ܗܘܝ ܡܛܠ ܕܠܐ ܡܫܬܥ ܐܢܐ ܒܪܦܐ. ܘܘܪܫܐ ܬܐܠ ܠܗ ܘܐܡܪ. ܟܕ ܗܘܝ ܗܘܝܠܗ. ܠܟܝܢܐ ܡܫܡܠ ܒܢܝܟ ܐܝܬܝ ܕܐܝܠ ܒܪܝܫ ܡܫܘܚ. ܘܗܘܐ ܡܫܠܡܝ ܡܫܘܚ.

The catholicus replied: 'I told them that I was not worthy, but they refused to listen to me.' The vizier continued to press him, urging him to tell him in whatever words he could what profit he derived from Christ, and he was finally forced to say: 'I say the same as Paul: Christ is a mediator between God and men.' The catholicus Yohannan died in the year 279 of the Arabs [AD 890/1], after fulfilling his office for eight years.

On 12 February in the year 1024 [AD 903] the bishop Mushe bar Kepha died, and was buried in the monastery of Mar Sargis on the Dry Mountain, which they call Moʿallaq.

The maphrian Athanasius died on Monday 27 December in the following year, and was buried in the church of Mar Sergius and Mar Bacchus in Tagrit. The East remained for eight years without a common father.

The catholicus Yohannan bar Narsai was succeeded by YOHANNAN [Yohannan III, 893–99], the brother's son of the catholicus [219] Theodosius. This man was a bishop, and assembled with the other bishops for the election of the catholicus at Pentecost; and when they asked him to preach a sermon to the people on the Lord's day, he began to deliver the homily of the blessed Gregory Theologus on the Holy Spirit, which begins: 'Let us say little about this feast'. He recited it word for word, neither adding to it nor subtracting from it. This feat won him the favour of all the people. They loved him, and agreed that he should be catholicus, and he was consecrated at Seleucia in the year 280 [AD 893/4]. Besides being an expert in church doctrine, this Yohannan was also tall and handsome, but he was also given to gluttony. He used to indulge his stomach, and he loved money. He awarded the diocese of Mosul to Yohannan bar Bokhtishoʿ, the bishop of Maʿaltha, expecting that he would give him a large amount of gold. But Yohannan, trusting in his cleverness and his power, went back on his word, and refused to give even a penny to the catholicus. Although the catholicus tried several times [221] to get some of the money owing to him, he finally went away empty-handed. The catholicus died shortly afterwards, in the year 286 of the Arabs [AD 899].

Then the people were divided into two factions. Some supported YOHANNAN BAR ʿISA [Yohannan IV, 900–905], surnamed bar Hgira, and others Theodore, metropolitan of Jundishapur. Finally, after much disputation, [223] both parties met together to draw lots. When the lots were drawn Yohannan's name was chosen, and everybody agreed with this verdict. But shortly afterwards the metropolitan Yohannan bar Bokhtishoʿ of Mosul arrived, and refused to accept the result, claiming that the lottery had been rigged. He then wrote to the caliph, cancelling a payment owed him for the prescription of certain medicines to the caliph's parents.

ܡܠܘܟܝܐ ܐܡܪ. ܐܡܪܢܐ ܠܟܘܢ ܕܠܐ ܗܘܐ ܐܢܐ ܘܠܐ ܡܫܝܚܐ ܡܢܝ. ܘܐܠܘ ܘܙܢܐ ܕܡܫܬܟܚܝܢ ܗܘܘ ܢܐܡܪ ܡܢܐ ܡܘܕܐ ܠܡܫܝܚܐ. ܘܟܕ ܐܬܐܠܨ ܐܡܪ ܕܐܡܬ ܕܐܡܪ ܦܘܠܘܣ ܐܡܪ ܐܢܐ. ܡܫܝܚܐ ܡܪܝܐ ܗܘ ܠܟܠ ܠܐܝܩܪܐ. ܘܟܕ ܗܘ ܡܠܘܟܝܐ ܫܡܥ ܗܠܝܢ ܡܠܝܢ ܘܡܟܝܟ ܘܐܡܪ ܕܗܠܝܢ ܡܢ ܥܡܡ ܐܡܘܢܐ ܚܝܝܢ.

ܘܟܕ ܫܡܥ ܗܠܝܢ ܘܡܠܝܢ ܘܐܪܒܥܝܢ ܥܕܡܐ ܠܗܢܐ ܡܘܡܐ ܒܪ ܐܬܐ ܡܢ ܒܥܠܕܒܒܐ. ܘܐܬܐܡܪ ܒܥܘܡܪܐ ܕܡܪܝ ܣܪܓܝܣ ܕܒܛܘܪܐ ܕܝܠܗ ܕܡܬܩܪܐ ܕܡܘܟܠܣ.

ܘܡܠܘܦܘܬܗ ܕܡܠܬܐ ܕܝܢ ܕܐܬܐܡܝܢ ܡܦܪܫܐ ܗܘܐ ܐܪܝܟ ܡܢ ܒܢܘܗܝ ܡܕܡ ܘܐܬܐܡܪ ܒܕܝܪܐ ܕܣܪܓܝܣ ܘܒܥܘܡܪܗ ܒܐܬܪܐ. ܘܦܩܕ ܡܕܝܢܐ ܘܠܐ ܐܒܐ ܪܘܚܢܐ ܥܡܝܐ ܐܡܝܢܐ.

ܘܒܬܪ ܢܘܚܐ ܒܪܢܫܐ ܡܠܘܟܝܐ: ܥܡ ܐܘܐܢܝܣ ܒܪ ܐܣܘܦܝ ܘܐܬܐܘܪܬܘܕܘܟܣ [219] ܡܠܘܟܝܐ. ܗܢܐ ܐܡܠܟ ܗܘܐ ܐܦܝܣܩ ܘܐܬܐܡܪ ܒܥܡ ܐܦܝܣܩ ܘܐܬܐܡܪܘ. ܡܛܠ ܓܒܠܐ ܕܡܠܘܟܝܐ ܒܢܘܡܣܐ ܕܦܛܡܘܣܛܣ. ܘܒܥܘ ܡܢܗ ܕܢܬܪܓܡ ܒܠܐ ܪܡܐ ܒܥܠܐ ܒܥܘܡ ܚܕ ܒܡܒܐ. ܘܡܪܝ ܐܡܪ ܡܐܡܪܐ ܕܡܪ̈ܝ ܓܪܝܓܘܪܝ̈ ܐܬܐܠܘܗܝ̈ ܕܒܠܐ ܪܘܚܐ ܡܪ̈. ܕܪܚܡܘ. ܡܛܠ ܓܐܘܐ ܕܒܘܪܟܬܐ ܦܠܣܛܘܦܣܛܐ ܢܒܝ. ܒܠܒܝ ܗܘ ܕܢܗܘܐ ܒܗ ܐܘ ܢܒܪ ܡܢܗ ܡܕܡ. ܘܡܦܪ ܠܒܠܗ ܒܥܠܐ ܘܐܚܒܘܗܝ ܘܡܠܟܗ ܕܗܘ ܢܗܘܡ ܡܠܘܟܝܐ ܘܐܬܐܦܪܚ ܒܥܠܡ ܥܠܗ ܡܠܟܝ ܘܐܡܝܢ. ܘܐܠܗܘ̈ ܗܘܐ ܗܘ ܐܡܘܐܢܣ ܡܘܡܪܐ ܒܡܘܠܦܢܐ ܕܒܐܢܐ ܕܡܐ ܡܘܡܠܬܐ ܡܡܠܠܬܐ ܘܡܘܦܪܐ ܦܓܪܢܐ. ܒܪܡ ܓܪܢܐ ܪܫܡ ܒܪܫܐ ܘܡܫܥܠ. ܙܘܡ ܡܪܒܝܬܐ ܕܡܘܙܓܐ. ܠܡܘܚܝ ܒܪ ܒܘܦܠܡܘܢ ܐܦܣܩ ܕܡܫܬܠܛܐ ܘܡܫܒܪ ܕܡܘܦܪ̈ܢܐ ܡܢܪܐܐ ܕܙܘܒܐ ܦܪܣ ܠܗ. ܘܗܪ̈ ܡܛܠ ܕܐܦܠܐ ܗܘܐ ܥܠ ܡܠܬܗ ܘܡܘܡܝܗ ܐܘܡܝ ܘܠܐ ܡܪܒ ܠܡܠܘܟ̈ܝ ܐܦܠܐ ܚܕܐ ܡܢܐ. ܘܐܦ [221] ܒܡܓ̈ܢܐܐ ܐܬܐܦܪܫ ܡܠܘܟܝܐ ܠܡܠܦ ܡܢܗ ܡܕܡ ܠܐ ܐܡܨܝ. ܘܟܕ ܥܡܡ ܢܝܚܐ ܥܬܝ. ܗܘܐ ܠܗ ܦܐܪܐ ܕܦܠܓܐ. ܘܡܬܓܠܐ ܒܡܪܘܗܝ. ܥܢܐ ܗܘܘܗܝ. ܘܐܬܐ ܡܘܡܝܬܐ ܘܡܢܪܗ ܒܠܘܢ ܡܢܘܬܗ ܘܫܠܡܗ ܒܠܢܘ. ܘܒܬܪ ܡܡܠܠ. ܗܘܦ ܠܗ ܒܘܢܝܗ. ܘܐܘܕܥ ܠܗ ܠܡܫܝܒܘܗܝ ܡܕܡ ܕܒܕܗ ܡܘܡܝܬܐ. ܘܡܪܐ ܐܢܘܢ ܘܐܬܐܫܟܚ ܒܠܗܘܢ. ܘܡܪܐ ܠܓܒ̈ܠܐ. ܘܐܫܬܠܛܗ ܠܡܫܝܒܘܗܝ ܡܫܬܐܠܐ ܘܡܪܘܐܐ ܘܡܠܟܡܘܢ ܒܠܐ ܢܦܫܗ ܘܦܠܘܓܗ ܐܢܘܢ. ܘܒܬܪ ܡܡܠܠ ܒܢ ܡܠܘܟܝܐ ܥܠܗ ܡܠܟܝ ܘܐܡܝܢ ܘܥܠ.

ܘܐܫܬܕܥ ܒܥܠܐ ܠܬܪܝܢ. ܐܝܟܢ ܡܢ ܒܬܪ ܢܘܚܐ ܒܪ ܒܥܠܐ ܕܡܬܚܙܐ ܒܪ ܚܝܠ̈ܐ. ܘܐܬܐܢܐ ܒܬܪ ܐܬܐܘܪܬܘܕܘܟܣ ܡܦܫܪ̈ܐ ܕܓܘܒܪܡܠܟܘܬ. ܘܒܬܪ ܢܦܩ ܙܢܐ ܦܓܪܐ [223] ܥܡܡܘ ܐܬܝܗܘܢ ܓܒ̈ܐ ܕܢܦܫܘܢ ܦܫܠܐ. ܘܟܕ ܐܪܥܘܗ ܢܦܩ ܥܡܠܐ ܕܢܘܚܐ. ܘܡܒܠܒܠܝܢ ܒܠܗܘܢ. ܐܠܐ ܒܬܪ ܡܡܠܠ ܡܛܠ ܢܘܚܐ ܒܪ ܒܘܦܠܡܘܢ ܡܦܫܪ̈ܐ ܕܡܘܙܓܐ. ܘܠܐ ܥܡܡ. ܐܡܪ ܓܒܪ ܕܢܠܐ ܐܡܠܟܡ ܒܥܠܐ. ܘܡܠܟ ܒܐܝܐ ܒܠܒܗ ܘܐܦܫܗ ܘܠܐ ܢܟܢ ܙܘܥܐ ܘܐܬܐܡܢܡܬܐ ܘܐܒܘ̈ܗܝ ܐܦ̈ܝܐ ܠܐܒܘ̈ܗܝ.

The caliph therefore ordered the grand eunuch Badr to interview the disputants and get to the bottom of the matter. When they arrived Badr said to them: 'His Majesty orders you to banish anger and rancour from your midst and tell me the truth, the whole truth and nothing but the truth.' Then one of the bishops replied, saying: 'May the Commander of the Faithful live for ever! It is his to command, and we are merely his most humble servants. If he decrees that a certain individual shall be advanced, who shall object? But if he leaves the election to us, and allows us to conduct it according to our law, then he should know that we have chosen Yohannan bar ʿIsa to be our catholicus, because we believe he is worthy of the office. As for that metropolitan of Mosul who will stop at nothing to seize the leadership for himself, we did not choose him, nor will we willingly accept him.' Badr turned to Yohannan bar Bokhtishoʿ, and asked: 'What do you say to that?' Yohannan said: 'It is our Christian law that all the bishops should meet together to elect a catholicus. This one was chosen only by those two fellows there, [225] so we cannot accept him. In any case, he is not up to the job.' Then the doctor David bar Dailam rounded on him angrily and said: 'The election belongs to us, the people of Baghdad. It is our right to choose whom we wish. The bishops are merely the icing on the cake.' After a bitter wrangle Badr tried to persuade them to accept Yohannan bar Bokhtishoʿ. But his opponents replied: 'We will never accept as the head of our Church a man who sports with hunting dogs and monkeys!' Badr answered that Yohannan had only adopted this lifestyle when he was first summoned to court, and was hardly likely to go back to such vanities.

Finally, his adversaries were driven into a corner. 'We said right from the start that he was unsuitable; and since we belong to a nation that does not like to wash its dirty linen in public, we did not want to tell you everything. But you now force us to reveal that he is a bastard, the son of his father's concubine, and so unworthy of any office whatsoever in the Church. True, the last two catholici honoured him, but only because of threats and intimidation.' Seeing that they would not agree, Badr said to Yohannan bar Bokhtishoʿ: 'It is beneath your dignity to compete for a prize that is beyond your grasp. Even if they had begged you to accept, you would have been better advised to show your magnanimity by refusing. All the more reason for you to refuse now, since they do not want you.' The caliph issued a decree [227] that the bishops should be free to choose whomever they wished as their leader, and Yohannan bar ʿIsa was consecrated at Seleucia on the fifth feast day of the year 287 of the Arabs (AD 900). He was a man revered for his knowledge and continence. In his days the metropolitan Theodore of Beth Garmai was detected in fornication and deposed.

The maphrian Athanasius, after he had fulfilled his office for seventeen years, died on Monday 27 December in the year 1215 [AD 903], and was buried in the church of Mar Sergius and Mar Bacchus in Tagrit.

ܘܣܡ ܒܠܒܗ ܕܒܪ ܐܘܪܚܐ ܙܢܐ ܢܣܒ ܐܢܝ ܠܘܬܗ ܘܒܢܐ ܕܝܠܗܘܢ. ܘܟܕ ܐܬܟܢܫܘ ܐܡܪ ܠܗܘܢ
ܒܙܘ. ܕܦܘܩܕܢܐ ܡܠܟܝܐ ܢܦܩ ܕܢܬܪܚܩܘܢ ܐܟܠܐ ܘܣܢܝܐ ܡܢ ܒܝܬܗܘܢ. ܘܒܝܬܐ ܡܫܠܡܐ ܠܐܝܕܝܗܘܢ
ܠܒܙܬܐ ܘܠܡܦܩܪܘܬܐ. ܗܝܕܝܢ ܦܢܐ ܚܕ ܡܢ ܐܚܝ̈ܐ ܘܐܡܪ. ܠܟܠܟܘܢ ܢܐܬܐ ܐܡܪܐ ܕܡܘܬܒܢܐ. ܘܢܚܠܗ
ܗܘ ܦܘܩܕܢܐ ܘܫܡ ܒܢܝ̈ܐ ܡܫܡܫܢ̈ܐ ܠܝ ܙܢܐ ܒܐܝܕܗ ܕܡܠܟܐ ܕܢܫܘܡ ܫܘܗ ܕܢܐ. ܘܐܢ ܠܟܘܢ ܡܫܪܝܐ
ܠܫܘܠܡܐ ܕܢܣܒ ܐܝܟ ܢܡܘܣܐ. ܗܐ ܚܢ ܫܒܩܢ ܠܟܠܐ ܡܢ ܒܪܝܫܐ. ܕܗܘܐ ܠܝ ܡܠܘܟܝܬܐ.
ܡܫܬܠܛ ܘܡܕܝܢ ܕܒܥܐ. ܘܠܡܫܬܡܪܘ ܗܘܐ ܕܡܫܬܠܛ ܕܒܝܐ ܡܫܬܪܝܐ ܡܠܘܟܝܬܐ ܕܢܫܡܫ ܠܗ
ܙܡܢܐ ܠܐ ܒܥܝܢ ܐܦܠܐ ܡܫܟܚܝܢ ܒܪܟܒܝܢ. ܘܐܬܦܣ ܒܙ ܠܟܠ ܝܘܡ ܒܪ ܒܘܩܠܡܘܣ ܘܐܡܪ ܠܗ.
ܐܢܬ ܡܢܐ ܐܡܪ ܐܢܬ. ܘܗܘܝ ܐܡܪ ܕܢܫܘܚܐ ܕܒܢܝܫܬܐ ܗܘ ܕܠܗܘܢ ܐܦܝ̈ܐ ܠܚܒܝܒܘ.
ܘܝܗܒܘܢ ܠܗܘܢ ܡܠܘܟܝܬܐ. ܘܟܠܝܢ ܛܘܪ ܦܠܩܝܢ ܒܠܗܘܕܝܗܘܢ [225] ܙܒܢܐ ܠܗܘܢ
ܘܡܫܬܠܛܘ ܠܐ ܡܫܟܚܝܢ ܠܗ. ܐܦܠܐ ܒܚܝܠ ܠܗܘܢ ܕܚܙܝܐ. ܗܝܕܝܢ ܩܡ ܒܩܘܒܠܗ ܕܒܝܬ ܒܪ ܕܡܠܟ
ܐܦܢܐ ܘܐܡܪ ܠܗ. ܕܒܘܫܠܡܐ ܕܡܢ ܒܒܢܝܘܢܐ ܐܠܗܢ ܕܢܒܥܐ ܡܢ ܕܝܢܐ. ܘܐܦܝ̈ܐ ܐܘܪܚܬܗܘܢ
ܒܟܠܗ ܐܠܗܘܗܝ ܠܗܐ ܡܘܡܠܟܢܗ ܕܝܚܘܬܐ. ܘܒܠܪ ܢܦܩ ܙܢܐ ܡܫܬܐ ܚܙܝ ܕܢܠܟܐ ܐܢܝ ܒܙܘ
ܕܢܒܠܚܘܢ ܠܒܪ ܒܘܩܠܡܘܣ. ܘܦܢܘ ܡܫܬܐܠܘܢ. ܘܠܐ ܡܫܟܚܝܢ ܕܗܘܐ ܙܢܐ ܠܐܘܝܠܝ. ܡܢ
ܕܡܫܠܡܐ ܒܩܠܝܠܐ ܕܝܠܝܐ ܘܒܢܩܦܐ. ܘܒܙ ܦܢܐ ܕܟܕ ܒܠܡܫܡܠܬܐ ܕܡܠܟܐ ܗܘܐ ܡܠܟܢܐ ܗܘܐ ܒܗܘܢ.
ܘܫܡܐ ܘܠܗܘܠܠ ܠܐ ܐܘܒ ܦܢܐ ܠܡܪܢܫܘܬܐ. ܘܟܕ ܐܬܠܒܗ ܡܐܦܩܘܢ ܐܡܪܘ. ܕܡܢ ܡܘܬܐ ܐܡܪܝܢ ܘܠܐ
ܠܚܝܡ. ܘܒܡܘܬܐ ܗܢܐ ܕܡܢ ܐܘܫܠܡܐ ܚܝܢ ܘܠܐ ܡܦܪܫܢܐ ܡܢܫܢܐ ܠܐ ܡܫܬܪܝܢ ܗܘܢ ܠܡܫܠܡ ܘܠܡܫܒܩ.
ܘܗܘܝܐ ܟܕ ܒܙܝܐ ܐܢܫܐ ܐܡܪܝܢ ܕܗܘܐ ܒܙܐ ܗܘ ܠܐ ܢܫܘܡܢܐ. ܡܢ ܕܙܘܒܠܐ ܕܐܒܘܗܝ. ܘܒܠܚܘܕ ܐܦܠܐ
ܠܚܝܢ ܡܢ ܕܩܛܠܐ ܒܕܐܝܬܐ ܫܘܐ. ܐܠܐ ܡܠܘܟܝܬܐ ܡܢܫܝܐ ܡܢ ܕܚܠܬܐ ܐܫܬܘܘܝ ܒܟܢܫܐ. ܘܟܕ ܚܙܐ
ܒܙܘ ܘܠܐ ܫܒܩ ܡܫܟܚܝܢ. ܐܡܪ ܠܒܪ ܒܘܩܠܡܘܣ ܘܠܐ ܐܘܒ ܙܘܥ ܠܟܝ ܕܐܬܦܠܛ ܠܘܬ ܡܢܝ ܕܒܙܘ
ܡܢܝ. ܐܢܘܢ ܕܟܕ ܒܥܝܢ ܗܘܘ ܠܟܝ ܙܘܥ ܗܘܐ ܠܟܝ ܕܐܝܫܐ ܙܒܢܐ ܢܫܡܐ ܒܫܡܠܐܠܒܘܬܐ ܒܫܠܐ
ܠܡܪܐܬܠ ܗܘܐ ܘܠܐ ܒܥܝܢ ܠܟܝ. ܘܠܐ ܕܐܬܦܠܛ. ܘܢܦܩ [227] ܦܘܩܕܢܐ ܕܒܠܒܗ ܘܠܐ ܢܠܒܘܢ
ܐܦܝ̈ܐ. ܐܠܐ ܡܢ ܕܙܒܢ ܢܫܡܗܘܢ. ܘܗܘܝܐ ܐܬܐܦܪܣ ܡܘܚ ܒܪ ܒܝܬܐ. ܒܫܠܡ ܡܘܡ ܚܝܠܐ ܚܢܠ
ܡܠܟ̈ܐ ܘܐܦܢܝܢ ܘܡܒܥ ܕܢܬܠܐ. ܘܐܬܠܘ̄ ܗܘܐ ܡܠܟܐ ܒܒܕܠܐ ܘܡܪܐ. ܘܒܢ̈ܦܫܬܗ ܐܬܐܡܝܢ
ܠܬܐܘܕܘܪܘܣ ܡܫܬܪܪ̄ܐ ܕܒܡܠ ܙܒܢ ܒܪܘܚܐ ܘܐܬܡܠܝܬ.

ܘܟܕ ܫܡܥ ܐܬܢܣܝܘܣ ܡܦܪܢܣܐ ܗܢܐ ܡܕܒܪܢܘܬܐ ܒܪ ܚܘܡ ܛܘܪ ܦ̄ܙ ܒܝܘܡܝ ܩܕܡ. ܗܢܐ ܗܠܝܢ
ܘܡܠܟ ܘܡܫܡܫܢ̈ܐ. ܘܐܡܪ ܒܒܝܬܐ ܕܦܪܢܣܐ ܘܒܒܘܣ ܕܒܠܐܦܪܢܣ.

The catholicus Yohannan, after he had fulfilled his office for nearly five [229] years, also died in the year 292 [AD 905]. They say that he never took a bribe for the laying on of hands, and led a life of very great poverty. When he was about to die he said to his disciple: 'Behold, I have 260 *zuze* of silver hidden away in such and such a place, which were bequeathed to me by my parents. Take them, and spend them on my funeral.'

He was succeeded by ABRAHAM III [Abraham III, 906–37] of Beth Garmai, the bishop of Marga, who was in Baghdad when the catholicus Yohannan died. At that time there lived the scribe ʿAbdallah, son of Shemʿon, a man of very great influence at the king's court. This man procured a royal decree for him, after first obtaining from Abraham a written promise that he would show no favour to the petition of Theodore (who later embraced Islam when he was caught in fornication with an Arab woman, and accepted her among his wives), but would rather show special honour to Shemʿon's son, and raise him to a higher rank than any of his colleagues. So Abraham set out for Seleucia, and was consecrated on 10 January in the year 293 of the Arabs [AD 906], on the eleventh day of the third month. He was well versed in his ecclesiastical duties, [231] but was too fond of money and also prone to anger. He secured the catholicate for himself by bribery.

They say that, after the death of the catholicus Yohannan, the metropolitan Yohannan bar Bokhtishoʿ of Mosul wrote to ask for Abraham's backing. In his reply, Abraham advised him to wait for a while and not rush down to Baghdad, so as to avoid a repetition of the events that had followed the death of the catholicus Iwanis. He told him to stay at home until he was able to forge a consensus, and promised to send for Yohannan as soon as he was sure that he would be welcomed with honour. Bar Bokhtishoʿ trusted in Abraham's word, and remained at home awaiting his summons. Meanwhile, Abraham betrayed him and obtained the leadership for himself. When Yohannan heard of this, he was furious and hastened down to Baghdad, but his opposition was of no avail. After a bitter argument between the two men, Yohannan quietly withdrew to the monastery of Mar Pethion. There he was informed that the catholicus Abraham had come to see him and to humble himself before him. Yohannan swore on the gospel: 'If he comes to me, I shall make him sit on the throne of the bishops, in his former place'. A little while later the catholicus unexpectedly came over to him, and when Yohannan saw him [233] he stopped him, rose and went over to him, and made him sit above him. Then Abraham said to him: 'Father, you are worthier than I, and the office of catholicus should rightly be yours, not mine. I wish to hand over the office to you, and ask only that you make me your vicar and treat me as your disciple.' Yohannan was touched by his humility, and left with him and took part with him in the celebration of the mysteries. On the same day Abraham conceded to Yohannan all the privileges of reading the gospel and praying, and treated him with honour. Afterwards Yohannan's friends reproached him for swearing on oath to do one thing and then doing the opposite. He said to them: 'Believe me, I really intended to snub him. But as soon as I saw him, my reason prevailed over my will, and I no longer felt inclined to break the law and deny him the honour due to his rank.'

ܘܢܘܚ ܡܠܘܟܝܐ ܟܕ ܫܡܥ ܢܫܡܥ [229] ܥܢܐ ܠܡܘܪܐ ܟܕ ܚܝܠ ܫܠܡ ܘܐܫܬܡ ܘܐܪܝܡ.
ܡܬܐܡܪܐ ܕܠܐ ܗܝ ܢܦܫ ܕܝܢܐ ܡܢ ܒܪܘܚܢܝܐ ܘܡܬܦܪܫܢܘܬܐ ܚܝܐ. ܘܟܕ ܡܠܬܐ ܗܘܬ ܐܡܪ
ܠܡܠܟܘܬܗ. ܕܗܐ ܫܠܡ ܘܫܠܡ ܙܕܩܐ ܕܟܫܦܐ ܒܝܘܠܦܢܐ ܦܠܚܢܐ ܕܫܠܛܗ ܠܗ. ܡܢܐ ܗܢܐ ܡܢ ܟܠ
ܐܚܪܢܐ ܫܒ ܘܐܦܫ ܐܝܟ ܒܠܘܬܐ ܕܡܠܟ.
ܘܥܡ ܒܠܝܘ ܐܡܪܝܢ ܠܐܠܗܐ ܡܢ ܟܠ ܒܪܢܫ ܐܦܝܫ ܕܡܢܚܐ. ܗܝ ܐܬܐܡܪ ܒܡܫܝܚܐ ܡܢ
ܚܝܠ ܢܘܚ ܡܠܘܟܝܐ. ܘܐܠܐ ܗܘܐ ܗܕܝܪ ܒܟܠ ܠܠܟܠܗ ܢܘܫܝܐ ܒܪ ܥܡܡܗ ܚܕܐ ܘܬܫܒܚܬܐ
ܒܡܠܟܘܬܐ. ܘܟܕ ܢܫܒ ܒܪܐ ܐܚܘܗ ܕܐܡܪܝܢ ܕܠܐ ܢܟܠܠ ܦܫܝܐ ܕܐܝܟ ܒܡܪܘܗ ܕܐܬܘܕܝܘܗ
ܡܠܟܘܬܐ. ܗܘ ܕܠܘܬܗ ܐܦܫܪ ܒܝ ܐܬܐܚܕ ܒܢܘܗܪܐ ܥܡ ܐܢܬܬܐ ܐܝܟ ܫܘܚܠܦܐ ܘܫܒܪܗ ܒܢܩܦܐ.
ܘܠܐ ܢܚܪܘ ܐܠܐ ܢܘܫܒ ܠܐܡܪܗ ܕܠܗ ܕܒܪ ܥܡܡܗ. ܘܟܠܟܠ ܡܢ ܒܢܩܦܗ ܢܟܠܐ ܕܪܓܝܗ. ܢܫܒ ܠܗ
ܦܘܩܕܢܐ ܡܟܝܢܐ ܘܐܕܠ ܠܫܟܠܟ ܘܐܬܐܡܪܚ ܒܫܪܐ ܒܟܢܗ ܐܚܪܢ. ܚܝܠ ܫܠܡ ܘܐܫܬܡ ܘܐܠܟܠ
ܕܗܢܐ ܡܕܡܫܪ ܒܪܚܝܐ ܠܐܠܗܐ. ܘܐܠܗܘܗܝ ܗܘܐ ܕܫܦܫ ܒܠܫܡܫܐ ܕܒܐܝܬܐ ܠܐܝܠܬܐ. [231]
ܐܠܐ ܙܥܘܪ ܒܫܦܐ ܗܘܐ ܫܠܝܚ ܘܐܟܠܝܐ. ܘܒܫܒܫܐ ܫܠܝܐ ܡܢܗ ܠܡܠܘܟܝܘܬܐ.
ܡܬܐܡܪܐ ܕܟܕ ܚܝܠ ܢܘܚ ܡܠܘܟܝܐ. ܠܠܒ ܢܘܚ ܒܪ ܒܥܠܕܒܒܐ ܡܫܬܪܪ ܕܡܫܪܟܠ ܠܒܐܘܗ
ܘܐܡܪܝܢ ܗܘܐ ܕܝܒܪ ܡܫܒܪܢܘܗ. ܘܐܡܪܝܢ ܠܠܒ ܠܗ ܕܢܫܡܪ ܘܠܐ ܢܐܬܐ ܒܪܘܚܗ ܠܟܫܦܪܐ.
ܘܫܕܪܗ ܠܗ ܐܦܝܐ ܕܫܕܪܗ ܒܗܢܐ ܕܒܠܬܐ ܡܢ ܒܝܬ ܐܘܐܠܝܬܐ ܡܠܘܟܝܐ. ܐܠܐ ܢܠܒ ܒܪܫܐ
ܕܢܫܒ ܠܗ ܡܠܟܘܬܐ. ܘܢܦܪܘܩ ܢܦܫܗ ܘܡ ܝܠܐ ܘܡܠܐܟܠ ܠܐܦܪܐ. ܘܥܘܡܗ ܒܪ ܒܥܠܕܒܒܐ
ܡܠܠܗ ܘܐܡܪܝܢ ܘܠܒ ܡܢ ܡܫܒܚܐ ܕܡܐܦܪܐ. ܘܡܢ ܐܝܬܝܟܠ ܠܟܘܢ ܐܡܪܝܢ ܢܫܒܗ ܠܪܡܫܘܬܐ
ܠܢܦܫܗ. ܘܫܡܥ ܢܘܚ ܘܐܬܐܡܪܪ. ܘܡܢܬܐ ܚܝܠ ܠܟܫܦܪܐ ܘܠܐ ܡܝܡ ܐܬܐܪܗ ܠܐܠܘܗܝ. ܘܟܠܪ
ܢܫܡ ܙܥܐ ܫܒܝܐ ܘܐܠܟܫ ܒܚܠܗܘܢ: ܠܠܒ ܢܘܚ ܒܡܟܠܬܐ ܕܟܠܠ ܫܒܒ ܕܚܪܐ ܕܡܪܢ
ܦܠܗܘܢ ܘܡܠܒ. ܘܐܬܐܡܪ ܠܗ ܕܡܫܒܚ ܐܡܪܝܢ ܡܠܘܟܝܐ ܕܐܝܬܐ ܠܟܐܡ ܘܠܡܫܟܚ ܠܟ. ܘܫܡܥ
ܢܘܚ ܒܐܘܫܟܠܘܢ. ܕܐܦ ܐܝܬܐ ܒܡܘܐܒܐ ܘܐܦܫܦܩ ܒܪܘܚܠܗ ܡܪܫܝܠܐ ܡܘܐܒ ܐܝܬ ܠܗ. ܘܟܠܪ
ܢܩܫܬܐ ܡܫܡܠܒ ܟܠܠ ܒܠܘܗܝ ܡܠܘܟܝܐ. ܘܗܘ ܢܘܚ ܡܢ ܚܪܡܗܝ ܠܐ [233] ܫܡܒܪ ܐܠܐ ܥܡ
ܠܐܦܪܢܗ ܘܐܘܐܒܗ ܠܟܠܠ ܫܘܗ. ܘܐܡܪ ܠܗ ܗܘ ܐܡܪܝܢ. ܕܐܝܟ ܐܘ ܐܒܘܗܝ ܠܐܡܪ ܫܟܚ ܫܦܐ ܗܘܠܐ.
ܘܟܡ ܙܒܢܐ ܗܘܐ ܡܠܘܟܝܘܬܐ ܐܘ ܠܗ. ܘܫܒܩܠܗ ܕܗܘܐ. ܚܠܐܠܐ ܕܐܫܟܚܡ ܠܐܫܚܒܚ ܒܪܗ
ܘܐܠܟܫܪܝܡ. ܘܫܒܩܠܗ ܫܒܘܩܗ ܢܘܚ. ܘܢܦܫ ܒܫܘܗ ܘܐܬܐܡܪ ܒܠܡܫܡܫܐ ܕܐܬܪܐ. ܘܒܗ ܒܗܘܦܐ
ܟܠܗܘܢ ܙܪܥܐ ܕܡܪܝܐ ܘܐܘܫܟܠܘܢ ܘܕܒܩܐܐ ܠܗ ܠܢܘܚ. ܢܫܒ ܗܘ ܐܡܪܝܢ ܘܡܪܗ. ܘܟܠܪܘܡ
ܒܠܗܘܢ ܠܢܘܚ ܡܬܚܒܪܗܘܢ. ܘܐܡܪܝܢ ܟܠܪ ܗܘ ܡܘܡܬܐ ܕܠܡܘܬܐ ܡܢܪ. ܘܗܘ ܦܫ ܕܗܘܫܒܗ.
ܘܗܘܡ ܐܝܠ ܗܘܐ ܒܫܡܫ ܘܐܫܘܚܠܗܘܢ. ܐܠܐ ܡܢ ܚܝܠܗ ܠܐ ܫܠܡ ܙܒܢܐ ܠܒܪܢܫ ܕܐܡܪ ܟܠܠ
ܢܦܫܐ ܘܠܐ ܐܡܪܝܢܗܘܢ ܡܫܠܠ ܕܙܟܐ.

It is said of this Yohannan bar Bokhtishoʿ that while he was riding in Mosul to travel through his diocese, he would take a great crowd of Greek and Nubian servants in royal garments and silk robes, who rode with him, and that his cooking pots were carried by six camels and his other baggage by pack mules. After he had stayed [235] in Baghdad for some time, he died there, and a canopy of ebony wood was built over his tomb in the church of Asbagh.

After Athanasius, THOMAS [Thomas, 910–11] the Stylite. This man had earlier lived on the Mountain of Edessa, and was consecrated by the patriarch Yohannan of Qurzahiel in the year 298 of the Arabs [AD 910]. After fulfilling his office for four months, he died at Tagrit in the same year and was buried in the church of Mar Ahudemmeh. The church thereafter remained widowed for two years.

The Greeks at that time were living in great numbers in Baghdad, and their scribes, doctors and common people asked Elias, the Chalcedonian patriarch of Antioch, to send them a metropolitan. A man named Jani was sent to them. After he arrived and took up residence in a Greek church in Baghdad, he was attacked by Abraham, the catholicus of the Nestorians, who brought him to trial before the vizier. 'We Nestorians,' said the catholicus, 'are the friends of the Arab people, [237] and pray for their victory. How can this enemy of the Arab people possibly be given the same honours as me?' The vizier replied: 'You Christians are all alike! You all hate us, and you just put on a show of friendship!' The catholicus was struck dumb, and could not find a word to say. But he promised 1,000 dinars to one of the great doctors of the Arabs, who was sitting next to him, to take up his cause. This man said: 'How can you treat the Nestorians, who have no other ruler except the Arabs, the same as the Greeks, whose kings are constantly at war with the Arabs? In their attitude towards us, they are as different as friends and enemies.' The Arabs who were standing by all applauded the doctor's words. The catholicus Abraham is said to have laid out 30,000 gold dinars to bring Elias, the patriarch of the Greeks, to Baghdad in the year 300 of the Arabs (AD 912), where he obtained a written promise from him that no Greek catholicus or metropolitan would remain permanently in Baghdad, and that if circumstances required him to send a bishop to visit the Greeks of Baghdad, the bishop would return to his own country as soon as he had transacted his business.

[239] After Thomas the Stylite, the priest DENHA [Denha III, 913–33]. This man was a secular priest, and was ordained by the patriarch Yohannan of Qurzahiel in October in the year 300 of the Arabs [AD 912], two years after the death of Thomas the Stylite. He lived many years as maphrian and consecrated many bishops.

At that time the Christians of Baghdad lived in great difficulty, on account of the hatred with which the vizier ʿAli bar ʿIsa pursued the catholicus Abraham. For the vizier was subverting their rights and destroying their privileges, and turning his old favour towards them into hatred. One day the vizier met the catholicus, and said: 'Tell me, catholicus, which Christian peoples use a spoon when they offer communion to the people during the celebration of the Eucharist?'

ܡܬܐܡܪܐ ܒܠܘܗܝ ܕܡܫܝܚ ܒܪܘܚܬ ܡܫܬܐ. ܕܟܕ ܪܕܐ ܗܘܐ ܒܥܘܪܒܠܐ ܕܫܘܫ ܒܢܘܪܝ ܒܥܒܕܘܗܝ. ܫܘܬܐ ܕܚܒܪܐ ܙܘܥܐ ܘܢܩܒܐ ܒܟܘܟܒܐ ܡܠܟܐ ܘܕܘܪܐ ܕܡܫܬܡܫܢܐ ܪܚܡ ܗܘܐ ܒܥܡܗ. ܘܟܕ ܡܫܝܚܐ ܕܠܗ ܠܠܐܘܬܐ ܚܢܢܝܐ ܡܠܘܬܝ ܗܘܐ. ܘܡܢܐ ܕܡܪܒܝܘܗܝ ܟܠ ܒܥܘܕܪܢܐ ܕܛܝܒܐ ܘܟܕ ܡܠܝܐ ܡܕܡ ܦܫ [235] ܒܥܒܕܐ ܗܘ ܡܫܝܚ ܟܕ ܒܗ. ܘܐܬܐܒܝ ܠܟܠܠ ܡܢ ܡܪܢܗ ܒܕܝܬܐ ܕܐܬܚܝ ܡܘܟܠܬܐ ܕܐܒܘܫ.

ܟܕܬܐ ܕܝܢ ܕܡܟ ܕܐܬܚܪܝܬ. ܟܕ ܦܫܬ ܐܘܡܢܘܬܐ ܡܠܟܐ ܘܐܡܬܐ ܥܡܡ̈. ܒܬܪ ܡܘܬܗ ܕܐܬܐܢܣܝܘܣ ܡܦܪܫܐ ܥܡ ܬܐܘܡܐ.

ܒܬܪ ܐܬܐܢܣܝܘܣ: ܬܐܘܡܐ ܐܦܛܘܢܐ.

ܗܢܐ ܒܛܘܪܐ ܕܐܘܪܗܝ ܒܒܝܬ ܗܘܐ. ܘܡܢ ܐܒܘܗܝ ܡܫܝܚ ܦܛܪ̈ܝ ܩܘܪܝܠܠܐ ܐܬܐܢܣܝܘܣ ܒܡܢܬ ܡܠܟܐ ܘܐܡܒܝܢ ܘܐܡܬܐ ܕܛܝܒܐ. ܘܟܕ ܫܡܥ ܢܫ̈ܐ ܪܘܡܐ. ܟܕ ܒܗ ܒܥܡܬܐ ܒܬܐܘܢܝܐ ܘܐܬܐܡܪ ܒܕܝܬܐ ܕܡܢܐ ܐܣܘܕܡܘ. ܘܐܬܪܡܝܬ ܒܕܝܬܐ ܒܬܪܗ ܬܪܬܝܢ ܫܢ̈ܝܢ.

ܒܗܢܐ ܕܝܢ ܙܒܢܐ ܫܘܬܐ ܐܬܬ ܗܘܘ ܒܥܒܕܐ. ܐܢܫܐ ܡܩܡܡܕܘܐ ܢܘܡܝܐ ܘܐܫܩܬܐ ܘܚܡܡܡܝܐ. ܘܡܕܪ ܟܘܠܐ ܠܟܠܐ. ܦܛܪ̈ܝ ܒܟܝܪܘܢܐ ܘܐܛܘܟܣܐ ܘܐܟܒܗ ܠܗܘܢ ܡܫܛܪ̈. ܘܐܬܚܝܪ ܠܗܘܢ ܒܪܢܐ ܐܢܫ ܕܫܡܗ ܡܐܢ. ܗܘ ܕܟܕ ܐܬܐ ܘܚܠܒ ܒܝܕܐ ܡܢ ܒܬܪܐ ܕܩܘܝܐ ܒܥܒܕܐ. ܐܬܐܡܪܢ ܠܡܘܟܠܗ ܐܒܪܘܡ ܡܠܘܟܝܐ ܕܫܛܘܪܝܐ. ܘܡܪܒܗ ܠܒܝܬܐ ܡܢܡ ܕܘܪܐ. ܘܐܡܪ ܡܠܘܟܝܐ ܕܝܫܢ ܫܛܘܪܝܐ ܙܡܥܐ ܕܛܝܒܘܬܐ [237] ܘܡܪܢܚܬܐ ܕܟܠܠ ܢܪܫܗ. ܘܐܡܒܝܐ ܥܘܐ ܒܝܬܠܐ ܟܒ ܢܗܘܐ ܗܘܝܐ ܢܒܪܢܐ ܥܠܝܗ ܕܛܝܒܘܬܐ. ܘܗܘܪܢܐ ܦܝܫ ܕܒܟܗܘܢ ܒܬܫܡܫܬܐ ܥܩܝܫ ܢܠܐ ܐܬܠܗܘܢ ܟܬܒ̈. ܒܥܫܬܐ ܘܒܐܦ̈ܐ ܙܢܥܡܠܗܘܢ ܟܒ. ܘܐܬܐܒܟܡ ܡܠܘܟܝܐ ܘܠܐ ܡܕܡ ܬܘܒ ܐܬܡܪܢ ܠܥܒܕܬܡ. ܐܠܐ ܐܬܠܘܢܝ ܠܟܠܐ ܕܚܝܪܐ ܟܒ ܡܢ ܫܦܝܪܐ ܙܟܐ ܕܛܝܒܐ ܕܡܪܢܒ ܗܘܐ ܟܗ ܒܥܘܬܐ ܕܒܕܝܪܘܗܘܢ. ܘܗܢܘ ܐܡܪ. ܡܫ ܟܗ ܟܘܪܢܐ ܕܢܫܐ ܒܡܠܟ ܢܫܛܘܪܝܐ ܘܡܟܬܒܐ ܐܚܪܝܢܐ ܫܛܪ ܡܢ ܕܛܝܒܐ ܠܟܠܟ ܠܗܘܢ. ܘܒܡܠܟ ܩܝܡܐ ܕܠܐ ܡܬܠܘܡ ܡܒܝܢ ܡܬܟܫܦܝܢ ܡܢ ܚܢܢܐ ܕܒܝܡ ܛܝܒܐ. ܦܪܝܫܝܢ ܓܪ ܡܢ ܚܘܪܐ ܒܥܘܡܩ: ܐܝܟ ܙܘܥܐ ܡܢ ܒܒܠܒܪܒܢܐ. ܘܪ̈ܘܚܘ ܒܠܗܘܢ ܛܝܒܐ ܡܛܝܒܐ ܡܟܠܗ ܕܫܦܪܐ. ܘܡܫܟܪ ܗܘ ܐܒܪܗܡ ܡܠܘܟܝܐ ܐܝܟ ܕܡܬܐܡܪܐ ܬܐܟܝܢ ܠܟܠܦܐ ܕܚܝܪܐ ܕܗܘܐ. ܒܕܡܐ ܕܐܬܠܝ ܠܬܟܐ ܦܛܪ̈ܝ ܕܩܝܡܐ ܠܒܥܒܕܐ. ܒܥܡܟ ܬܐܟܠ ܡܐܐ ܕܛܝܒܐ. ܘܡܫܟ ܒܪܐ ܐܝܕܗ ܘܠܐ ܥܡܠܟ ܕܗܘܐ ܟܗ ܡܠܘܟܝܐ ܐܘ ܡܫܛܪ̈ܐ ܗܝ ܕܡܠܟ ܒܥܒܕܐ ܒܐܡܝܗ. ܐܠܐ ܒܟܡ ܐܝܟ ܢܡܪ ܡܢ ܟܘܬܗ ܙܡܘܩܝܐ ܕܢܫܗܪ ܘܢܥܠܐ ܫܘܢܝܐ ܕܩܝܡܐ ܕܐܡܝܢ. ܘܗܘܦܡ ܢܐܟܠ ܡܒܝܪܢܫ ܠܬܐܪܗ.

[239] ܒܬܪ ܬܐܘܡܐ ܐܦܛܘܢܐ: ܕܝܫܐ ܡܥܡܐ.

ܗܢܐ ܡܥܡܐ ܗܘܐ ܕܒܟܥܐ. ܘܐܬܐܬܪܝܢ ܡܢܗ ܕܡܫܝܚ ܦܛܪ̈ܝ ܩܘܪܝܠܠܐ. ܒܥܡܟ ܬܐܟܠ ܡܐܐ ܕܛܝܒܐ ܟܠܡܢܝܡ ܡܕܡ. ܒܬܪ ܬܪܬܝܢ ܫܢ̈ܝܢ ܕܒܥܒܕܗ ܕܬܐܘܡܐ ܐܦܛܘܢܐ.ܘܐܬܪ ܠܗ ܒܥܡܦܪܢܣܘܬܐ. ܘܐܡܪܝܢ ܫܘܬܐ ܕܐܦܬܘܩ.

ܒܗܢܐ ܕܝܢ ܒܐܘܟܠܝܐ ܪܒܐ ܐܬܠܗܘܢ ܗܘܘ ܒܪܢܫܐ ܒܥܒܕܐ ܒܝܕ ܫܬܐܘ ܕܘܪܐ ܟܟܠ ܒܪ ܒܫܢܐ ܠܐܒܪܘܡ ܡܠܘܟܝܐ. ܘܟܟܘܪܐ ܒܠܗܘܢ ܕܚܘ̈ܘܢ ܒܥܦܟܐ ܥܙܐ ܗܘܐ. ܘܪܘܡܬܗܘܢ ܡܡܟܒ ܗܘܐ. ܘܡܬܢܝܢܠܗܘܢ ܠܥܩܟܠܬܐ ܡܥܣܝܩ ܗܘܐ. ܟܕ ܡܢ ܢܩܡܠܬܐ ܒ ܐܬܛܝܒ ܗܘ ܡܠܘܟܝܐ ܠܗܘܢ ܟܘܬܗ ܘܕܘܪܐ ܥܠܬܗ ܘܕܘܪܐ ܘܐܡܪ ܠܗ. ܐܘܟܝܢ ܐܘ ܡܠܘܟܝܐ ܐܟܡ ܐܝܟ ܐܡܩܬܐ ܕܒܬܫܡܫܬܐ ܕܟܠܪܘܪܐ ܡܡܘܐܦܡ ܒܟܡܐ ܒܐܪܪܐ.

[241] The catholicus, who was always prone to give a hasty answer, replied without thinking: 'You know very well that the Nestorians do not use a spoon when they celebrate communion.' Then the vizier, because his assessors were Christians, blushed in the presence of the bystanders at the words of the catholicus. For the words: 'You know well' really meant: 'You yourself are familiar with the mysteries of the Christians which you pretend to wish to learn from me.' From then on his hatred of the catholicus grew ever stronger and fiercer in his heart. Indeed, the catholicus was also greatly hated by his people, because the vizier hated them on his account. They also hated him on account of his great avarice. For in one year he consecrated three metropolitans of Nisibis. The first man, from whom he had taken a bribe of 100,000 *zuze*, died at Baghdad. He then accepted a bribe of another 100,000 *zuze* from a second man in exchange for Nisibis, but when this man set out for Nisibis he died at Mosul before he reached Nisibis. Finally, he granted Nisibis to a third man in return for a bribe of 70,000 *zuze*. One day the famous Christian lawyer Abu Sahaq bar ʿAwan went in to him, and found the catholicus busy sorting out piles of *zuze* and dinars, and said to him: 'This is the throne of Simon Peter, but you are behaving like Simon Magus! From now on, I no longer recognise you [243] as a priest!' With these words, he left. The celebrated lawyer Sulaiman bar Gamala strove hard to reconcile Abu Sahaq with the catholicus, but in vain.

The maphrian Denha, after he had fulfilled his office for twenty years and consecrated 17 bishops, fell asleep on 18 July in the year 320 of the Arabs, and was buried in the church of Mar Ahudemmeh in Tagrit.

After Denha, BASIL II [Basil III, 937–61]. This man was a secular deacon from the city of Nisibis, who was elected and consecrated at the end of November in the year 325 of the Arabs, and lived as maphrian for a very long time.

In the same year the catholicus Abraham died, having fulfilled his office for 32 years. Up to his time the Nestorians had kept Sundays and the days of the Lenten Fast [245] like all the other Christian peoples. They used to offer sacrifice at the third hour, then each man would go home and break his fast indoors. But the catholicus was told that some people celebrated the eucharist on Sunday and then sat down to an alfresco banquet in their garden. The catholicus forbade the eucharist to be celebrated before evening on Sundays and during the Lenten Fast, and wrote to all the regions informing them of these prohibitions. So a new custom was established, which the Nestorians observe to this day.

After the death of the catholicus Abraham, the bishops gathered together and conspired to consecrate one of their own number catholicus, whoever it might be, rather than some outside monk. But Abu'lhasan, the counsellor of the caliph al-Radi, sent a messenger to summon a certain Emmanuel, from the monastery of Abba Joseph in the town of Balad. The bishops, forced to waive their rights, consecrated EMMANUEL [Emmanuel I, 937–60] at Seleucia in the year 326 [AD 937/38]. Emmanuel was [247] famed for his chastity and continence, reverenced and feared by his people, and strikingly tall and handsome; but he was also avaricious and proud, and had a sharp tongue. The catholicus Emmanuel fulfilled his office for 23 years and died on 4 April in the year 349 of the Arabs [AD 960].

[241] ܘܡܠܟܘܬܐ ܡܛܠ ܕܫܒܩ ܙܕܩ ܗܘܐ ܠܗ ܦܘܫܐ ܒܟܠܢ ܒܥܘܡܐ ܐܡܪ ܕܐܠܗܝ ܠܝܬ
ܡܢܟܝܢ ܐܠܗܝ ܕܢܫܝܘܬܐ ܒܠܘܕܐ ܠܐ ܡܫܬܐܠܢ. ܘܗܢܐ ܡܛܠ ܕܡܢܝܢܘܬܐ ܒܪ̈ܢܫܝܬܐ ܗܘܘ.
ܐܬܐܡܪ ܡܢ ܡܠܐܟܐ ܕܐܡܪ ܠܗ ܡܠܟܘܬܐ ܐܠܗܝ ܠܝܬ ܡܢܟܝܢ ܐܠܗܝ. ܒܐܝܕܐ ܠܗ ܢܕܪܫܐ ܐܝܟ
ܡܢ ܐܪܙܐ ܕܒܪ̈ܢܫܝܬܐ ܕܝܠܗ ܐܝܟ ܕܐܬܐ ܡܢܝ. ܘܗܘܝܐ ܚܙܝܐ ܘܒܥܝܐ ܫܡܐܬܗ ܕܡܠܟܘܬܐ
ܒܟܠܗ. ܐܦ ܓܒܪ ܘܡܢ ܒܢ̈ܝ ܒܥܕܗ ܠܘܬ ܡܠܟ ܐܫܬܝܣ ܗܘ ܡܠܟܘܬܐ. ܒܗܝ ܕܒܟܠܗܘܢ
ܐܫܬܝܣ ܡܢܗ ܕܗܘܝܐ. ܘܡܫܬܘܕܥ ܠܘܬ ܡܛܠ ܘܠܐ ܡܫܬܡܥܐ ܙܒܢܐ ܒܥܠܡܐ ܕܐܝܟ ܗܘܐ ܒܗ.
ܒܚܕܐ ܓܒܪ ܡܠܬܐ ܐܫܬܝܣ ܠܟܠܗܝ ܡܫܬ̈ܪܝܐ ܠܢܝܚܢ. ܚܕ ܡܢܗܘܢ ܡܢܟ ܒܒܥܝܐܘ. ܘܡܢ ܡܢܗ
ܡܠܐ ܠܟܠܗܝܢ ܪ̈ܘܚܐ. ܘܡܢ ܡܢ ܐܚܪܢܐ ܗܘܝܐ ܡܠܐ ܠܟܠܗܝܢ ܪ̈ܘܚܐ. ܘܕܘܡ ܠܗ ܢܝܚܢ. ܘܡܢ ܢܦܩ
ܘܐܬܠܐ. ܡܢܟ ܒܡܘܬܐ ܚܝܡ ܕܢܦܩܐ ܠܢܝܚܢ. ܘܡܢ ܡܢ ܐܚܪܢܐ ܡܚܕܡ ܠܟܠܗܝܢ ܪ̈ܘܚܐ ܘܕܘܡ
ܠܗ ܢܝܚܢ. ܘܡܢ ܡܢ ܢܩܡܝܢ ܟܠܐ ܒܠܘܗܝ ܐܒܘܗܝܢ ܒܪܢܫ ܢܡܘܣܐ ܡܫܡܫܢܐ ܡܢ
ܒܪ̈ܢܫܝܬܐ. ܘܐܡܠܟ ܠܡܠܟܘܬܐ ܕܡܢܐ ܡܒܕܩܝܢ ܒܡܠܬܐ ܕܪ̈ܘܚܐ ܘܦܝܪ̈ܐ. ܘܐܡܪ ܡܬܐܠܐ
ܕܡܢܘܗܝ: ܘܒܢ̈ܝܐ ܕܫܡܝܢ. ܠܐ ܠܘܬ ܚܕܐ ܐܝܟ ܕܡ [243] ܙܡܩܘܢܐ ܠܟܠܟܝ. ܘܡܢܟ ܘܢܩܦ.
ܘܫܡܥܝܢ ܐܬܟܠܐ ܫܘܒܚܐܝܗ ܒܪ ܓܒܠܐ ܕܐܦ ܗܘ ܡܢ ܢܡܘܣܐ ܡܡܫܡܫܐ ܗܘܐ ܕܢܒܠܘܗܝ
ܠܐܒܘܗܝܢ ܒܗ ܡܠܟܘܬܐ ܘܠܐ ܐܡܪܝܢ.

ܕܚܐ ܕܝܢ ܡܫܪܝܐ ܒܝ ܡܢܡ ܡܢܐ ܒܫܪܝܢ. ܘܐܫܪܝܢ ܐܦܝ̈ܩ ܡܟܠܟܫܪ. ܡܢܐ ܠܐܚܫܦܪ ܒܐܬܘܪ
ܡܢܟ ܠܐܠܗܐ ܘܒܫܪܝܢ ܕܠܝܐ. ܘܐܬܐܡܪ ܒܒܝܬܐ ܕܡܪܝ ܐܚܘܕܗܘܢ ܟܠܐܓܪܬܐ.

ܟܠܙ ܕܚܐ: ܒܡܫܟܢܘܗ ܬܪܝܐ.

ܗܕܐ ܡܡܫܡܫܢܐ ܗܘܐ ܠܟܠܗܝܢ ܡܢ ܢܝܚܢ ܡܢܝܚܢܬܐ. ܐܬܓܒܝ ܘܐܬܐܫܪܝܢ ܒܣܦܪܗ ܕܠܫܪܝܢ ܐܚܪܢܐ.
ܡܢܟ ܠܐܠܗܐ ܘܒܫܪܝܢ ܘܡܢܟ ܕܠܝܐ. ܘܐܓܪ ܠܝܬ ܒܡܫܪܝܢܘܬܐ.

ܘܒܗ ܒܡܠܬܐ ܒܝܢ ܐܒܪܗܡ ܡܠܟܘܬܐ. ܒܝ ܡܢܡ ܡܢܐ ܠܐܠܗܝ ܘܐܙܠܝ. ܘܒܝܕܐ ܠܢܦܩܘܬܗ
ܒܒܠܗܘܢ ܢܦܩܬܐ ܕܡܠܐ ܘܚܝܕ ܒܢܦܠܐ ܕܪ̈ܘܡܐ ܕܐܪܒܥ ܒܟܠܟܠ ܡܢ̈ܝ ܡܫܪܒܝܢ ܗܘܘ ܡܘܪܒܐ
ܢܫܝܘܬܐ [245] ܐܝܟ ܚܪܒܐ ܕܒܡܦܠܐ ܒܪ̈ܢܫܝܬܐ. ܘܐܙܠ ܗܘܐ ܒܠܝܡ ܠܒܠܟܗ ܘܡܡܠܟܐ. ܘܒܝ
ܐܬܐܡܪ ܡܫܠܐܡܬ ܕܒܢܘܡ ܚܝ ܒܡܦܠܐ ܒܝ ܢܦܠܘ ܡܘܪܒܐ ܢܦܩܘ ܠܒܪ ܓܒܠܬܐ ܘܐܡܝܢܘ ܦܘܪܐ
ܘܐܝܟܘ ܘܐܫܠܡܘ. ܒܓܒܗܝ ܛܠܐ ܡܠܟܘܬܐ ܘܠܐ ܢܗܘܐ ܡܘܪܒܐ ܒܡܦܠܬܐ ܘܚܝ ܒܡܦܠܐ ܒܢ̈ܦܩܬܐ
ܕܪ̈ܘܡܐ. ܐܠܐ ܒܪ̈ܢܫܝܬܐ. ܘܡܠܟ ܡܠܟ̈ܝܐ ܒܗ ܒܝܬܐ ܠܒܠܟܘܢ ܐܬܪ̈ܘܬܐ. ܘܐܬܚܕܐ ܒܒܕܐ ܗܕܐ
ܕܐܚܝܕܝܢ ܢܦܩܐ ܢܫܝܘܬܐ.

ܘܒܝ ܒܝܢ ܐܒܪܗܡ ܡܠܟܘܬܐ. ܘܐܬܐܡܪܘ ܐܦܝ̈ܩ ܘܡܛܪܘ ܐܪܙܐ ܒܝܠܗܘܢ. ܘܠܐ ܢܫܪܝܢ ܡܠܟܘܬܐ
ܐܝܟ ܢܕܪܫܐ ܕܪܝܐ. ܐܠܐ ܚܕ ܡܢܗܘܢ ܐܝܬܐ ܕܗܘ ܢܗܘܐ. ܗܘܝܢ ܐܒܘ ܠܐܝܫܡܥ ܢܡܘܣܐ ܕܒܠܟܘ ܙܐܝܕ.
ܚܒܪ ܐܠܗܐ ܕܪܝܐ ܐܝܟ ܕܡܢܘ ܒܡܫܬܐܠܐ ܡܢ ܒܘܡܪܐ ܕܐܒܐ ܢܡܩܦ ܕܒܟܠܢ ܡܚܝܕܐ. ܘܐܟܝ
ܠܐܦܝ̈ܩ ܘܡܪܘ ܡܘܡܠܟܗܘܢ. ܘܐܬܪܝܡܘ ܠܒܡܫܬܐܠܐ ܡܠܟܘܬܐ ܒܝ ܠܐ ܙܕܩ. ܡܢܟ ܠܐܠܗܐ
ܘܒܫܪܝܢ ܘܡܢܟ ܒܒܠܟܘܢ. ܐܝܟܢܐ ܗܘܐ ܓܒܪ ܗܘ ܒܡܫܬܐܠܐ [247] ܢܦܩܐ ܠܝܬ ܘܕܝܢܐ ܕܚܝܠܐ ܟܠܐ
ܦܘܡܝ ܕܐܝܟܢ ܡܘܟܠܝܗ ܘܕܟܐ. ܡܡܫܟܢܐ ܒܡܘܡܟܬܐ ܘܡܘܦܪܐ ܦܓܪܝܐ. ܐܠܐ ܡܟܘܠܐ ܗܘܐ ܫܒܩܝܢ
ܘܡܫܪܝܢ ܚܝ̈ܠܐ ܘܐܟܝ ܚܙܐ. ܘܡܢܟ ܗܘ ܒܡܫܬܐܠܐ ܡܠܟܘܬܐ. ܡܢܐ ܒܫܪܝܢ ܘܐܠܟܠ. ܘܒܝ ܡܢܟ
ܠܐܠܗܐ ܘܐܪܒܥ ܘܐܡܢ ܕܠܝܐ ܐܪܒܥܐ ܒܢܡܘܣ.

The maphrian Basil also died on Sunday 11 August in the same year, and was buried in the church of Mar Ahudemmeh in Tagrit. He had consecrated 12 bishops.

After Basil II, QURIAQOS II [Quriaqos, 962–80]. This man was a priest of the church of the Tagritians in Nisibis, whose name was Horan. He was consecrated by the patriarch Abraham in the city of Aleppo at the end of August in the year 351 of the Arabs [AD 962/3], and was called Quriaqos. During his time Philoxenus, bishop of Adarbaigan, became a Muslim after he was detected in fornication with an Arab woman.

[249] Before this same year, that is to say in the year 350 of the Arabs [AD 961/2], ISRAEL [Israel, 961], the successor of Emmanuel, was consecrated catholicus, who had earlier been bishop of Kashkar. For after the death of Emmanuel several people favoured Gabriel, the metropolitan of Fars, but the bishops did not accept him, saying: 'He is the brother of the man who recently embraced Islam and denied his faith. It would bring great shame on us if we appointed as our chief the brother of such a man.' And so everybody gave their consent to this Israel, and consecrated him catholicus at Seleucia. He was venerable and chaste, but a doddering old man, and he died 106 days after his consecration, at the age of 90.

Then a certain doctor, a secular priest, Pethion by name, went to the governor, and promised him 300,000 *nummi* of silver to be appointed catholicus. On hearing the news, the bishops fled and hid, so that they should not be forced [251] to consecrate him. Then the lawyers interceded between the bishops and the governor, and promised to hand over 130,000 *zuze* from the patriarchal cell provided that they were allowed to elect a leader of their own choice. It is said that after the death of Emmanuel 70,000 gold dinars were found in his cell, and 6,000 silver *zuze*. But the lawyers did not know that such a sum of money had come to light, but instead took the precious objects from the churches, and the gold and silver cups, and broke them and sold them so that they could offer the proceeds to the governor. Then, by common consent, lots were drawn. The lots bore the names of four candidates, and the name of ʿABDISHOʿ [ʿAbdishoʿ I, 963–86], bishop of Maʿaltha, was drawn. He was accepted by all, and although he did his best to refuse the honour and only consented reluctantly, he was consecrated in the year 352 [AD 963]. He was well versed in canon law and was instructed in dialectic by Bar Nasiha, the disciple of the devout Mushe bar Kepha, one of our men. Up to the time of that catholicus, during the service [253] of the eucharist, the celebrants at the altar recited one sentence from the creed while the congregation responded with another sentence. They did the same thing with the prayer 'Our Father, which art in Heaven'. He now instructed that everybody should recite the words at the same time, as we do.

The maphrian Quriaqos, after he had fulfilled his office for 18 years and ordained 14 bishops, fell gravely ill and died at Tagrit on 27 February in the year 369 of the Arabs [AD 979]. He was buried in the church of Mar Sergius and Mar Bacchus.

ܘܒܗ ܒܫܢܬܐ ܟܕ ܐܦ ܒܫܘܠܡܗ ܡܦܪܝܢܐ ܒܝܘܡ ܫܒܬܐ. ܫܒܥܣܪ ܒܐܒ ܝܪܚܐ. ܘܐܬܩܒܪ ܒܕܝܪܐ
ܕܡܪܝ ܐܣܘܪܗܘ ܒܩܠܝܢܝܩܘܣ. ܐܬܟܢܫܘ ܕܝܢ ܐܦܣܩܘܦ̈ܐ ܠܪܩܗ
ܒܬܪ ܫܘܠܡܗ ܛܘܒܢܐ: ܩܘܪܝܩܘܣ.

ܗܢܐ ܡܫܡܫܢܐ ܗܘܐ ܕܥܕܬܐ ܕܐܠܟܣܢܕܪܝܐ ܕܒܝܪܝܬܐ. ܘܡܣܘܪ ܐܝܬܘܗ̄ ܗܘܐ ܡܚܣܝܐ. ܘܐܬܬܦܪܫ ܡܢ ܐܒܪܗܡ
ܦܠܓܘܬ̄ ܒܫܘܒ ܡܕܝܢܬܐ ܒܢܝܢܘܐ ܕܐܒ. ܗܢܐ ܠܦܛܪܝܪܟܘܬܐ ܘܡܫܡܫܢ ܘܚܣܝܐ ܘܛܝܒܐ. ܘܐܬܡܢܝ
ܩܘܪܝܩܘܣ. ܘܒܩܕܡܝܬܗ ܐܬܪܝܢ ܦܠܓܘܬܐ ܐܦܣ̈ܩ ܘܐܘܪܬܘܕܘܟܣܝ̈ܐ. ܡܢ ܐܬܬܝ ܒܝܘܡܬܐ ܒܗܢ
ܐܠܠܐ ܛܒܬܐ.

[249] ܘܒܝܘܡ ܗܘܐ ܫܢܬܐ ܐܪܒܥ ܒܫܢܬ ܠܐܠܟܣܢܕܪܘܣ ܘܛܒܝܐ ܐܬܬܫܝܡ ܐܦܣܩܦܐ ܠܦܛܪܝܪܟܘܬܐ ܒܬܪ ܒܫܠܡܘܬܗ. ܗܢܐ ܐܝܬܘ̄ ܗܘܐ ܐܦܣ̈ܩ ܘܡܫܡܫ̈. ܘܡܢ ܫܢܬ ܒܫܠܡܘܬܗ ܠܦܛܪܝܪܟܘܬܐ. ܐܝܟ ܕܒܥܠܕܒܒܘܬܐ ܡܫܝܪ̈ܐ ܘܦܪܫ ܐܢܫܝܢ. ܘܠܐ ܐܫܬܘ ܐܦܣ̈ܩ. ܐܦܪܘ ܕܝܢ ܘܐܡܪܘ ܕܗܢܐ ܐܘܟܝܢ. ܘܟܬܒ ܒܠܗܘܢܝܗ. ܘܡܫܝܐ ܗܘ ܠܟ ܕܢܥܒܕ ܒܪܝܫ. ܐܝܟܐ ܕܐܡܪ ܗܘ. ܒܪܥܘܬ ܡܫܡܫ ܠܗܘܢ ܠܐܦܣܩܘܦܐ ܘܐܡܪ. ܘܐܬܦܪܫܘ ܦܠܓܘܬܐ ܒܥܠܡܐ. ܘܐܬܠܘܝ ܗܘܐ ܫܢܐ ܠܐܝܢܐ ܡܢܬܪܐ ܘܫܪܝܐ. ܘܒܗ ܒܫܢܬܐ ܕܐܬܬܦܪܫ. ܒܝܕ ܒܬܪ ܫܢܬܐ ܘܫܢܬܐ ܩܘܫܝܢ. ܘܒܪ ܠܐܦܝܢ ܫܢܝ̈.

ܗܝܕܝܢ ܩܪܒ ܐܫܬܐ ܐܝܟ ܩܫܝܫܐ ܒܪ ܒܠܟܐ ܕܫܡܗ ܦܠܝܢ ܒܟܠ ܐܝܢܐ ܘܐܬܦܠܓܘ ܒܗ ܠܦܛܪܝܪ̈ܐ ܠܐܦܣ̈ܩܐ ܕܫܒܩܐ ܠܝ ܡܩܝܡ ܒܗ ܦܠܓܘܬܐ. ܘܫܡܥܘ ܐܦܣ̈ܩ ܘܒܪܡܘ ܘܐܬܛܝܒܘ ܘܠܐ ܢܬܕܒܪܘܢ [251] ܒܥܛܪܐ. ܗܝܕܝܢ ܐܬܡܢܝ ܢܩܫܝܫܐ ܒܥܠ ܐܦܣ̈ܩ ܠܐܝܕܐ. ܘܡܢܗ ܒܟܠܗܘܢ ܕܢܬܠܘܢ ܫܠܐ ܘܐܬܟܠܝ ܠܦܠܓܘ̈ ܪܫܐ ܡܢ ܫܢܬܐ ܕܫܢܬܐ ܦܠܓܘܬܐ. ܘܢܫܡܥܘܢ ܡܢ ܕܫܐ ܘܪܥܝܢ ܒܗ. ܫܠܐܦܪܐ ܕܫܒܝܢ ܠܦܠܓ̈ ܕܚܪ̈ܐ ܕܗܘܐ. ܘܫܠܡܬܐ ܠܦܠܓ̈ ܪܫܐ ܕܫܒܬܐ ܐܬܠܐܝܢ ܒܫܠܡܬܐ ܡܢ ܫܢܬ ܒܫܠܡܘܬܗ ܦܠܓܘܬܐ. ܘܠܐ ܢܒܗ ܩܝܡܐ ܕܐܬܦܪܫܐ ܒܫܝܘܬܐ ܗܘܐ. ܐܠܐ ܢܫܒܗ ܡܫܠܡܝ ܕܒܢܝܢܐ ܡܐܢܐ ܕܙܕܒܐ ܘܕܗܒܐ ܘܐܒܪܗ ܐܝܟ. ܘܪܒܝܗ ܘܦܪܗ ܠܐܫܬܐ. ܘܡܠܟܗ ܕܢܦܫܝ ܦܩܐ. ܘܫܠܒܗ ܫܒܬܐ ܕܐܪܒܥܐ ܡܢܗܘܢ. ܘܫܠܟ ܫܒܐ ܕܒܪܝܫܘܬܗ ܐܦܣ̈ܩ ܘܡܣܬܠܡܐ ܘܐܫܬܠܡ ܡܢ ܒܠܗܘܢ. ܘܕܒܪܘܗܝ ܒܥܛܪܐ ܘܐܦܪܫܘܗܝ ܒܝ ܫܢܐ ܫܒܐܬܠܝܬܐ ܦܪܢܬܐ ܒܫܢܬ ܠܐܠܟܣܢܕܪ̈ܘܣ ܘܐܬܪܝܡ. ܘܐܬܠܘܝ ܗܘܐ ܕܫܒܩ ܒܩܠܝܠܐ ܒܝܬܐ. ܘܐܬܪܘܝ ܒܫܠܡܬܐ ܡܢ ܒܪ ܢܝܫܐ. ܠܫܡܝܐ ܕܢܫܡܐ ܫܘܫܠ ܒܪ ܬܘܬܐ. ܡܢ ܗܠܝܢ ܕܠܝ. ܘܒܝܫܐ ܠܒܝܫܗ ܕܗܢܐ ܦܠܓܘܬܐ: ܒܫܘܪܒ [253] ܫܘܪܒܐ ܗܘܝ ܕܫܒܝܫܢܐ ܦܠܓܘܬܐ ܐܡܪܝܢ ܗܘܘ ܡܢ ܡܘܫܫܝܢ. ܘܗܘܝ ܕܠܒܪ ܒܫܘܠܛܐ ܦܠܓܘܬܐ ܐܚܪܢܐ. ܘܗܘܝܢ ܠܒܠܬܐ ܕܐܒܘܝ ܕܫܘܫܢܐ. ܘܗܘ ܠܐܚܝܡ. ܕܟܠܗܘܢ ܐܝܢܐ ܢܐܡܪܘܢ ܐܒܘܝ.

ܩܘܪܝܩܘܣ ܕܝܢ ܡܦܪܢܐ ܒܝ ܫܢܬܐ ܫܢܝ̈ܐ ܠܐܝܢܒܫܢܝ̈ܐ. ܘܐܫܪܝܢ ܐܘܪܚܠܒܫܪ ܐܦܣ̈ܩ. ܟܕ ܒܬܪ ܕܐܬܢܛܪ ܒܫܘܪܝܐ ܒܫܢܝ̈ ܒܬܐܪܝܢܗ. ܒܝܘܡ ܒܪܘܟܬܐ ܩ̄ ܒܫܒܥܐ ܫܢܬ ܠܐܠܟܣܢܕܪ̈ܘܣ ܘܐܫܬܝܡ ܘܐܫܡܥ ܕܦܠܓ̈ܐ. ܘܐܬܡܢܝ ܒܕܝܪܐ ܕܡܪܝ ܫܪܓܝܣ ܘܒܟܘܣ.

After Quriaqos, YOHANNAN [Yohannan III, 981–88] of Damascus. He was from the race of the Tagritians who live in Damascus, and his name was Dinara bar Ishoʿ. He was elected while he still held the grade of deacon, and was soon afterwards consecrated priest and maphrian in the town of Germanicia (Marʿash) on 7 August in the year 371 of the Arabs [AD 981].

[255] The catholicus ʿAbdishoʿ died after fulfilling his office for 26 years, on 2 June in the year 376 of the Arabs [AD 986], at the age of 88, after having consecrated 104 bishops. At the order of the caliph he was succeeded by MARI BAR TUBA [Mari bar Tuba, 987–99], a lawyer of Mosul, against the will of the bishops, who only wrote to give their consent after being beaten with rods. They consecrated him at Seleucia, according to custom, on the sixth Sunday of Lent in the year 377 of the Arabs [AD 987]. He read the gospel after his consecration, but did not expound it, and on the same day he celebrated the eucharist but stationed no man by the entrance to the altar, as his predecessors had done. He was the first to receive a diploma from the caliph confirming his appointment. The practice caught on, and every catholicus thereafter was given a diploma shortly after his consecration, or he was not considered to have been properly appointed. Mari was in very poor health, and had only an elementary knowledge of ecclesiastical functions and ceremonies, but he was an outstanding and experienced administrator, and was also noted [257] for his charity and generosity. They say that when he first occupied the throne he found not a single *zuza* in the patriarchal treasury, but by working hard he was able to amass large sums of money, with which he bought several properties for the throne (villas and that kind of thing) and added some spectacular buildings to the church and residence of the catholicus.

Meanwhile the maphrian, having fulfilled his office for six years and six months, died in the city of Baghdad on 18 April in the year 1299 of the Greeks [AD 988]. His body was taken to Tagrit, and buried in the church of Mar Ahudemmeh. After him the church remained widowed for around three years.

After Yohannan of Damascus, IGNATIUS BAR QIQI [Ignatius bar Qiqi, 991–1016]. This man, Mark of Mosul, was the archdeacon of the church of the Tagritians, and came from the family of Beth Qiqi. He was consecrated by the patriarch Athanasius of Salah in the monastery of Barid on 19 February in the year 1302 of the Greeks [AD 991].

At that time two wicked Arabs began to attack the Christians, and spitefully forced them to wear humiliating clothes to distinguish them from the Arabs. They attacked a certain Christian [259] astronomer, and insulted him because he refused to change his dress. But this man brought his quarrels to the governor, whom he served as an official, and the governor ordered the two Arabs who were attacking the Christians to be thrown into prison. Then the Arab populace rioted, and crowds gathered, surged forward and invaded the church of the third ward, the Nestorian church of the Mother of God, and the monastery of Klilishoʿ.

ܒܬܪ ܡܘܪܝܩܝܣ: ܦܘܩܐ ܕܛܪܘܢܘܣܐ.

ܗܠܐ ܡܢ ܒܬܪ ܠܐܦܪܝܩܐ ܕܥܡܪܝܢ ܗܘܘ ܒܪܘܡܝܘܣ ܐܬܐ̄ ܘܡܠܟܘ ܘܗܢܐ ܒܪ ܡܘܬܐ. ܐܬܡܪܝ ܡܢ ܕܙܟܐ ܕܡܫܡܫ̄ ܘܐܬܬܦܪܣ ܡܫ̈ܐ ܘܡܦܪܝܐ ܡܢ ܦܘܩܐ ܛܘܪ̈ܢܐ ܕܡܠܟܘ ܕܫܢܝܓܠܬܗ. ܒܦܘܪܣܝܣ ܕܗܘ ܡܪܕܘ ܒܡܠܟܐ ܠܘܬ ܐܚܐ ܠܐܠܗܘܬܐ ܘܡܫܒܚܝܢ ܘܚܕܐ ܕܛܝܒܘܬܐ.

[255] ܐܦ ܒܟܢ ܫܡܥ ܡܠܘܟܐ ܡܢ ܡܫܡܫ ܫܢܝܐ ܒܫܢܝܢ ܘܡܠܟ ܒܢ ܐܚܐ ܠܐܠܗܘܬܐ ܘܡܫܒܚܝܢ ܘܡܠܟ ܕܛܝܒܘܬܐ ܠܘܝܬ ܒܚܕܝܢ. ܒܪ ܠܐܚܝܢ ܘܐܡܝܢܐ ܫܢܝܢ. ܘܐܫܪܝ ܡܠܐ ܘܒܫܢܝܢ ܘܐܪܒܥܐ ܐܦܝ̈ܩܐ ܘܫܡܝ ܒܠܪܘ ܡܐܪܝ ܒܪ ܛܘܒ ܢܘܡܝܐ ܡܘܙܓܐ. ܫܘܡܠܝܘ ܕܒܠܥܘ. ܒܢ ܠܐ ܙܟܝ ܗܘܐ ܒܗ ܐܦܝܩܣ. ܐܠܐ ܒܡܛܪܐ ܒܢ ܡܫܠܡܢܝܢ ܒܫܘܢܛܝܐ ܟܠܗ ܠܗ ܡܠܟܘܬܐ ܘܐܫܪܝܘܗܝ ܒܫܠܝܛ ܐܝܟ ܒܢܝܐ.
ܒܝܢ ܒܫܒܐ ܘܐܡܠܐ ܕܙܘܡܐ ܘܐܪܒܥܝܢ. ܚܢܢ ܠܐܠܗܘܬܐ ܘܡܫܒܚܝܢ ܘܡܫܟܚ. ܘܡܢܐ ܐܘܓܠܝܘܢ ܒܢ ܐܬܐܫܪܝ ܘܠܐ ܦܫܛ. ܘܡܢܝ ܡܘܪܒܝܐ ܒܗ ܒܣܘܡܐ ܘܠܐ ܠܐܙܓܡ ܒܠܪܘܢ ܡܒܪܟܝܐ ܐܝܟ ܒܢܝܐ ܕܗܘܘ ܕܡܫܘ ܠܐܡܢ ܡܒܫܘܗܝ. ܘܠܗ ܡܒܫܝܐ ܐܬܠܠܐ ܫܠܝܛܘܬܗ ܡܢ ܒܠܫܘܗ. ܘܗܘܐ ܒܢܝܐ ܕܟܠܠ ܦܐܡ ܫܠܝܛܘܬܗ ܢܐܠܠܐ ܒܗ. ܘܐܠܐ ܡܫܠܪܙܐ ܙܡܝܢܐܘ. ܘܐܬܠܘܗܝ ܗܘܐ ܗܘ ܡܠܪܝ ܡܣܝܠܐ ܛܒ ܘܒܘܙܐ ܒܡܘܠܒܫܐ ܒܢܝܢܐ ܘܒܠܡܫܟܢܬܐ ܘܛܟܣܐ. ܐܠܐ ܒܕܘܒܪܐ ܒܠܡܫܝܐ ܛܒ ܡܫܠܙ ܗܘܐ ܘܡܫܘܪ.
[257] ܘܡܢܘ ܡܪܢܫܝܐ ܘܪܘܩܠܐ ܡܘܓܠܐ. ܘܡܫܠܐܡܪܐ ܕܒܢ ܢܠܒ ܒܠܠ ܒܡܘܪܫܐ ܠܐ ܐܫܟܚ ܒܡܠܟ ܓܠܐܐ ܕܡܫܠܬܐ ܡܒܝܡ ܕܛܒ ܚܢ ܙܘܐ. ܘܡܙܩ ܗܘ ܘܒܢܫ ܡܫܘܐ. ܘܐܦ ܡܩܠܒܝܐ ܡܓܢܬܐ ܡܘܙܝܐ ܘܡܛܪ ܠܒܘܪܫܝܐ. ܘܒܝܐ ܒܢܝܐ ܠܡܫܘܐ ܒܘܡܝܠܐ ܘܡܟܠܬܐ.
ܡܪܫܝܐ ܕܝܢ ܒܢ ܡܫܡܫ ܫܢܝܐ ܡܠ ܘܫܢܝܐ ܡܠܐ ܒܢ ܓܒܪܐܘ ܡܒܝܢܬܐ ܚܬ̈ܐ ܒܢܫܡ ܚܢܢ ܠܠܦ ܘܡܠܟ ܘܐܡܢ ܘܩܫܝܐ. ܘܐܬܐܘܒܠܠ ܦܓܪܗ ܠܐܦܪܝܩܐ ܘܐܬܡܪ ܒܒܝܬܐ ܕܡܪܝ ܐܣܘܕܡܗ. ܘܐܪܡܠܟ ܒܝܬܐ ܒܠܪܗ ܠܐܠܗ ܫܢܝܢ ܠܡܘܪܒܐ.

ܒܬܪ ܦܘܩܐ ܕܛܪܘܢܘܣܐ: ܐܪܩܠܝܘܣ ܩܣܪ.

ܗܘܢ ܡܪܡܘܣ ܐܘܣܒܝܘܣ ܕܒܝܬܐ ܕܐܬܦܢܝܬܐ ܕܒܡܘܙܠ. ܡܢ ܡܪܟܠܐ ܕܒܠܟ ܡܫܡ. ܐܬܐܫܪܝ ܡܢ ܐܬܐܝܡ ܦܘܩܐ ܙܟܝܐ. ܒܡܘܡܪܐ ܕܛܐܘܙ ܒܡܟܐ ܢܪܝܐ ܡܠ̈ ܒܗ. ܚܢܢ ܠܠܦ ܘܐܠܗܘܬܐ ܘܐܘܪܚ ܕܩܫܝܐ.

ܒܗܠܐ ܕܝܢܐ ܠܐܘܡ ܒܟܬܒ ܒܬܪ ܣܓܝܐ ܡܢ ܛܒܬܐ. ܡܪܗ ܠܡܫܠܓܪܗ ܒܟܬܝܒܬܐ ܘܡܠܟܠܟ ܐܝܟ ܠܡܫܠܡ ܠܟܬܒܐ ܡܬܝܒܐ. ܐܝܟ ܕܢܠܦܪܝܡܘܢ ܡܢ ܛܒܬܐ. ܘܐܝܬܘܗܝ ܠܠܐܝܡ [259] ܐܡܛܪܘܢܘܬܐ ܒܪܫܝܬܐ ܘܒܪܝܫܗ ܒܗ ܘܠܐ ܡܫܠܡ ܗܘܐ ܠܒܘܡܗ. ܘܗܘ ܐܙܠ ܡܫܠܠ ܠܘܬܐ ܐܝܟܢܐ ܕܐܬܐ̄ ܗܘܐ ܒܠܡܫܡܠܗ. ܘܐܝܟܢܐ ܡܒܙ ܢܟܡ ܠܟܘܠܗܝ ܠܐܘܡ ܛܒܬܐ ܕܡܠܟܘܡ ܗܘܘ ܠܟܬܝܒܬܐ. ܗܒܝܡ ܐܬܠܓܡܗ ܒܡܫܩܠܐ ܛܒ[ܬܐ] ܘܐܬܐܝܡܗ ܡܢܘܗܝ ܡܠܐ. ܘܡܘܙܗ ܒܠܗ ܠܒܝܬܐ ܕܡܫܝܐ ܕܐܠܗܐ ܘܒܠܘܢ ܕܒܝܬܐ ܠܠܗܐ ܕܡܫܠܛܘܢܝܐ ܘܒܝܬܐ ܕܡܠܠܟܡܘܢ.

They smashed everything and destroyed their roofs. They would have gone on to attack the Greek Palace and the other churches too, had not the catholicus Mari, by laying out enormous bribes, put an end to their lust for destruction. For a long time the Christians did not dare to show their faces in Baghdad, and this calamity was followed by another calamity. The governor of the town of Daquqa sent a message to Baghdad that the head of a pig had been found in a mosque, planted there by the Christians. As a result the Arabs were seized by an even greater fury, and the Christians would have been bereft of any hope of deliverance had not God quickly put an end to those days. The ringleader of this rebellion was denounced, and troops were sent against him. He was captured and thrown in prison, where he died of starvation.

After the catholicus Mari had fulfilled his office for 14 years, he died in the first month of the year 390 of the Arabs, namely 28 [261] December in the year 1311 [AD 999]. He was succeeded by IWANIS II [Yohannan V, 1000–11], the metropolitan of Fars. This man, when he heard of the death of Mari, went to Shiraz, to the governor Baha al-Dawla, and won his support. Baha al-Dawla thereupon ordered that he should become catholicus. When the nobles of Baghdad heard that he had assumed the leadership uncanonically, by going to the governor's palace without being either elected or acclaimed, they were deeply offended, but were unable to oppose the edict. And so he was consecrated catholicus against the wishes of his people.

In the year 393 of the Arabs [AD 1002], on the Monday of the second week of Lent, a small band of Arabs set fire to our church, next to the cornmarket [263] in Baghdad, and smashed in the roofs of some of the churches of the Nestorians. This happened because a certain Arab Hanbalite wanted to obtain a farm on a piece of land adjacent to the church, and was opposed by Basil Bazaza bar Taher, one of the faithful of that church, who did not allow it to be occupied by an Arab, thereby provoking his anger. Also in those days a certain Nestorian, a lawyer by the name of Abu Mansur, was accused by the Arabs of fornication with the wife of a certain Arab baker, and shortly afterwards they discovered the baker's murdered body lying in front of his door, where it had been thrown. This gave the Hanbalite the opportunity to satisfy his anger. He hired a number of prostitutes to parade the dead body through the squares of Baghdad, marching around and crying: 'Look, here is the Arab who was killed by the Christians of the district's Jacobite church!' Then the Arabs, seized with fury, banded together in a mob and went to that church and began to loot it, destroying the ambo. Then one of them seized the column and tried to drag it out, but was unable to do so because the entrance from the temple to the outer hall was too narrow, [265] so he left it there and he returned to his destruction. Some men took away the tables, others the cupboards filled with books and ecclesiastical implements, and others the jars of olive oil; but because they were crowded together in the narrow entrance, they laid down these burdens and again devoted their energies to destruction. There was in that place a dome, made of pine beams, which stood above the tombs in the church.

ܘܐܡܪܗ ܐܝܟ ܕܥܕܗ ܙܒܢ̈ܐܝܬ. ܘܥܕܗ ܐܬܐ ܠܥܕܡܐ ܠܒܝܬܐ ܕܩܘܕܫܐ ܘܠܡܕܒܪܐ ܕܒܝ̈ܬܐ. ܒܥܠܬܐ ܡܠܘܟܢܐ ܡܠܘܐ ܒܡܘܫܪܝܐ ܫܦܝܪܐ ܕܡܩܒܠܐ ܒܠܒܗ ܠܡܪܥܝܬܗܘܢ. ܘܗܘܐ ܒܬܫܡܫܬܐ ܢܟܦܬܐ ܘܠܐ ܡܫܡܫܝܢ ܠܡܠܟܘܬܗ ܒܦܩܕܐ ܕܒܣܦܝܪܘ. ܘܢܦܩ ܠܡܕܒܪܐ ܗܘܐ ܙܥܘܪܐ ܐܝܢܐ. ܐܝܟܐ ܕܥܡܪ ܕܕܘܡܝܗ ܡܕܝܢܬܐ. ܥܒܪ ܐܘܪܚ ܒܣܦܝܪܘ. ܘܒܬܪ ܙܒܢܐ ܕܝܘܡܐ ܐܬܟܢܫ ܒܡܫܒܚܬܐ ܘܐܪܡܝܘܗܝ ܐܝܟ ܒܬܫܡܫܬܐ. ܘܥܒܪ ܠܘܬ ܐܠܟܣܢܕܪܘ ܛܝܒܐ. ܘܡܡܚܝܢܐ ܦܫܝܩܐ ܡܒܪܐ ܕܝܬܝܗܘܢ. ܒܥܠܬܐ ܠܐܒܐ ܒܪܐ ܐܝܟ ܒܡܦܩܬܐ ܗܘܝ. ܐܬܝܗ ܗܘ ܗܘ ܐܝܟܢܐ ܡܪܘܒܐ. ܘܐܬܚܙܝ ܠܟܠܗܘܢ ܡܬܟܢܫܬܐ ܘܐܬܐܬܝ ܘܐܬܝܗܒ ܘܐܬܦܫܩ ܡܢܗ ܐܬܘܪܝܐ ܒܝܕܐ ܕܡܫܝܚܐ.
ܡܠܘܟܢܐ ܕܝܢ ܡܠܘܐ ܒܗ ܥܡܗ ܥܡ̈ܠܐ ܐܘܪܚܬܐ ܒܝܕ ܥܠܬ ܐܠܟܣܢܕܪܝܐ. ܘܐܬܥܢܝ ܕܛܝܒܐ ܒܪܝܫܐ ܡܕܡ̄. ܐܘܕܥ ܒܗ̄ ܒܚܘܒܐ [261] ܡܕܡ ܥܠܬ ܠܟ ܘܐܠܟܣܢܕܪܝܐ ܘܡܢ ܒܬܪܐ. ܘܡܛܠ ܕܠܐܘܪܚܗ ܐܢܘܢܝܣ ܐܘܪܚܐ ܡܢܗ̈ܝ ܕܦܪܫ ܗܘܐ ܒܝ ܥܡܗ ܕܒܝܬ ܡܠܘܐ ܐܬܐ ܠܡܕܝܢܬܐ ܠܒܝܬ ܡܕܝܢܬܐ ܒܗܘܐ ܠܐܘܪܚܗ. ܘܡܛܠ ܠܗ ܡܕܡ ܕܐܝܟܐ. ܘܡܢ ܕܢܦܩ ܡܠܘܟܢܐ. ܡܢܐ ܕܝܢ ܒܪ̈ܝܫܐ ܒܝ ܡܫܡܫܢܘܬܗ ܠܗܘܢ ܕܒܝܢ. ܘܕܟܠܗܝ ܒܚܝܠܐ ܘܡܢ̈ܐܝܠܐ ܐܝܟ ܠܡܪܥܝܬܐ ܕܐܝܟܢܐ ܘܢܦܩ ܠܗ ܙܒܢܐ ܘܦܫܘܩܐ ܒܝܬܐ ܠܐ ܡܢܘܚܐ. ܐܬܦܫܩ ܫܒܝܩ. ܒܪܡ ܠܐ ܐܬܡܕܝܗ ܕܢܫܡܥܘܢ ܠܡܫܡܠܐ ܦܘܩܕܢܐ. ܐܠܐ ܐܬܐܬܦܪܫ ܡܠܘܟܢܐ ܒܝ ܠܐ ܙܟܝ ܒܢ̈ܝ ܡܕܒܪܢܘܬܗ.
ܥܠܬ ܐܠܟܣܢܕܪܝܐ ܘܐܬܥܠܝ ܘܐܬܐܡܪ ܕܛܝܒܐ. ܒܝܘܡ ܐܘܪܚ ܕܡܟܠܬܐ ܕܐܬܐܡܪ ܕܙܘܥܐ ܘܐܘܪܚܝܢ. ܐܘܕܥܗ ܒܡܫܡܫܢ̈ܐ ܛܝ̈ܒܐ ܠܒܝܬܐ ܕܡܠܟ. ܕܒܢܝܢܐ ܕܡܛܝܒܐ ܘܡܫܝܚܐ [263] ܒܒܣܦܝܪܘ. ܘܥܕܗ ܙܒܢ̈ܐܬܐ ܕܒܢ̈ܝܐ ܐܬܢ̈ܝܚܬܐ ܡܢ ܕܢܛܘܪܝܐ. ܒܒܠܬ ܗܘ ܕܒܢܝܐ ܐܝܟ ܛܝܒܐ ܡܒܟܝܢܐ ܒܟܠ ܗܘܐ ܠܡܫܝܚ ܐܘܪܚܐ ܕܒܠ ܒܢܝܢ ܒܝܬܐ ܕܡܠܟ ܕܒܢܝܢܐ ܘܡܛܝܒܐ. ܘܡܛܠ ܠܡܫܡܫܢܘܬܗ ܕܐܬܚܙܝ ܒܪܐ ܒܪ ܛܐܘܪ ܡܢ ܡܕܝܢ̄ܬܐ. ܘܡܠܟܗ ܕܒܝܬܐ. ܘܠܐ ܡܫܡܫܘ ܠܛܝܒܐ ܕܢܦܫܗ. ܒܒܢܝܢ ܐܝܟ ܐܘܠܐ ܒܠܒܗ. ܘܒܗܘܢ ܒܡܫܡܫܢܐ ܕܒܪܐ ܐܝܟ ܢܘܪܐ ܢܛܘܪܝܐ ܕܡܫܡܫ ܐܘܪܫܠܡ ܐܬܛܝܒ ܒܢܝܢܐ ܒܡ ܐܝܠܐ ܒܒܪܐ ܡܢ ܛܝܒܐ. ܘܒܠܪ ܡܫܠܡܢܘܬܗ ܗܘ ܒܒܪܐ ܒܒܠܬܗ ܕܛܝܒܬܐ ܕܡܛܝܒܠܐ ܘܡܢܐ ܟܠ ܐܘܪܚܗ. ܘܡܢ ܗܘܐ ܗܘܐ ܠܗ ܦܠܓܐ ܠܡܫܟܢܐ ܕܢܦܫ ܡܢܐܬܗ. ܘܐܟܢ ܕܐܝܟܢ ܡܫܡܫܐ ܘܛܝܒܘܬܗ ܠܟܛܝܒܐ ܘܐܦܪܝܗܘܢ ܒܡܦܩܐ ܕܒܣܦܝܪܘ ܒܝ ܡܢܝܢ ܘܐܡܪܝܢ. ܗܐ ܛܝܒܐ ܕܡܛܠܬܗܘܢ ܒܬܫܡܫܬܐ ܡܫܡܫܢܐ ܕܒܝܬܐ ܕܡܦܩܒܠܐ ܕܒܡܛܝܒܐ. ܘܐܬܛܝܒܘ ܛܝܒܐ ܘܐܬܐܡܪܗ ܒܝܬܐ. ܘܐܬܟܗ ܠܗ ܠܒܝܬܐ ܘܡܢܗ ܠܥܡܪ. ܘܐܡܪܗ ܠܟܐܡܐ. ܘܡܢ ܡܢܗܘܢ ܛܒ ܐܦܛܝܐ ܘܐܬܐ ܕܢܫܡܥܘܢ ܘܠܐ ܐܬܡܕܝܢ. ܡܛܠ ܕܐܟܝܢ ܗܘܐ ܡܟܠܬܐ ܕܒܠܒ ܗܦܠܐ ܠܒܪܬܐ ܒܪܝܬܐ [265] ܘܡܟܡܗ ܐܬܡ ܗܘܐ ܠܡܫܡܫܢ. ܘܐܢ̈ܫܐ ܐܬܘܒ ܛܝܒܗ ܕܩܐ. ܘܐܢ̈ܫܐ ܡܢ̈ܝܬܐ ܕܐܝܟ ܒܒܗܘܢ ܡܠܟܐ ܘܙܒܢ̈ܐܬܐ ܕܒܝܬܐ ܘܐܢ̈ܫܐ ܡܦܩܬܐ ܕܡܫܝܚܐ. ܘܐܦ ܗܘܝ ܒܝ ܐܪܘܪܗ ܒܡܟܠܬܐ ܠܟܝܐ ܐܘܪܚܗ ܡܦܩܒܠܗܘܢ ܐܬܡ ܘܢܦܩܗ ܐܬܟܢܫܗ ܒܚܝܠܐ. ܘܐܝܟ ܗܘܐ ܐܬܡ ܡܟܠܬܐ ܡܢ ܡܢ̈ܝܐ ܘܐܬܦܪܫܐ ܒܟܠ ܡܢ ܡܢ ܡܕܒܪܐ ܕܐܬܡ.

When one of the plunderers, a man named Quzaibath the Hashemite, took it into his mind to tear off the branches affixed to the summit of the reed cane and moved to the lampstand placed in the entrance to the gate of the church, then the branches caught fire, and from them the sparks fell on the jars filled with oil, and the jars caught fire, as did the column and the ladders that led to the upper storey, and the fire blazed in the roof of the church, and in its walls and columns.

The whole church, including its upper parts, from one end to the other, was filled with plunderers. Nobody was able to get out, nor could they escape by climbing up to the roof and jumping down. The crowds who could hear the shouting rushed to help them, but in vain. With great difficulty, they made breaches [267] in the wall next to the garden, since the wall was thirteen *latera* thick. When they broke in, they found only ten young men who had not perished in the fire, some of whom were still breathing. All the others, around fifty in all, had burned to death. No son of the church was among them. Some horsemen of the Maʿdaye also arrived to take part in the looting, but they turned round and fled when they saw the flames. During their flight, three Arab women who had come to see the disaster were trampled to death under the hooves of their horses. Meanwhile, some other Arabs went up to the church of the Nestorians next to the temple, and to the church of the people of Kashkar, which also belonged to the Nestorians, while others went to the nunnery of our Jacobite sisters, and began to plunder them. But when they heard what had happened in the church next to the market, they left these churches and went away.

After the fire was put out, an evangelary was found [269] in that church, whose cover and bindings had been burned, but whose text, although damaged, could still be read. Then several Arabs joined the faith, saying: 'Unless the Christian faith were true, such a miracle would never have been performed on their account.' Their doctors were placed in a difficult position, and tried to persuade them with the following argument: 'This did not happen because their faith is true, but because certain Arabs violated the treaty of protection which our Prophet made with the Christians, and they have been punished by God.' With the Arabs thus quietened, the Nestorians began to say: 'The moral, surely, is that the faith of the Jacobites is orthodox.' But some of their scholars argued obstinately: 'Just as God protected Isaac from slaughter through a ram, so he has protected our own churches from fire through the burning of the church of the Jacobites.' Both the Arabs and the Nestorians resorted to this kind of quibbling, hoping to conceal the truth of the matter.

ܘܪܓܐ ܐܝܟ ܡܢ ܒܪ̈ܘܪܐ ܕܡܥܡܗ ܡܘܪܟܐܐ ܘܡܬܡܠܐ ܘܢܦܩ ܡܚܡܣܢܝܬܐ ܕܫܡܥܐ ܒܪܢܫ ܚܝܐ. ܘܡܪܒܗ
ܠܡܒܝܠܐ ܕܡܥܒܕܢܐ ܘܬܘܪܐ ܕܗܡܠܐ. ܘܐܣܝܐ ܒܗ ܢܘܪܐ. ܘܢܦܩܬ ܡܢܗ ܦܪ̈ܣܘܣܝܐ ܥܠ ܗܕ̈ܡܝܟܬܐ
ܘܕܚܝܣ ܗܘܐ ܒܠܚܘܕ ܡܚܝܐ. ܘܐܬܒܪ̈ܝܢ ܗܕ̈ܡܝܟܬܐ ܘܐܬܦܫܛܬ ܘܡܚܒܠܬܐ ܕܡܫܡܫܐ ܠܒܠܒܝܬܐ.
ܘܡܫܟܚ ܢܘܪܐ ܒܡܫܡܫ ܚܘܪܐ ܕܚܝܠܐ ܘܦܠܫܘܬܐ. ܘܐܬܟܘܢܝ ܗܘܐ ܚܝܠܐ ܐܦ ܒܒܠܒܝܬܐ ܦܠܘܢ
ܕܒܠܒܝ ܡܫܡܫ ܡܫܡܫܐ ܡܢ ܡܚܝܒܝܐ. ܘܠܐ ܐܝܟ ܐܬܡܪܝ ܠܡܫܡܠܟ ܐܦܠܐ ܬܘܒ ܬܠܝܙܐ ܐܡܪܗ
ܠܡܫܡܫ ܘܠܡܫܪܡܗ ܢܦܩܬܗܘܢ ܠܒܪ. ܘܡܢ ܡܫܠܡܟ [267] ܠܒܠܬܐ. ܘܐܬܡܫܠܗ ܡܠܠܐ ܕܢܦܪܘܢ
ܐܝܢ ܠܐ ܐܬܡܪܝܗ. ܐܠܐ ܬܐܪܗ ܠܐܘܪܚܬܐ ܒܡܘܙܐ ܕܒܝܬܐ ܡܢ ܟܪܒܐ ܕܟܪܒܬܐ ܒܡܫܠܐ ܙܒܐ ܡܫܡܠܠ
ܕܬܠܬܠܡܪ ܡܪ̈ܡܝܢܐ ܗܘܐ ܦܠܚܗ ܕܡܘܙܐ. ܘܡܫܪܐ ܒܒܝ̈ܬܡܐ ܒܟܡܗܘ ܐܝܟܢܘ ܘܠܐ ܢܦܪܗ ܠܟܪܡܪ
ܘܕܡܠܟܠܠ ܡܝܡܐ ܒܗܘܢ ܢܦܫܐ. ܘܕܡܪܟܐ ܒܠܗܘܢ ܫܠܡ ܘܫܡܫ. ܐܝܟ ܕܫܡܫܐܐ ܢܦܩ. ܘܒܠܝܟ ܗܘܐ
ܒܗܘܢ ܐܦܠܐ ܚܕ ܡܢ ܒܢ̈ܝ ܒܝܬܐ. ܐܦ ܦܪ̈ܫܐ ܐܝܟܢ ܡܒܝܬܐ ܐܬܘ ܗܘܘ ܠܡܫܡܠܐ. ܘܡܢ ܚܙܐܘܗ
ܠܡܫܘܒܚܬܐ ܐܘܦܝܗ ܐܦܠܐ ܠܡܫܪܗ. ܘܒܒܪܘܡܝܗܘܢ ܐܬܡܪ̈ܝܗ ܬܐܝܟ ܦܓܠܐ ܕܙܡܝܗܘܢ: ܬܐܟܠ
ܢܦ̈ܫ ܐܢܫ̈ܐ ܕܐܬܪ̈ܐ ܗܘ̈ܝ ܠܡܝܠܐ ܒܙܘܥܐ ܘܡܬܢܬܝ. ܘܐܝܬܝܐ ܐܢܫ̈ܐ ܒܠܗ ܗܘܘ ܠܒܝܬܐ ܕܕܘܪܐ
ܕܢܦܫܘܬܐ ܘܠܒܝܬܐ ܕܡܡܬܝܐ ܗܘܬܐ ܕܢܦܫܘܬܐ. ܘܐܝܬܝܐ ܠܒܝܪܐ ܕܐܫܬܐ ܕܡܢ ܕܡܫܡܫܬܐ ܘܬܐܪܝܢ
ܗܘܘ. ܘܡܢ ܡܥܡܗ ܡܒܝܢ ܕܗܘܐ ܒܒܝܬܐ ܘܡܛܠܐ ܡܫܡܗ ܒܪ̈ܬܐ ܘܐܬܟܗ.

ܘܒܠܙ ܕܐܬܠܗܘܟ ܢܘܪܐ ܐܬܡܠܝܣ ܒܗ [269] ܒܒܝܬܐ ܐܘܟܠܗܘܢ ܕܡܢܗ ܕܦܘ̈ܬܗܝ ܘܫܦ̈ܝܪܝ
ܡܫܦܘ̈ܬܝ. ܘܒܐܬܒܬܠܗ ܕܠܐ ܢܦܩ ܢܦܫܝ. ܘܡܢ ܗܘܟܐ ܡܫܪܗ ܢܦ̈ܫܐ ܒܠܗܘܕܠܗܘܢ. ܘܐܡܪܝܢ ܗܘܘ.
ܠܟܠܠ ܡܪܢ ܗܘܐ ܡܪܙ ܠܐܘܕܠܗܘܢ ܕܒܪܡܫܡܫܐ ܠܐ ܐܫܬܠܒܪܐ ܠܐܘܡܘܙܐܐ ܙܒܠܐ ܕܐܝܡ ܗܘܐ
ܡܫܡܠܗܘܢ. ܘܡܢ ܐܬܐܟܪܗ ܘܡܫܦܪܗܘܢ ܒܒܝܗ ܠܗܘܢ ܦܫܠܐ ܘܐܡܪܗ. ܠܗ ܡܫܡܠܠ ܡܪܙ
ܠܐܘܕܠܗܘܢ. ܐܠܐ ܡܫܡܠܠ ܕܢ̈ܦܫܐ ܒܫܡܠܗ ܡܝܡܐ ܘܐܡܝܡ ܢܦܫܗܘܢ ܠܒܪ̈ܡܫܡܫܐ ܘܠܐ ܢܗܘܘܢ ܐܝܢ: ܙܘܐ
ܐܝܢ ܠܟܠܗܐ. ܘܡܢ ܡܟܠܗ ܢܦ̈ܫܐ ܡܪܢܗ ܢܫܡܘܬܐ ܠܡܐܡܪ. ܘܠܐ ܦܘܠܚܢ ܠܐܘܕܠܐ ܕܡܫܦܘ̈ܚܐ ܗܘ
ܒܡܪܙܐ ܐܘܪܐܘܕܘܡܫܐ. ܘܐܝܬܝ ܡܢ ܡܫܦܠܡܫܡܫܗܘܢ. ܒܝ ܡܒܪܒܡ ܡܪ̈ܦܐ ܐܡܪܝܢ ܗܘܘ ܕܐܡܫܐ
ܕܒܐܡܪܐ ܡܫܡ ܠܟܠܗܐ ܠܐܬܡܣܟ ܡܢ ܡܫܠܐ. ܗܘܒܐ ܒܡܝܢ ܒܝܬܐ ܕܡܫܦܠܚܐ ܡܫܡ ܠܟܠܗܐ ܒܬ̈ܝܐ ܡܢ
ܡܒܝܬܐ. ܘܗܘܒܐ ܢ̈ܦܫܐ ܒܗܡ ܢܫܡܘܬܐ ܡܪܒܝܢ ܗܘܐ ܕܢܦܫܗܘܢ ܡܪܟܐ ܠܐܝܟܠ ܡܡܘܬܐ.

[271] Two years later, in the year 394 of the Arabs [AD 1003], the maphrian Ignatius went down to Baghdad to oversee the restoration of the church that had been burned. There he was received with great honour by the sheikhs and doctors of the Arabs and by the lawyers of the Nestorians. They all used to visit him every day and bring him presents, firstly on account of the miracle which God (may His grace be praised) had wrought in his church, secondly because of the honour owed to his uncle, Thomas Bazaza, son of Peter bar Qiqi, and finally on account of the maphrian's learning and scholarship. The catholicus Iwanis furiously resented this, and forbade the Nestorian lawyers to visit him or give him presents. When the doctors of the Arabs noticed this, they met with the maphrian's friend Abu'lhasan Ali bar ʿAbd al-ʿAziz, the notary of the caliph al-Qadir, told him what had happened, and persuaded him to issue an order that the catholicus Iwanis should immediately go in person to see the maphrian and humbly accept whatever punishment he ordered. Although the catholicus was often urged to do this, he refused to do so, as he was afraid that he would be deposed; and so he fled to a certain Arab nobleman, and bribed him with a large sum of money, and this man pleaded the cause of the catholicus so well with the notary Abu'lhasan [273] that he left him in peace. Then the catholicus Iwanis began to weave a snare for the maphrian Ignatius and to suborn the doctors of the Arabs, alleging that the maphrian, the vicar of the patriarch, had stayed longer than necessary in the territory of the Romans, the enemies of the Arabs, and that he had finished his sermon by praying for the victory of the Greeks and the overthrow of the Arabs.

This slander also came to the ears of the caliph. Being a just man, he did not wish to pronounce immediate judgement, but summoned the lawyers and doctors of the Arabs and ordered them to submit their opinions on the matter in writing. The oldest and most respected of the lawyers wrote: 'This metropolitan of Tagrit was appointed by someone who lives in the territory of the Romans, but because he has nothing to do with the Romans he should not be forbidden to minister to his faithful.' Another wrote: 'I have discovered that this metropolitan received his office in the territory of the Romans, and so he should not be trusted unless he swears that he has nothing to do with the Romans.' A third wrote: 'The catholicus of the Nestorians has testified in due form that the metropolitan of the Jacobites is a friend of the Romans, and his accusation deserves credence.' Yet another man wrote: 'Although the metropolitan of the Jacobites received his office in the territory of the Romans, [275] I am persuaded that both he and the patriarch who appointed him are enemies of the Romans. The Romans hate them and persecute them, so they are hardly likely to take their side.' Yet another man wrote: 'It is only just that we continue to observe faithfully the provisions of the diploma which the caliph al-Muqtadir wrote to the catholicus Abraham.' They brought these documents to the caliph and he studied them, and eventually ordered that only the catholicus of the Nestorians should sit permanently at Baghdad, that the metropolitan of the Jacobites should sit at Tagrit, and that whenever circumstances made it necessary for him to come in order to visit his congregations, he should return promptly to his own throne. This decision resolved the dispute and ended the controversy.

[271] ܘܒܬܪ ܕܐܬܐ ܥܡܢ ܐܘܪܚܐ ܒܚܕܐ ܠܐܠܗܘܬܐ ܘܐܡܝܢ ܘܐܘܪܚܐ ܕܚܝ̈ܐ. ܚܕܐ ܡܦܪܢܣܢܐ ܐܣܟܝܡܗܘܢ ܡܢ ܬܐܘܪܝܐ ܠܦܪܟܣܝܣ. ܘܫܪܟ ܕܚܝܢ ܚܝܐ ܕܡܝܬܐ. ܘܐܬܦܢܝ ܡܢ ܗܫܐ ܘܡܟܐ ܕܝܠܗܝܢ ܐܡܪ̈ܐ ܙܒܢ̈ܐ. ܐܦ ܡܢ ܢܡܘܣܐ ܕܫܠܝܘܬܐ. ܘܒܠܚܘܕܘܗܝ ܒܥܠܡܐ ܕܝܢ ܗܘܐ ܒܫܠܡܗ. ܒܗ ܦܠܚܘܬܐ ܘܕܚܠܬܐ ܘܫܡܝܫܘܬܐ ܗܘܐ ܠܗ. ܚܕܐ ܡܢ ܡܛܠ ܕܐܬܚܙܝܬ ܕܫܪܐ ܠܐܠܗܐ ܫܘ̈ܒܐ ܠܬܫܡܫܬܗ ܒܥܒܕܗ. ܘܐܝܬܝܐ ܡܬܬܠܡܪ ܙܘܓ ܕܗܘ ܠܐܘܡܬܐ ܒܪܝܐ ܒܪ ܦܛܪܘܣ ܒܪ ܡܪܩܘܣ. ܘܐܘܒ ܡܛܠ ܡܫܦܝܘܬܗ ܘܡܬܡܪܢܘܬܗ ܕܡܠܬܗ ܘܡܦܪܢܣܢܐ. ܒܚܙܘܝ ܚܟܠ ܒܫܡܫܐ ܠܡܘܒܠܗ ܡܠܘܟܢܐ ܐܡܐܝܢܐ. ܘܡܛܠ ܗܟܢ ܒܢܡܘܣܐ ܕܫܠܝܘܬܐ ܘܠܐ ܢܬܟܠܝ ܒܗܝܢ ܘܡܦܪܢܣܢܐ ܐܦܠܐ ܢܬܪܘܡ ܒܗ ܐܡܪ̈ܐ. ܘܟܕ ܐܬܚܙܝ ܒܗܘܐ ܡܫܪ̈ܝܬܐ ܕܝܠܗ ܘܫܠܝ̈ܐ ܦܫܝܛܝ̈ܗ ܘܡܦܪܢܣܢܐ ܒܟܠ ܟܠܗ ܐܝܟ ܐܠܗܐ ܒܟܠ ܒܪ ܒܪܝ ܠܐܠܗܐ ܦܠܚܐ ܘܡܟܝܢ ܡܠܘܐ. ܘܐܘܕܝ ܠܗ ܥܒܕܐ. ܘܐܦܝܣ ܦܘܩܕܢܐ. ܕܗܘ ܐܡܐܝܢܐ ܡܠܘܟܢܐ ܡܣܘܒܠܢܐ ܢܬܟܠ ܒܫܠܝܘ ܘܡܦܪܢܣܢܐ ܘܠܐ ܢܬܡܫܪ. ܘܐܠܐ ܒܟܠܗܘܢ ܢܕܘܠ. ܘܐܬܬܟܝ ܡܠܘܟܢܐ ܡܢܗ. ܘܕܢܬܟܠ ܠܐ ܡܫܟܚ ܗܘܐ. ܘܕܢܬܛܠܐ ܥܠܝ ܗܘܐ. ܘܐܬܥܠܝܢ ܢܦܫܗ ܒܠܚܘܕ ܡܢ ܙܘܥܐ ܕܫܠܝܐ ܘܡܫܒܚ ܒܥܠܡܐ ܡܫܝܚܐ. ܗܘܘ ܐܦܝܣ ܠܐܒܐ ܠܐܠܗܐ ܦܠܚܐ [273] ܡܛܠ ܡܠܘܟܢܐ ܘܡܠܟ ܡܢܗ. ܗܝܕܝܢ ܥܒܕ ܡܠܘܟܢܐ ܐܡܐܝܢܐ ܠܡܪܟܐ ܦܢܝܐ ܠܐܣܟܝܡܗܘܢ ܡܦܪܢܣܢܐ ܘܠܡܫܒܚܘ ܠܙܘܥܐ ܘܡܫ̈ܟܢܐ ܕܫܠܝܐ ܘܠܡܬܦܠܓܢܝܬܐ ܘܡܦܪܢܣܢܐ. ܕܟܢ ܠܐܝܟܢܐ ܗܘ ܕܦܛܪܘܣ ܗܘ ܕܡܫܪ ܒܬܐܪܐ ܕܙܘܥܐ ܒܡܒܠܒܠܬܐ ܕܫܠܝܐ. ܘܠܐ ܡܬܬܡܟܢܐ ܒܗ ܙܒܢܬܐ. ܐܠܐ ܒܠܚܘܕ ܕܒܥܠ ܡܠܟ ܚܝ̈ܐ ܘܡܫܒܘܬܐ ܕܦܬܝܐ ܘܫܘܡܟ ܗܢ ܕܫܠܝ̈ܐ.

ܘܐܬܡܠܟ ܡܬܟܠ ܡܢܝ ܗܝܐ ܠܐܘܪ̈ܚܬܗ ܕܡܠܟܘܬܗ. ܘܡܛܠ ܕܬܒܥܐ ܗܘܐ ܠܐ ܙܒܐ ܕܢܦܩ ܦܪܘܫ ܕܝܠܐ ܠܦܬܓܡܐ. ܐܠܐ ܟܕ ܢܒܝܐ ܢܛܘܪܐ ܘܡܫܒܚܐ ܕܫܠܝܐ. ܘܡܟܢ ܕܢܣܒܘܗܝ ܡܪܝܡ ܘܡܫܡܝܐ ܒܗܘܢ ܒܥܒܕܐ ܗܝܐ. ܘܡܠܟ ܫܟܐ ܙܘܓܐ ܕܟܠܗܘܢ. ܘܡܬܦܢܝܢ ܗܝܐ ܕܐܬܦܪܢܣ. ܐܦ ܐܬܬܟܝܡ ܡܢ ܡܢ ܕܒܥܒܕ ܒܬܐܪܐ ܕܙܘܥܐ. ܐܠܐ ܒܪ ܡܬܒܥܝܢܐ ܡܢ ܙܘܥܐ.ܠܐ ܡܬܟܠܐ ܡܢ ܕܘܟܪܢܐ ܕܒܢ̈ܝ ܐܘܪܚܬܗ. ܘܐܡܪܝܢܐ ܒܠܒ. ܐܬܟܬܪ ܒܗܝܢ ܕܗܝܐ ܡܬܦܢܝܢ ܡܢ ܬܐܪܐ ܕܙܘܥܐ ܐܬܬܟܝܡ ܡܫܒܚܘܬܐ ܐܦ ܡܫܡܠܝܐ ܘܡܬܟܢܫܢܐ ܡܢ ܙܘܥܐ. ܠܐ ܡܬܬܟܝܡ. ܘܐܡܪܝܢܐ ܒܠܒ. ܚܝܒ ܡܠܘܟܢܐ ܕܫܠܝܘܬܐ ܕܢܥܒܪ ܟܠ ܡܬܦܢܝܢ̈ ܘܡܫܟܚܢܐ ܒܥܘܕܪܢܐ ܡܣܬܒܠܢܐ. ܕܪܚܡܐ ܗܘ ܕܙܘܥܐ. ܘܡܢ ܕܡܫܟܚ ܡܬܦܢܝܢܘ. ܘܐܡܪܝܢܐ ܒܠܒ. ܕܐܦ ܡܬܦܢܝܢ ܗܘܐ ܡܢ ܬܐܪܐ ܕܙܘܥܐ ܐܬܬܟܝܡ. ܐܠܐ [275] ܐܬܟܬܪ ܒܗܝܢ ܕܐܦ ܗܘ ܐܦ ܗܘ ܕܐܡܝܢܘ ܒܐܝܟ ܦܬܓܡ̈ܐ ܕܡܠܬܗ. ܡܛܠ ܐܝܟ ܕܙܘܥܐ. ܘܐܠܐ ܠܐ ܪܕܝܦ ܗܘܐ ܘܡܫܬܪܐ ܡܢ ܙܘܥܐ. ܘܐܡܪܝܢܐ ܒܠܒ. ܕܡܫܬܘܕܥ ܘܐܬܟܠܒ ܡܢ ܒܠܒܘ ܡܫܬܘܕܥ ܠܐܒܪܗܡ ܡܠܘܟܢܐ. ܠܐ ܡܬܡܫܟܚܐ ܪܘܚ ܕܢܬܪ. ܘܐܒܠܘ ܒܬܢܝܬܐ ܗܟܢ ܡܢ ܡܟܠܗ. ܘܐܬܬܟܠܝܢ. ܘܐܦܢ ܘܬܠܡܝܕܐ ܕܫܠܝܘܬܐ ܒܟܠܗܘܢ ܗܘܐ ܠܗ ܡܬܐܒܐ ܐܡܝܢܐ ܒܥܘܒܕܐ. ܘܡܫܬܪܚܘܬܗ ܘܡܬܦܢܝܢ̈ ܠܬܐܘܪܝܐ ܠܒ. ܘܡܬܟܢܫܢ ܕܦܪܫܐ ܒܟܠܐ. ܢܬܬ ܢܬܬܙܝܥ ܒܢܝ̈ ܒܗܘܢ. ܘܗܘܝܘ ܠܟܠܗ ܡܬܐܒܐ. ܘܟܠ ܗܘ ܐܬܟܪܝ ܕܗܝܐ ܘܡܛܠ ܚܝܝ̈ܐ.

The catholicus Iwanis is said to have made strenuous attempts to confiscate the site of our church of Karka, but without success. Furthermore, many of the Nestorians were offended with Iwanis because of his stern temper and his love of swearing. A certain noblemen, ʿAli bar ʿIsa, an outstanding [277] doctor, seceded from him, went over to the Greeks and followed their rites, and for the rest of his life did not set foot in a Nestorian church. He used to rail against the catholicus and his disciples and abuse them in the most foul language. He also scrawled his insults on potsherds, which he gave to young boys to throw into the Nestorian churches. The catholicus would often go up into the cathedral in the sight of all the people and weep deeply over the insults hurled at him by ʿAli bar ʿIsa. This was the same man who compiled the book on ophthalmology entitled *Tadkherat al-Kahhalin*.

ʿIsa Bar Zawraʿa, the son of Isaac, the son of Mark, a Jacobite philosopher from Baghdad, died on the nineteenth day of the eighth month in the year 398 of the Arabs [AD 1007]. He wrote five books, and translated six books of dialectic and medicine from Syriac into Arabic. He was born in Baghdad in the eleventh month of the year 331 of the Arabs [AD 942].

[279] At that time ʿAbdishoʿ, metropolitan of Merv, one of the cities of Khorasan, sent to inform the catholicus: 'When the king of the people called Kayreth, that is to say the inner Turkaye, who live in the northeast, was hunting in one of the high mountains in his country, he fell into a region of deep snow, and he lost the path and wandered about distractedly. And when he had lost all hope of saving his life, a saint appeared to him in a vision and said to him, If you will believe in Christ, I will be your guide so that you shall not die here. And when the king had promised him that he would be a sheep in the fold of Christ, the saint guided him and brought him out into the open ground. When the king returned to his camp, he summoned to him certain Christian merchants who had business there, and he enquired of them concerning the faith, and they told him that a man cannot be perfect except through baptism. He took a gospel from them, which he now reveres every day. And now he has sent and asked me to go to him, or send to him a priest to baptize him. And he asked me questions about fasting, [281] saying, "With the exception of flesh and milk we have no food at all: how then can we fast?" He also said that the number of those who believed with him amounted to two thousand.' Then the catholicus wrote to the metropolitan and told him that he must send two persons, elders and deacons, and with them the equipment of an altar, and that they must go and baptize those who have believed, and must teach them Christian customs, and that during Lent they must abstain from eating flesh. But they were to permit them to drink milk only, provided that foods which were suitable for seasons of fasting were not, as they said, found in that country.

ܡܬܐܡܪܐ ܕܫܡܝܢ ܐܬܟܠܡ ܡܠܘܟܝܐ ܐܬܐܢܣܘ ܕܢܣܛܘܦ ܠܟܢܬܐ ܕܡܢ ܗܘ ܕܒܪܢܫܐ ܘܠܐ ܐܬܡܪܝ. ܘܫܟܝܚܬܐ ܡܢ ܢܣܛܘܪܝܐ ܐܬܦܠܓܘ ܒܗ ܒܐܘܢܣܐ. ܟܕ ܡܩܒܠܘ ܙܒܢܐ ܘܢܝܫܐ ܗܘܬ ܘܐܝܟ ܗܕܐ ܒܗ ܒܢܘܡܐ ܠܗܢܐ ܕܚܕ ܡܢ ܡܩܒܠܝܐ ܕܫܡܗ ܟܠܒ ܒܪ ܟܢܫܐ ܐܫܐ [277] ܡܬܩܪܐ ܐܬܚܙܝ ܡܢܗ ܟܬܒܢܐ ܘܐܦܠܐ ܢܡܘ ܠܡܩܢܝܐ ܘܗܘܐ ܡܢܗܘܢ. ܘܟܠܗ ܙܒܢܐ ܕܚܝܘܗܝ ܠܐ ܐܬܐ ܠܘܬ ܟܠ ܠܟܢܫܐ ܕܢܣܛܘܪܝܐ. ܗܘܐ ܒܡܠܘܟ ܡܟܝܢܐ ܗܘܐ ܠܡܠܘܟܝܐ ܘܡܬܟܢܫܝ̈ܢ ܘܡܫܡܫ ܗܘܐ ܠܗܘܢ ܒܩܠܐ ܡܟܝܪܬܐ. ܐܦ ܙ̈ܘܡܬܐ ܠܐܘܟ ܡܠܟ ܗܘܐ. ܘܡܘܬܒ ܠܟܠܒܝܐ ܕܢܩܡܘܢ ܒܟܪ̈ܬܐ ܕܢܣܛܘܪܝܐ. ܘܐܦܠܐ ܫܟܚ ܠܘܬ ܒܐܡܬܐ ܗܘ ܡܠܘܟܝܐ. ܟܕ ܡܟܘ ܚܡܫܐ ܫܢܝܢ. ܘܒܬܪ ܙܒܢܐ ܒܟܠ ܗܘܐ ܡܢ ܒܩܪܝܐ ܕܚܝܐ ܗܘܐ ܒܗ ܠܟܠ ܒܝܫܬܐ. ܘܗܘܐ ܗܘ ܕܚܢ ܡܠܟܐ ܕܡܬܐܡܪܐ ܐܬܦܢܝܬ ܠܟܘܢܝܬܗܝܢ ܠܐܠܗܘܬܐ ܕܟܢܫܐ.

ܘܒܣܟܐ ܐܬܟܬܒܬ ܘܐܬܡܠܝܢ ܘܐܡܪܬܐ ܕܢܣܛܘܪܝܐ ܡܝ̈ ܒܪܝܢ ܐܦܣܝܐ ܟܕ ܟܢܫܐ ܒܪ ܙܘܪܒܗ ܒܪܐܘܣܠܘ ܒܪ ܡܪܘܬܐ ܟܝܢܐ ܦܠܠܘܣܘܦܐ ܡܢ ܡܩܦܘܠܐ ܕܟܢܟܪ. ܐܬܟܬ ܕܝܢ ܡܠܟܐ ܡܫܡܝܐ ܘܐܡܪ ܡܢ ܫܘܪܝܐ ܠܐܪܟܐ ܡܠܟܐ ܗܟܐ ܕܡܠܟܘܬܐ ܘܐܦܘܬܐ ܫܟܢܗ ܐܦܝܬܝܐ. ܘܐܬܟܢ ܗܘܐ ܒܗ ܒܟܢܪܝܐ ܒܪܢܫܐ ܕܢܣܒܩܪ ܥܠܗ ܠܟܬܒܬܐ ܘܐܬܟܠܡ ܘܢܝܐ ܕܢܣܛܘܪܝܐ.

[279] ܘܒܗ ܒܫܢܬܐ ܥܕܪ ܒܟܢ ܢܩܘܛ ܡܣܛܪܬ ܕܡܢܗ ܢܝܐ ܡܢ ܡܕܝܢܬܐ ܕܩܘܪܫܐ. ܘܐܬܘܕܥ ܠܡܠܘܟܝܐ. ܕܡܟܠܐ ܕܚܩܐ ܕܡܬܐܡܪܐ ܒܪܝܟ ܐܬܘܡܠ ܠܬܘܪܐ ܟܦܐ ܕܟܡܕܝܢ ܟܪܟܐ. ܟܕ ܡܕܝܢ ܗܘܐ ܟܢܕ ܡܢ ܛܘܪܐ ܪܡܐ ܘܐܬܐܪܗ. ܢܦܠ ܡܕܝܢ ܠܐܬܝܐ ܟܢܝܐ ܘܗܟܐ ܒܠܘܩܐ ܘܠܐ ܐܬܘܝܐ. ܘܟܕ ܦܩܕ ܡܟܪܐ ܟܠ ܢܣܩܘܢ ܐܬܚܕܝ ܠܗ ܟܝܠܢܐ ܢܕ ܡܢ ܦܪ̈ܝܡܐ ܘܐܡܪ ܠܗ. ܐܢ ܡܘܡܝܡ ܐܢܬ ܒܡܫܝܚܐ ܐܢܐ ܡܚܘܐ ܐܢܐ ܠܟ ܘܠܐ ܬܡܘܬ ܗܘܟܐ. ܘܟܕ ܐܬܟܠܘܢ ܕܗܘܐ ܐܡܪ ܠܟܢܪܐ ܡܫܝܚܐ ܗܘܝܘ ܘܦܩܘܗ ܠܪܘܚܬܐ. ܘܟܕ ܦܢܐ ܒܡܟܟܐ ܠܡܫܒܚܘܬܗ ܡܪܐ ܠܘܬܗ ܐܬܟܪܐ ܦܪ̈ܫܝܢܐ ܘܐܬܛܒܥ ܐܡܝ. ܘܟܕ ܒܫܘܗܝ ܡܢܟܠ ܗܡܩ̈. ܘܦܢܝ ܐܡܪܗ ܠܗ. ܘܠܐ ܡܬܠܡܠܐ ܐܠܐ ܒܡܫܡܫܘܬܐ. ܘܢܫܒ ܡܢܗܘܢ ܐܘܣܟܠܘܢ ܗܘܐ ܫܟܝܒ ܠܗ ܟܠ ܝܘܡܐ. ܘܗܘܐ ܥܕܪ ܒܟܢ ܘܐܦܠܐ ܠܘܬܗ ܐܘ ܐܥܕܪ ܠܗ ܒܗܝܐ ܕܡܫܡܫ ܠܗ. ܘܡܬܠ ܙܒܢܐ [281] ܐܬܐ ܠܘܬܢ ܘܐܡܪ ܕܫܩܠ ܡܢ ܒܚܙܐ ܘܚܟܡܐ ܡܠܘܟܝܐ ܐܡܪܬܐ ܟܡ ܠܐ ܐܝܬ. ܘܐܝܟܢܐ ܐܪܐ ܚܙܝܬ. ܘܐܡܪ ܐܬܐ ܕܒܥܠܝܢ ܠܠܦܬܐ ܫܟܚ ܡܫܝܚܐ ܕܦܢܝ ܕܐܡܝܢ ܒܡܗ. ܘܡܠܘܟܝܐ ܟܠܗ ܠܘܬܐ ܡܣܛܪܬ ܘܐܡܪ ܠܗ. ܕܥܕܪ ܐܪܐ ܦܩܘܕܝܢ ܡܩ̈ ܘܡܩܡ. ܘܒܢܘܗܝ ܡܐܬܝ ܡܕܝܢܐ. ܘܐܬܟܠܗ ܢܟܕܘܢ ܠܟܠܗܘܢ ܦܢܝ ܕܐܡܝܢ ܘܢܠܟܘܢ ܐܢܝ ܒܢܝ̈ܐ ܕܦܪ̈ܫܝܢܐ. ܘܒܙܘܡܐ ܡܢܐܝܐ ܢܠܟܘܢ ܡܢ ܡܫܘܟܠܬܐ ܕܒܚܙܐ. ܘܢܫܟܘܢ ܠܗܘܢ ܕܢܬܠܘܢ ܢܟܠܐ ܒܟܢܘܢ. ܐܢ ܡܬܩܒܠܬܐ ܕܙܘܡܐ ܠܐ ܡܫܬܠܡܝܢ ܒܐܬܪܘܗܝ ܐܝܟ ܕܐܡܪܝܢ.

The catholicus Iwanis died suddenly several days after Epiphany in the year 400 of the Arabs [AD 1009]. Many of his people rejoiced at his death, as they were offended with him for a number of reasons, but particularly because he had failed even to rebuke his disciple Sabur, who was notorious for fornication and other vices; whereas he had deposed the metropolitan Nestorius of Beth Garmai, who had fulfilled his priestly office for 40 years, after he was accused of fornication [283] by his flock, and had also deposed the bishop of Damascus in the same way. Because he continued to enjoy the friendship and company of his disciple, Iwanis was criticised and hated by all.

At that time Abu ʿAli Hasan Bar Sahel the Nestorian and the priest Abuʾlfaraj ʿAbdallah ibn al-Tayyib were renowned for their scholarship and for their commentaries on ecclesiastical and philosophical works.

After the death of Iwanis a quarrel arose among the bishops over the appointment of his successor. After a long period of wrangling they drew lots for three candidates. The name of YOHANNAN BAR NAZUL [Yohannan VI, 1012–20], bishop of Hirta, was drawn, and everybody agreed with this result. He was consecrated at Seleucia in the fifth month of the year 403 of the Arabs [AD 1012]. He prayed over the deposed bishops, and transferred others from one throne to another, not out of necessity but in return for bribes. He fulfilled his office for around eight years, and died on [285] Sunday 23 July in the year 411 of the Arabs [AD 1020].

He was succeeded by ISHOʿYAHB BAR EZEKIEL [Ishoʿyahb IV bar Ezekiel, 1020–25], bishop of Qasr. He was consecrated in the same year, on the third Sunday of the Annunciation, after he had given a bribe of 5,000 dinars to the governor, who ordered that all those who criticised this arrangement should be drowned. The bishop of Anbar read the gospel over him, and when he came to the phrase '*kad dein eshtariu*' ('when they had eaten'), he left out the letter 'T', wishing to allude to the dismissal (*sharia*) and deposition of a tyrannical ruler. Many bishops refused to proclaim him. He fulfilled his office for 4 years and 6 months, being a man already old and bowed down in years, and died in the fourth month of the Arabs in the year 416 [AD 1025].

He was succeeded by ELIYA I [Eliya I, 1028–49], formerly bishop of Tirhan, a man of advanced age and a learned [287] doctor. He introduced the rite of genuflection on the holy Sunday of Pentecost, which the Nestorians previously did not observe. At the end of his life he was afflicted by a paralysis of his limbs and was confined to bed. He was consecrated on the third Sunday of the Apostles, on the seventh day of the third month of the Arabs in the year 419 [AD 1028] in the Greek Palace in Baghdad. His election was conducted by the drawing of lots. He died after fulfilling his office for 21 years, and was buried in the Greek Palace on the Sunday after Ascension, on 7 May in the year 440 of the Arabs [AD 1049].

ܘܡܠܟ ܐܪܒܥܝܢ ܘܫܢ̈ܝܐ. ܡܢܗ ܗܘ ܡܠܘܟܝܐ ܐܬܐܚܝܕ ܥܘܠܐ ܘܡܫܝܚܐ. ܒܫܢ̈ܝܐ ܕܡܠܟ ܕܘܝܕ. ܘܫܢ̈ܝܐ ܡܢ ܒܢ̈ܝ ܒܝܬܗ ܚܕ̈ܝܗ ܒܥܘܠܗ. ܒܗ̇ ܕܝܢ ܕܒܗ̇ ܡܠܟܘܬܟܘܢ ܗܘܐ ܒܗ. ܒܒܠܒ ܗܘ ܘܟܘܐܟܒܪ ܠܐܚܘܗܝ ܘܒܢܘܬܐ ܠܡܠܟܐ ܘܒܢ̈ܬܐ ܠܐܚܘܗܝ ܘܒܢܘܬܐ ܠܡܠܟܐ ܘܒܢ̈ܬܐ ܕܒܝܬܪܘܬܐ ܡܠܟܘܬܐ ܗܘܐ ܠܐ ܗܘܝ ܡܢܗܘܢ ܗܘܐ. ܘܠܒܫܛܪܐ ܡܛܪ̈ܐ ܕܒܢܠ ܒܢܦܫ ܡܢ ܥܠܡ ܕܫܡܫ ܐܪܒܥܝܢ ܫܢ̈ܝܢ ܕܡܘܬܐ ܒܗܘܢܐ. ܒܝ ܐܬܚܫܒ ܒܪܘܚܐ [283] ܡܢ ܒܢ̈ܝ ܡܪܕܘܬܗ ܠܒܢܝܬܗ ܡܠܪܘܡܗ. ܗܘ ܗܘܐ ܘܥܠܘܗ ܕܪܘܡܘܗܝ ܡܫܡܠܢ ܕܥܠܡܐ. ܘܥܒܕܘܗܝ ܕܡܟܪܐ ܗܘ ܘܡܩܒܠ ܗܘ ܘܠܐܚܘܗܝ ܡܢ ܒܢܝܢ ܡܬܚܫܒ ܗܘܐ ܘܡܫܡܠܝ ܗܘ ܐܬܐܝܚܕ.

ܒܗܘܐ ܕܝܢܐ ܡܬܝܒܝܢ ܗܘܘ ܒܡܫܒܚܘܬܐ ܘܦܩܘܕܐ ܕܡܠܟܐ ܕܝܠܗܘܢ ܘܗܘܝ ܡܢܟܢܫܐ. ܐܦ ܒܬܪ ܡܢ ܒܪ ܫܘܐܠ ܡܢ ܢܫܬܘܕܝܐ. ܗܘ ܗܘܐ ܘܡܫܡܗ ܐܦ ܠܟܠܗܝܢ ܒܢ̈ܝ ܒܝܬܗ ܕܒܬܪܗ.

ܘܒܬܪ ܡܘܬܗ ܕܐܬܐܚܝܕ ܢܫܠܡ ܦܠܚܘܬܐ ܒܢܝ ܐܦܝ̈ܗ. ܡܫܬܠ ܗܘ ܕܡܠܟ. ܘܒܬܪ ܢܦܩ ܙܒܢܐ ܡܫܡܐ. ܐܪܡܘ ܦܩܕܐ ܟܠ ܠܐܟܠܐ ܡܢܩܝܢ. ܘܢܦܩ ܚܡܐ ܕܚܘܒ ܒܪ ܐܬܘܬܠܦܩ̈ܐ ܕܚܙܪܬܐ ܘܡܟܫܗ ܒܗ ܒܟܠܗܘܢ. ܘܐܦܢܝܘܗܝ ܒܚܟܡܬܐ. ܚܠܦ ܐܪܒܥܝܢ ܘܐܠܦ ܕܫܢ̈ܝܐ ܒܕܝܢܐ ܡܫܡܫܢܐ. ܘܙܒܢ ܒܠܦܩ̈ܐ ܡܡܠܟܘܬܐ. ܘܠܐܚܪܝܐ ܚܝܐ ܡܢ ܒܥܘܬܐ ܠܒܥܘܬܐ ܒܟܠܗ ܐܝܟܢ. ܐܠܐ ܡܫܬܠ ܚܘܡܪܐ ܒܟܠܗܘܢ. ܡܛܠ ܕܝܢ ܚܝ̈ܠܐ ܠܐܦܝ̈ܐ ܠܥܘܕܪܐ. ܘܒܬܪ ܒܗܘܢ [285] ܚܡܠܐ ܡܢ ܒܠܚܘܕ. ܚܠܦ ܐܪܒܥܝܢ ܘܫܒܥܝܢ ܕܫܢ̈ܝܐ.

ܘܡܢ ܒܬܪܗ ܡܬܒܚܪ ܒܪ ܚܘܫܠܟܦܩ̈ ܕܡܪܐ. ܘܐܬܐܦܢܝ ܒܗ̇ ܒܡܠܟܐ ܒܗܘܢ ܚܕ ܒܥܒܕܐ ܠܐܠܗܐ ܕܫܘܒܪܐ. ܒܝ ܐܦܠܠ ܚܘܡܪܐ ܠܥܡܠܬܐ ܡܥܡܠ ܠܟܦ̈ܢܐ ܕܚܝ̈ܐ. ܘܥܡܢ ܐܚܪܐ ܕܟܠ ܕܠܐܦܟܘ ܠܗ. ܢܬܬܒܥ ܒܥܡܢܐ. ܘܦܪܐ ܒܠܗܘܢ ܠܐܘܪܚܠܗܘܢ. ܐܦܩ̈ ܕܐܚܒܪ. ܘܒܬܪ ܡܛܬܐ ܠܟܠܬܚܡܐ ܗܘ ܕܒܬܪ ܕܝܢ ܐܬܠܘܗ. ܒܡܠܟ ܐ̄ ܦܪܚܘܢ. ܒܬܪ ܪܡܝܢ ܦܐܡܠܟ ܟܠ ܚܪܝܐ ܘܡܘܬܪܢܐ ܕܗܘ ܕܬܪܘܢܐܠ ܡܡܠܟܬܐ. ܘܫܢܝ̈ܐ ܡܢ ܐܦ̈ܝܗ ܠܐ ܐܒܪܘܗܝ. ܚܡܫ ܕܝܢ ܫܢ̈ܝܐ ܐܪܒܥ ܘܡܠܟܐ ܢܬܝܚ. ܐܠܐ̄ ܗܘܐ ܓܒܪܐ ܫܒܐ ܡܫܡܫ ܢܩܡܠܐ. ܘܒܬܪ ܒܪܚܝܐ ܪܒܝܥܝܐ ܕܫܢ̈ܝܐ ܚܡܫ ܐܪܒܥܝܢ ܘܡܠܟܘܬܐ.

ܘܡܢ ܒܬܪܗ ܐܠܗܐ ܩܕܝܫܐ. ܘܐܠܗ̄ ܗܘܐ ܐܦ̈ܝܗ ܕܫܪܘܪܐ. ܓܒܪܐ ܫܒܐ ܘܡܫܬܒܚܐ [287] ܡܫܘܪܐ. ܘܗܘ ܫܒܚ ܫܡܗ ܒܥܘܪܐ ܒܝܢ ܒܥܡܐ ܩܕܝܫܐ ܘܦܫܝܛܘܬܗܘܢ. ܒܗ̇ ܕܝܢ ܩܕܡܘܗܝ ܠܐ ܒܬܪܝܢ ܗܘܘ ܢܫܬܘܕܝܐ ܫܡܗ ܒܥܘܪܐ. ܘܒܚܙܝܐ ܕܢܦܩܠܗ ܐܠܗܘܗ ܗܪܡܗܘܢ. ܘܐܬܪܡܝ ܡܫܪܝܐ ܒܪܫܐ. ܐܬܐܦܢܝ ܕܝܢ ܝܘܡ ܚܕ ܒܥܠܐ ܠܐܠܗܐ ܕܡܟܝܢܐ ܡܥܠܐ ܒܪܝܫܐ ܠܐܠܗܐ ܕܡܟܝܢܐ ܡܥܠܐ ܒܪܝܫܐ ܠܐܠܗܐ ܕܫܢ̈ܝܐ. ܚܠܦ ܐܪܒܥܝܢ ܘܐܠܦܝܢ ܒܙܘܐܐ ܕܪܘܡܐ. ܘܐܬܠܢܗ ܗܘܐ ܓܒܠܗ ܒܥܡܐ. ܘܡܫܡܫ ܒܥܪܡ ܘܚܝܐ ܚܡܠܐ ܘܡܫܟܚ ܘܐܬܐܦܪ ܒܪܘܐܐ ܕܪܘܡܐ ܝܘܡ ܚܡܠܐ ܚܠܐ ܒܐܪ ܒܠܪ ܗܘܠܢܐ. ܚܠܦ ܐܪܒܥܝܢ ܘܐܪܒܥ ܕܫܢ̈ܝܐ.

As for the maphrian Ignatius, after he had spent 25 years in his pastoral office and had ordained 14 bishops, he fell from heaven like Satan and died a spiritual death, through separation from God, as opposed to that bodily death which consists in the separation of the body from the soul. For he fell into fornication, and when he was several times rebuked by the nobles of Tagrit, he did not improve himself, and they turned away from him and rejected him. [289] Then he, with Satan acting in him, went to Baghdad and embraced Islam. He was later stripped of his office, and became hateful to the chief men of the Arabs, and their doctors, his friends, who used to flock to see him, now turned their faces away from him whenever they saw him, and refused even to acknowledge his greetings. He was plunged into the depths of misery. In secret he frequented the Christians, and tutored their children in rhetoric, and they had pity on him. At the same time he used to walk through the squares, begging for alms. Finally, in his old age, he died a miserable beggar. He composed an elegiac poem about himself after his fall, which begins 'Satan has cunningly prepared a banquet of iniquity'. In this elegy he said: 'Woe unto me! I left justice and truth and followed a dream. The dream has vanished, but truth remains and condemns me. The sun of justice has vanished from my thoughts, and the night of shame has wrapped me in its shadows.' He also said: [291] 'Lord, make the glorious company of heaven to rejoice over me, who all rejoice when a single sinner begs your forgiveness.'

After Ignatius bar Qiqi, ATHANASIUS of Edessa [Athanasius II, 1027–41]. After the fall of Bar Qiqi, the Easterners sent two bishops into the West, with instructions to choose a suitable man, ordain him and bring him back. When they reached Melitene, they found a certain deacon of Edessa, ʿAbd al-Masih by name, a noble man of upright morals, who was very learned and extremely devout, and they brought him to the patriarch Mar Yohannan bar ʿAbdon, before he was taken to Constantinople to be questioned about the faith. This man ordained him a priest, and then consecrated him maphrian of Tagrit and the East, conferring upon him the name Athanasius. He was honourably received by all.

The patriarch Dionysius Haye went to this maphrian clad in a black garment, and paid his respects to the maphrian and reconciled him with him. For he was angry with him and had not proclaimed his name in the diptychs, as he had been consecrated without his consent and presence. This happened because the Westerners, out of fear of the Greeks, had been unable to inform [293] the maphrian; while the maphrian thought that this had been done out of spite towards him, and therefore refused thereafter to proclaim him. Then the patriarch, as he was a holy and humble man, after he had fled from the region of the Greeks and come to Amid, put on black clothes and journeyed to Tur ʿAbdin, and then to Mosul, like a wandering monk, and from Mosul came to Tagrit, where he found a church and remained there for a while. Shortly afterwards the maphrian came to him and asked him who he was and where he had come from. He said that he was a wandering monk from the region of Gihon, who wanted to see the churches and monasteries of the East.

ܐܢܛܝܘܟܘܣ ܕܝܢ ܡܩܕܘܢܝܐ. ܡܢ ܒܬܪ ܕܫܡܥ ܙܟܘܬܐ ܒܥܙܪ ܘܫܡܥ ܡܢܬ̈. ܘܐܬܦܢܝ ܐܦ̈ܝܗ ܐܘܪܫܠܡ. ܒܝܘܡܐ ܗܟܝܠ ܡܢ ܥܡܡ̈ܐ ܢܦܠ. ܘܡܛܐ ܡܘܬܐ ܕܢܦܫܐ ܒܐܦܝܟ ܒܟܘܪܗܢܐ ܕܡܢ ܠܟܠܗ. ܘܐܦ ܠܗ ܦܓܪܐ. ܕܐܬܠܘ̄ ܦܘܪܫܢܐ ܕܦܓܪܐ ܡܢ ܢܦܫܐ. ܢܦܠ ܓܒܪ ܒܪܘܚܬܐ. ܘܟܕ ܐܬܚܫܫ ܕܒܢ̈ܝܐ ܡܢ ܡܡܚ̈ܬܐ ܕܐܬܓܪܫܬ. ܘܠܐ ܐܬܬܚܫܫ ܐܘܦܟܘ ܐܦܠܐ ܡܢܘ. ܘܐܫܟܚܘܗܝ. [289] ܘܥܒܕ ܐܟܒܪ ܒܗ ܫܘܛܐ ܘܥܡܡ ܣܚܠ ܠܒܓܘܓܪܐ ܘܐܬܓܪ ܘܐܬܡܠܟܝ ܥܘܒܫܗ. ܘܡܢ ܗܪܟܐ ܐܫܬܠܝ ܡܢ ܡܡܫ̈ܬܐ ܕܛܝܒܐ. ܘܗܘܝ ܫܦܝ̈ܐ ܕܡܫܟܚܘܢ ܕܐܡܚܘܢ ܕܒܚܝܢ ܗܘܘ ܠܚܝܐܬܗ ܒܝ ܣܝܡ ܗܘܐ ܠܗ ܡܫܡܫܝܢ ܗܘܘ ܐܦܠܐ ܡܢܘ. ܘܐܦܠܐ ܡܠܟܘ ܡܫܟܚܝܢ ܗܘܘ. ܘܡܪܢ ܠܒܝܫܬܐ ܕܒܦܫܐ ܐܬܪ̈ܐ. ܘܒܟܘܫܐ ܚܠܠ ܗܘܐ ܠܗܐ ܒܪ̈ܗܛܝܐ. ܘܡܟܠܟ ܗܘܐ ܒܬܪ̈ܘܗܝ ܐܡܘܪܬܐ ܘܡܣܝܡ ܗܘܘ ܠܗ. ܐܦ ܓܒܪ ܘܡܟܝܐ ܗܘܐ ܒܡܥܠܐ ܘܡܠܠ ܙܕܝܩܐ. ܘܟܕ ܒܟܘܡܬܐ ܒܝ ܡܫܪ ܡܝܐ ܒܡܫܟܘܬܐ ܒܡܫܡܠܝܬܐ. ܘܡܠܐܡܪܐ ܡܣܓܠ ܗܘ̇ ܕܪܫܘ: ܣܟܠܐ ܕܒܘܠܐ ܒܒܝ ܫܟܝܠ ܒܡܣܟܠܬܗ. ܫܡܥ ܗܘ ܒܠܐ ܡܘܫܡܘ ܒܬܪ ܕܢܦܠ. ܘܗܘܐ ܐܡܪ. ܗܘ ܠܝ ܕܐܪܦܝܢ ܡܪܕܐ ܘܡܘܡܬܐ ܘܡܫܟܠܐ ܪܫܝܥܐ: ܘܒܟܠ ܣܟܠܐ ܘܡܐܡ ܡܘܡܬܐ ܘܡܫܝܒ ܠܝ: ܠܪܒ ܠܗ ܫܡܥܐ ܕܙܕܩܘܬܐ ܡܢ ܩܕܝܫܝ: ܘܡܫܝܚ ܒܟܠܐ ܕܡܫܪ̈ܬܐ ܒܝ ܓܠܠ̈ܘܗܝ. ܘܒܢܪܬܗ ܠܘܒ ܐܡܪ. [291] ܚܙܐ ܒܝ ܡܪܝ ܒܢ̈ܝܐ ܡܒܢ̈ܝܐ ܕܡܟ̈ܝܢܐ. ܕܒܠܗܘܢ ܚܕܝܡ ܒܝܢ ܚܝ̈ܐ ܕܐܬܒ ܙܪܝܩ.

ܒܬܪ ܐܢܛܝܘܟܘܣ ܒܪܡܩܝ: ܐܬܐܚܕ̈ ܐܘܦܛܘܪ.

ܡܕܝܢ̈ܬܐ ܕܝܢ ܒܬܪ ܡܫܟܢܬܗ ܕܒܪ ܡܩܝ. ܚܕܪܘ ܠܐܪܡ ܐܦ̈ܝܫ ܠܡܕܒܪܬܐ. ܘܡܘܟܠ ܠܒܘܝ ܡܠܟܘܬܐ ܕܝܫܘܥ ܡܢ ܕܠܚܡ ܘܫܪܝܘܗܝ ܘܢܣܠܘܝ. ܗܢܘܢ ܕܝܢ ܒܝ ܐܪܟܐ ܠܡܠܟܛܝܚ ܐܡܝܢܘ ܡܫܡܫܝܐ ܐܝܟ ܐܘܪܚܐ ܕܫܡܫܘ ܒܝ ܠܡܫܝܚ. ܗܡܝܐ ܒܦܘܢ̈ܝܐ ܡܡܠܟܐ. ܘܡܡܢܝܐ ܒܡܠܟܘܬܐ. ܘܒܠܡܝܐ ܒܢܚܠܐ ܠܟܠܐ. ܘܐܬܒܠܒܠܘ ܒܗܝ ܦܛܪ̈ܝܢ ܡܢܝ ܡܢܚ ܒܪܒܢܘܗܝ ܡܢܝܡ ܕܢܛܐܘܒܠ ܠܡܘܦܛܝܩ̄ ܡܛܠ ܒܘܚܝܐ ܕܒܠܠ ܠܘܬܡܠܐ. ܘܐܫܪܝܘ ܡܫ̈ܢ ܘܡܕܝܢܬܐ ܠܐܢܛܝܘܟܝܐ ܘܠܡܕܝܢܬܐ. ܘܐܬܐܝܫܡܘܫ ܡܢܘܗܝ. ܘܐܬܡܒܠ ܡܢ ܒܠܝܡ ܒܐܡܪܐ.

ܒܬܪܗ ܕܝܢ ܡܕܝܢܬܐ ܐܬܬ ܕܡܢܫܡܘܫ ܦܛܪ̈ܝܢ ܕܗܘ ܢܣܒ ܒܝܬܐ ܡܫܝܚܐ ܘܡܫܡܗ ܠܡܕܝܢܬܐ ܪܘܡܗ ܕܡܫܠܠ ܗܘܐ ܒܠܗܘܢ ܘܠܐ ܡܒܪܙ ܗܘܐ ܠܗ. ܡܛܠ ܕܒܠܒ ܡܠܟܘܬܗ ܘܡܛܝܒܘܬܗ ܐܬܐܡܪܝܢ. ܡܒܪ̈ܟܢܐ ܕܝܢ ܡܛܠ ܕܢܚܠܐ ܕܡܢ ܢܩܝܢܐ ܠܐ ܐܬܡܪܝܗ ܠܡܘܪܒܗ [293] ܠܡܕܝܢܬܐ. ܘܡܕܝܢܬܐ ܐܡܒܪ ܕܒܡܫܠܡܢܘܬܐ ܕܒܠܬ̈. ܡܒܪܘܗ ܠܗܘܐ. ܘܠܐ ܐܬܐܚܕ ܠܡܒܪܙܘܬܗ. ܦܛܪ̈ܝܢܐ ܕܝܢ ܡܛܠ ܕܓܒܪܐ ܗܘܐ ܡܢܝܐ ܘܡܫܡܠܐ. ܒܝ ܒܪܗ ܡܢ ܐܬܪܐ ܕܢܩܝܐ ܘܐܬܐ ܠܐܡܝܢ. ܠܒܡ ܠܒܩ̈ܠܐ ܡܣܬܒܪܐ. ܘܐܝܟ ܚܕ ܡܢ ܕܢ̈ܝܐ ܐܡܫܝܐ. ܐܬܐ ܠܓܘܪ ܒܒܝܡ. ܘܡܢ ܬܡܢ ܠܡܘܓܠ. ܘܡܢ ܡܘܓܠ ܡܣܩ ܠܐܢܛܝܘܟܝܐ. ܘܐܓܠ ܠܒܝܬܐ ܗܘܘܐ ܬܡܢ ܢܩܡܬܐ. ܘܐܒܠܗ ܒܬܪܗ ܡܕܝܢܬܐ. ܘܡܠܟܗ ܕܝܢ ܗܘ ܘܐܝܟܘ ܐܬܪܗ. ܘܗܘܘ ܚܝܝ ܕܕܝܢܐ ܗܘܐ ܐܡܫܝܐ ܡܢ ܐܬܪܐ ܕܓܠܝܐ. ܘܪܒܐ ܕܚܙܐ ܠܒܢ̈ܬܐ ܕܘܢ̈ܬܐ ܕܡܕܝܢܬܐ.

He remained there for the space of about a month, occupying himself with psalmody and the priestly office. After the maphrian discovered his mildness, humility, and the spirit of grace that flowed over him, he loved him like his own self. As the diocese of Arabia was widowed at that time, he wanted to consecrate him bishop for that diocese; but he refused, and would not change his mind despite being asked many times. Then the maphrian censured him gravely, and said that he would not loose the censure until he agreed. Then the patriarch, unable to bear this treatment on the part of the maphrian, disclosed himself and said: 'I am your disciple Haye, whom the Westerners have elected their leader without your consent. I have come here so that you [295] might pray over me. Whatever you ask me to do, I will do it immediately.' When he heard this, the maphrian was astonished, and remained silent for around one hour. But when he realised the truth of his words and recognised him, he lifted up his voice with tears, and fell at the feet of the patriarch, and grasped his right hand, and kissed it, and begged his pardon. Then he ordered a mount to be prepared for the patriarch, and dressed him in fitting garments. In order to pay respect to his office, he went to the monastery of Mar Gabriel of Qartmin, to Mar Yohannan of Tur ʿAbdin, who was then the president of the synod, and who had refused to proclaim the patriarch, because the bishops had not invited him either to the patriarch's consecration. So this president was also reconciled with the patriarch and proclaimed him.

From there the maphrian returned to Tagrit, and the patriarch went to Amid, and established his throne there. Then the maphrian Athanasius, after he had fulfilled his office for 14 years and consecrated 9 bishops, died at a ripe old age in the year 1352 [AD 1041].

[297] After Athanasius of Edessa, BASIL of Tagrit [Basil IV, 1046–69]. After the death of the maphrian Athanasius the patriarch Dionysius also died, and thus both the East and the West were simultaneously without a shepherd. Then the bishops of the East met together, and consecrated Basil bar Kubad of Tagrit, in the year 1357 [AD 1046]. The Westerners then met together, and consecrated the patriarch Mar Yohannan, also known as Theodore, the nephew by his brother of Bar ʿAbdon of sacred memory. The Westerners declined to invite the Easterners to their synod, as they were angry with them because they had consecrated a maphrian without waiting until the patriarch had been consecrated, but had consecrated him on their own initiative. As hatred grew between the Easterners and the Westerners, the patriarch placated the maphrian with messengers and letters. The maphrian, conquered by his love, set out in order to pay his respects in person to the patriarch. When he reached the city of Gazarta, the patriarch, who was staying in Amid, heard of this, and went to meet the maphrian at Gazarta. They met there and were reconciled, and [299] all the faithful rejoiced, both in the East and in the West. Then they issued a joint decree, which they confirmed with attestations, censures and anathemas, that no patriarch thereafter should reign without a maphrian, and no maphrian without a patriarch. Then the patriarch returned to Amid, and the maphrian to Assyria.

ܘܗܘܐ ܠܗܘܢ ܐܝܟ ܪܘܚܐ ܚܝܐ. ܡܢ ܡܫܡܫܢ ܡܬܕܡܪ̈ܬܐ ܘܡܢܗܘܢ. ܘܪܚܡܗ ܡܦܪܢܣܐ ܐܝܟ ܢܦܫܗ. ܡܢ ܐܬܚܙܝ ܒܚܝܠܘܬܗ ܘܒܡܫܡܫܢܘܬܗ ܘܒܛܝܒܘܬܐ ܕܪܘܚܐ ܕܢܦܫܗ ܗܘܐ ܒܟܠܗܘܢ. ܘܡܛܠ ܕܐܪܡܠܬ ܗܘܐ ܡܪܚܡܢܬܐ ܕܚܝܠ ܒܪ̈ܚܡܐ ܪܒܐ ܕܡܦܪܢܣܗܘܢ ܐܦ̈ܝܗ ܠܗ ܠܡܪܚܡܢܬܐ. ܘܗܘܢ ܡܫܬܠܚܢܘܬܐ. ܘܡܢ ܐܦܫܗ ܡܫܝܚ ܘܠܐ ܡܟܠܐ. ܐܦܢܗ ܒܚܠܬܢܝܬܐ ܡܫܬܐ ܘܠܐ ܡܫܬܠܛܢܝܬܐ ܒܪܡܐ ܕܢܬܠܐܦܫ. ܦܬܟܪ̈ܐ ܕܝܢ ܡܢ ܠܐ ܠܐܚܪ ܡܫܒܪ ܕܢܚܫܘܗܝ ܠܡܦܪܢܣܐ ܓܠܐ ܢܦܫܗ ܘܐܡܪ. ܐܢܐ ܐܢܐ ܚܝܐ ܠܡܫܡܫܘܢ. ܗܘ ܕܡܬܪ̈ܚܡܐ ܒܟܠܝ ܡܫܬܡܠܝܘܢ ܐܬܡܠܟܘ ܠܗܘܢ ܢܡܐ. ܗܘܐ ܐܬܐܠ [295] ܕܐܙܠܘܢ ܒܟܠ ܘܡܕܡ ܕܐܬܦܪܥ ܠܗ ܐܠܗܐ. ܡܦܪܢܣܐ ܕܝܢ ܡܢ ܡܫܒܪܗ ܒܗܘܐ ܠܗܘܢ ܘܐܘܪܚܐ ܗܘܐ ܐܝܟ ܡܫܠܐ ܚܕܐ. ܘܒܬܪ ܕܐܬܢܬܪ ܡܟܝ̈ܠܘܢ ܘܐܬܠܘܚܘܢ. ܐܪܥܐ ܒܟܠܗ ܒܒܟܠܬܐ. ܘܢܦܠܬ ܒܟܠ ܩܛܠܗܘܢ ܕܦܬܟܪ̈ܐ ܘܐܡܝܢ ܡܫܝܚ ܘܡܢܝܫ ܗܘܐ ܠܗ ܘܐܬܠܬ ܡܘܟܠܐ. ܗܢܝܢ ܚܕ̈ܐ ܘܐܬܝܢ ܩܘܒܠܐ ܠܦܬܟܪ̈ܐ ܘܐܬܟܢܫܘ ܠܟܘ̈ܪܐ ܕܫܡܝܢ ܘܗܝܡ ܐܬܐ ܒܡܫܡܫܢܘܬܗ ܠܟܘܡܪ̈ܐ ܕܝܡܪܐ ܒܪܥܝܬܐ ܕܒܢܐܡܝܢ. ܕܝܢ ܡܢ̈ܘ ܢܘܚܝܢ ܕܛܘܪ ܒܝܘܡ ܕܐܬܠܘܘܢ ܗܘܐ ܪܢܝ ܡܘܬܒܘܬܐ ܒܗܘ ܕܝܠܐ. ܘܐܦܠܐ ܗܘ ܡܒܪܝ ܗܘ ܠܦܬܟܪ̈ܐ. ܡܛܠ ܕܐܦ ܒܗ ܠܐ ܡܢܗ ܗܘܘ ܐܦ̈ܝܗ ܒܚܝܠ ܐܚܐ ܕܦܬܟܪ̈ܘܬܐ. ܐܬܪܝ ܠܐܚܪ ܗܘ ܡܫܠܐ ܒܝܢ ܦܬܟܪ̈ܘܬܐ ܘܐܒܕܗ.

ܘܡܢ ܠܗܘܢ ܗܘܝܘ ܡܦܪܢܣܐ ܠܟܠܐܣܬܪܝܐ. ܘܦܬܟܪ̈ܐ ܐܙܠܘ ܡܢ ܒܐܝܕ. ܗܘ ܕܝܢ ܡܦܪܢܣܐ ܐܬܐܢܫܢ ܒܝܢ ܡܫܡܫ ܡܢܝܢܐ ܐܘܒܕܢ̈ܬܐ. ܘܐܡܬܐ ܐܦ̈ܝܗ ܐܦܢܝ ܒܝܕ ܒܫܝܢܘܬܐ ܛܒܬܐ. ܫܒܚ ܠܟܠ ܘܐܬܟܠܡܬܐ ܘܫܡܫܝܢ ܘܐܬܪܐܝ.

[297] ܒܬܪ ܕܐܬܢܫܝܘܢ ܐܘܪܚܐ: ܒܫܡܠܝܘܢ ܠܐܣܛܪܛܝܐ.

ܒܬܪ ܕܫܢܝ ܐܬܢܫܐ̈ ܡܦܪܢܣܐ. ܒܝܕ ܐܦ ܕܢܘܚܝ̈ ܦܬܟܪ̈ܐ. ܘܐܪܡܠܬ ܡܕܝܢܬܐ ܒܗܝ ܡܕܝܢܬܐ. ܗܢܝܢ ܐܬܚܙܝ ܐܦ̈ܝܗ ܡܕܝܢ̈ܬܐ. ܘܐܦܢܝܘ ܠܗܘܢ ܡܦܪܢܣܐ ܠܫܡܠܝܘܢ ܒܪ ܡܘܠܕ ܠܐܣܛܪܛܝܐ. ܒܫܡܠ ܟܠܗ ܘܐܬܟܠܡܬܐ ܘܫܡܫܝܢ ܘܡܒܢ. ܘܒܬܪܗ ܐܬܚܙܝ ܡܕ̈ܝܢܬܐ ܘܐܦܢܝܘ ܠܗܘܢ ܦܬܟܪ̈ܐ ܠܡܪܢ ܢܘܚ ܕܗܘ ܠܐܬܕܘܪܘܢ ܒܪܫܝܘܢ ܘܝܕܘ ܒܫܡܠ ܡܕ̈ܝܢܬܐ ܒܪ ܒܝܕܝܢ. ܘܠܐ ܪܒܘ ܡܕ̈ܝܢܬܐ ܕܢܪܘܢ ܠܡܕ̈ܝܢܬܐ ܒܢܘܫܡܗܘܢ. ܒܗܘ ܕܐܬܪܟܡܘ ܒܟܠܗܘܢ. ܕܠܐ ܫܡܒܪܘ ܒܪܡܐ ܕܡܢ ܦܬܟܪ̈ܐ ܘܐܦܢܝܘ ܠܗܘܢ ܡܦܪܢܣܐ. ܐܠܐ ܗܘܝ ܠܗܘܢ ܐܦܢܝܘ. ܘܡܫܡܠ ܫܠܬܐ ܒܫܡܠ ܡܕܝܢ̈ܬܐ ܠܡܕ̈ܝܢܬܐ. ܗܢܝܢ ܦܬܟܪ̈ܐ ܒܐܣܛܪܛܝܐ ܘܡܠܟ̈ܘܬܐ ܚܢܘ ܠܡܦܪܢܣܐ. ܘܐܪܝܚ ܗܘ ܡܦܪܢܣܐ ܡܢ ܢܘܚܐ. ܘܡܢ ܕܐܬܠ ܚܘܫܒܢܗ ܠܟܠܡܫܡܫܬܐ ܕܦܬܟܪ̈ܐ. ܘܡܢ ܡܛܠ ܠܣܛܪܛܐ ܡܕܝܢܬܐ ܫܡܥܘ ܦܬܟܪ̈ܐ ܡܛܠ ܕܒܐܡܝܢ ܗܘܐ. ܘܡܢ ܐܬܐ ܠܐܘܪܚܗ ܕܡܦܪܢܣܐ ܠܣܛܪܛܐ ܘܐܡܝܢ ܦܩܕܗ ܒܫܪܪܐ. ܘܐܬܪܚܡܘ ܠܐܘܪܚܬܐ ܡܫܡܠܝܢܬܐ. ܘܗܘܐ [299] ܚܕܘܬܐ ܠܟܠܗܘܢ ܡܗܝܡܢܐ ܕܡܕܝܢܬܐ ܘܡܫܡܠܢܐ ܘܫܡܫܘ ܒܫܠܡܗܘܢ ܠܐܬܘܬܐ ܒܫܘܪܪܐ ܘܦܘܩܕܢܐ ܘܣܬܪܬܐ. ܘܠܐ ܠܐܚܪ ܦܬܟܪ̈ܐ ܢܦܩܘ ܒܟܠܝ ܡܦܪܢܣܐ ܐܦܠܐ ܡܦܪܢܣܐ ܒܟܠܝ ܦܬܟܪ̈ܐ. ܘܗܟܢ ܦܬܟܪ̈ܐ ܠܐܡܝܢ. ܘܡܦܪܢܣܐ ܠܐܬܪ.

After Eliya I, the elderly YOHANNAN BAR TARGHAL [Yohannan VII bar Targhal, 1049–57], bishop of Qasr, was consecrated catholicus of the Nestorians at Baghdad, on the third Sunday of the Annunciation, in the eighth month of the Arabs in the year 441 [AD 1049]. Because the Greek Palace had been destroyed in the time of his predecessor and the cell had also been pillaged, he set himself to build a new cell at his own expense and with the help of the faithful. But six years later troops from Khorasan entered Baghdad, and the eastern district, including the Greek Palace and the patriarchal cell, was plundered. He therefore left Baghdad and went to live in the monastery of the Reeds, but later returned to Baghdad. He died in the year 449 of the Arabs [AD 1057].

[301] He was succeeded by SABRISHOʿ THE WASP [Sabrishoʿ III Zanbur, 1064–72], metropolitan of Nishapur [*recte* Jundishapur]. His election victory was secured by force by Abu Saʿid the tax-collector of Ispahan, who compelled the bishops to give their assent. Being anxious to gratify the metropolitan ʿAbdishoʿ of Nisibis, he revived the custom of allowing the metropolitan of Nisibis to take part in the election of a patriarch. He was consecrated on Sunday 3 August in the year 1372 of the Greeks [AD 1061]. Shortly afterwards he was struck by an apoplexy and lost the use of his limbs. He fulfilled his office for ten years and died on 3 April 1383 [AD 1072].

He was succeeded by ʿABDISHOʿ BAR ʿARID [ʿAbdishoʿ II ibn al-ʿArid, 1074–90] of Mosul, the metropolitan of Nisibis, who took part in the patriarchal election in accordance with the decree of his predecessor, and was elected and consecrated in the third month of the year 1386 of the Arabs [AD 1075].

The maphrian Basil, after fulfilling his office for 23 years, died in the year 1380 [AD 1069].

[303] After Basil of Tagrit, YOHANNAN SALIBA [Yohannan IV Saliba, 1075–1106]. After the death of the maphrian Basil the Eastern Church remained widowed for the space of 6 years, until Basil, who had previously been the treasurer of the monastery of Mar Barsawma, was appointed patriarch. The fame of his goodness reached Tagrit, and the patriarch reconciled the Tagritians to himself with soothing letters. Then many of them came with expensive gifts for the patriarch, who was residing in the monastery of Qartmin, and the patriarch took them joyfully, and chose for them a monk from that monastery, Mar Gabriel Saliba from the village of Beth Sbirina, an honest man, whom he consecrated maphrian for them in the year 1386 [AD 1075] and called Yohannan. He added the city of Nisibis as a supplement to the East, and also confirmed the agreement that thereafter the Westerners should not try to appoint a patriarch without the consent and presence of the maphrian. On the same day they left the monastery of Qartmin, the patriarch for Hah and the maphrian for Mosul; and on the same night the Turks destroyed the roof of that temple.

ܘܒܬܪ ܗܠܝܢ ܩܕܝܫܐ ܐܬܐܦܢܣ ܡܠܘܟܐ ܠܢܣܛܘܪܝܐ. ܗܘܝܘ ܒܪ ܛܪܝܠܐ. ܐܦ̈ܝܣ ܕܩܪܐ
ܠܒܪܐ ܗܟܐ ܠܡܪܕܘܬܐ ܕܡܢ ܫܡܥܐ ܠܐܠܗܐ ܘܗܘܒܪܐ. ܫܪܝܐ ܠܡܫܝܚܐ ܕܐܢܫܐ ܚܕ ܐܠܗܘܬܐ
ܘܐܢܫܘܬܐ ܚܕܐ. ܘܡܬܪܢܐ ܕܫܘܚܠܦܐ ܕܗܘ ܕܡܬܗܘܐ ܐܬܝܕܥ ܗܘܐ ܕܐܬܐ ܕܪܘܡܐ ܘܟܠܗܘܢ ܚܕܢܐ
ܗܘܐ: ܚܕ ܘܚܕ ܠܟܠܗܘܢ ܡܢ ܕܠܗ ܘܡܢ ܒܕܘܟܐ ܕܡܬܝܕܥܐ. ܘܒܬܪ ܚܕܐ ܘܦܠܓܘ. ܐܠܐ
ܚܬܝܬܐ ܕܒܘܪܫܐ ܠܟܠܢܫܐ. ܘܡܢܗ ܠܐܠܗܐ ܡܕܡܐ. ܘܠܗ ܠܒܪܐ ܕܪܘܡܐ. ܘܟܠܗܘܢ
ܕܡܬܝܠܕܐ. ܘܐܝܟ ܐܠܐ ܒܕܪܐ ܕܫܢܝܐ. ܘܐܦ ܗܘܝ ܠܟܠܢܫܐ. ܘܡܢ ܒܟܠܗ ܐܪܒܥܬܐ ܘܐܪܒܥ
ܘܐܦܫ ܕܗܫܬܐ.

[301] ܘܡܢ ܒܬܪܗ ܗܟܢ ܫܡܥܘܢ ܕܒܝܬ ܐܪܫܡ ܕܦܪܣܝܐ. ܘܐܝܟ ܡܦܩܢܘܬ ܕܢܣܛܘܪ. ܘܐܝܟܢܐ
ܗܘܐ ܠܟܠܗ ܡܗܝܡܢܘܬܐ. ܟܕ ܐܚܘ ܗܫܒ ܡܫܡܫܐ ܐܦܘܣܝܐ. ܗܘ ܕܐܝܟ ܠܐܦ̈ܝܣ ܘܫܡܥ ܠܗ
ܡܫܡܥܢܘܗܝ. ܗܘ ܗܘܐ ܚܕܐ ܒܥܕܐ ܕܡܫܝܚܐ ܕܢܣܛܘܪ ܗܘܐ ܡܬܬܦܝܣ ܠܟܠܢܫܐ ܘܡܠܘܟܐ ܡܢ
ܗܢܐ ܠܟܠܗ ܫܡܥܘܢ ܡܫܝܚܐ ܕܢܣܛܘܪ. ܐܬܐܦܢܣ ܕܝܢ ܡܘܫܐ ܚܕ ܒܥܕܐ ܠܐܠܗܐ ܒܐܦ ܚܕ ܟܠ
ܘܐܠܗܘܬܐ ܘܡܢܫܢ ܘܐܘܪܚ ܕܩܝܡܐ. ܘܒܬܪ ܡܫܠܡ ܗܘܐ ܠܗ ܐܒܐ ܕܦܠܓܐ ܘܟܠܗܠܗ
ܡܠܐܦܪܘܬܗ. ܘܡܫܡܫ ܚܣܝܐ ܒܗܢ. ܘܒܬܪ ܒܗܘܢ ܠܐܠܗܐ ܒܫܘܪ ܚܕܝܐ. ܚܕ ܗܘ ܟܠ ܘܐܠܗܘܬܐ
ܘܐܦܫܢ ܘܐܠܗܐ.

ܘܡܢ ܒܬܪܗ ܒܬܪ ܫܡܥܘܢ ܡܫܝܚܐ ܕܢܣܛܘܪ. ܕܗܘ ܒܪ ܒܐܪܝ ܡܘܕܥܢܐ. ܡܢ ܐܠܐܦܝܐ ܕܟܠܗܘܢ
ܘܡܠܘܟܐ. ܐܦܫܐ ܕܐܝܟ ܗܘܐ ܗܘ ܕܡܬܐܦܝܣ. ܐܬܟܪܟ ܕܝܢ ܘܐܠܐܦܢܣ ܒܪܢܫܐ ܠܐܠܗܐ ܕܫܢܝܐ.
ܚܕ ܗܘ ܟܠ ܘܐܠܗܘܬܐ ܘܐܦܫܢ ܘܐܟܠ.

ܘܡܦܢܝܐ ܒܫܡܠܘܬܗ ܒܪ ܡܫܡܫ ܚܣܝܐ ܒܫܘܪ ܘܐܠܗܐ. ܒܬܪ ܒܗܘܢ ܟܠ ܘܐܠܗܘܬܐ ܘܐܦܫܢ.

[303] ܒܬܪ ܒܫܡܠܘܬܗ ܠܐܦܝܣܩܘܦܘܬܐ: ܗܘܝܘ ܕܗܘ ܙܟܝܐ.

ܒܬܪ ܡܘܬܗ ܕܫܡܠܘܬܗ ܡܦܢܝܐ. ܦܪܣ ܒܕܬܐ ܕܡܕܝܢܬܐ ܐܘܪܗܝ ܡܬܝܢܐ ܕܝܠܗ ܚܣܝܐ. ܒܕܡܐ
ܘܡܢ ܦܠܓܘܬ ܒܫܡܠܘܬܗ ܕܗܘ ܒܫܡܠܐ ܙܒܢܐ ܕܒܥܠܕܒܒܐ ܘܡܢܗ ܒܙܘܡܐ. ܘܡܫܡܫ ܠܐܦܝܣܩܘܦܘܬܐ
ܠܡܬܩܪܝܘ. ܐܦ ܒܠܗ ܐܢܝ ܗܘ ܦܠܓܘܬܐ ܠܐܦܝܣܩܘܦܘ ܡܫܡܫܢܐ. ܘܐܝܟ ܒܗܝܐ ܡܫܡܫ ܠܟܠܗ
ܘܦܠܓܘܬܐ ܒܡ ܢܦܫܬܐ ܫܬܐܠܐ ܠܒܘܫܪܐ ܕܡܐܫܝܢ. ܘܡܟܠܐܝܢ ܦܠܓܘܬܐ ܚܒܝܒܬܗ. ܘܒܟܠܐ
ܠܒܗܘܢ ܡܫܗ ܕܒܘܫܪܐ ܕܡܢܝ ܟܪܐܠܐ. ܠܙܒܢܐ ܕܢܐ ܡܢ ܒܟܠ ܡܫܝܢܐ ܡܢܬܐ. ܟܪܐ
ܡܟܬܪ. ܘܐܫܢܝܗ ܠܒܗܘܢ ܡܦܩܢ. ܒܟܠܗ ܟܠ ܘܐܠܗܘܬܐ ܘܐܦܫܢ ܘܐܟܠ. ܘܗܘܝܘ ܚܫܒܘܢ.
ܘܐܘܫܦ ܠܗ ܢܒܝܢ ܡܢܝܚܐ ܠܐܘܫܦܬܐ ܒܠܐ ܡܢܝܚܐ. ܘܡܫܪ ܡܫܩܠ. ܘܠܐ ܠܐܘܟ ܢܫܡܗܘܢ ܡܫܬܒܚܐ
ܘܢܫܡܥܘܢ ܦܠܓܘܬܐ. ܒܟܠܢ ܛܝܒܐ ܘܡܟܬܒܘܬܐ ܘܡܦܢܝܐ. ܘܒܬܪ ܒܗܘܢ ܢܫܡܗ ܡܢ ܒܘܫܪܐ
ܘܡܐܫܝܢ. ܦܠܓܘܬܐ ܠܐܦ̈ܝ ܚܠܦ. ܘܡܦܢܝܐ ܠܐܦ̈ܝ ܡܘܕܥܐ. ܘܒܗܘ ܟܠܗ ܚܟܡܗ ܠܐܘܪܚܐ ܠܒܪܟܬܐ
ܕܡܠܗ ܕܢܫܠܐ ܕܒܘܫܪܐ.

[305] Then the maphrian came to Mosul, and was joyfully received. He went up to the monastery of Mar Mattai and consecrated Timothy, also known as Sogdi, metropolitan of the monastery. From there he went down to Tagrit, and the Tagritians went out to meet him, and brought him in dressed in his robes. But the Arabs became jealous and pelted him with stones. He barely escaped with his life, and took refuge in the church of Mar Ahudemmeh. Shortly afterwards the faithful of Baghdad sent a messenger to ask for him, and he went down to them. On the first Sunday, when he was offering sacrifice in the great church, thieves entered and plundered the church. Then the maphrian returned to Tagrit, and sold the ornaments of the churches, and began to show himself off in magnificent robes, and gave banquets for the chiefs of the Arabs, so that the faithful murmured greatly against him. At that time all that was beautiful in Tagrit perished, and the governor of Tagrit demolished the church of Mar Sergius and Mar Bacchus in the upper citadel.

The patriarch Dionysius Mark, the superior of the monastery of Barid, came to see that maphrian. The maphrian Yohannan set out with him and went up to Melitene, accompanied by many bishops, and they deposed the illegitimate patriarch ʿAbdon and confirmed Dionysius, who lived until his death in the monastery of Zarnuqa on the Parched River near Melitene.

[307] After Athanasius or Abuʾlfaraj bar Khamara was appointed patriarch and was troubled by the rebellious Bar ʿAbdon, he thought it worthwhile to go down to Baghdad to procure a diploma from the caliph. When he reached Mosul, he expected that the monks of Mar Mattai would come to meet him, to honour his office and invite him up to the monastery. But they did not come, and also said rudely: 'It is not the custom for the patriarch to enter our monastery, and we are not inclined to break with our traditions.' The patriarch was offended, and departed to Tagrit to meet the maphrian Yohannan, and the maphrian accompanied him to Baghdad. There a diploma was given to the patriarch Athanasius by the caliph, so that all the kings of the Arabs might treat him honourably, and the patriarch left Baghdad and returned to Tagrit. The chief men of Tagrit gave him many expensive presents. From Tagrit he came to Mosul, and the monks of Mar Mattai went down to meet him, and asked him to go up to their monastery. But the patriarch, because they had earlier offended him, refused, and even threatened to suppress their visitations. However, because of his reverence for the sanctity of commination, he did not carry out his threat. The patriarch then left the region, and returned to the monastery of Mar Barsawma.

[309] In the year 1400 of the Greeks [AD 1089] the Arabs destroyed the primatial church of Mar Ahudemmeh, known as Carattha, in Tagrit, with all its ornaments and fittings. The banquets which the maphrian had so often provided for the chiefs of the Arabs availed him nothing. The Christians of Tagrit were dispersed through the regions, and the maphrian himself, oppressed with poverty, left Tagrit and went to live in Mosul.

[305] ܡܩܪܝܢܐ ܕܝܢ ܐܬܐ ܠܡܘܨܠ. ܘܐܬܡܠܠ ܢܒܝܘܬܐ. ܘܫܠܡ ܠܢܡܘܣܐ ܕܡܘܫܐ ܟܠܗ. ܘܐܦܢܝ ܠܟܗܢܘܬܐ ܕܗܘ ܡܠܟܝܙܕܩ ܡܫܡܫܢܘܬ ܠܟܘܡܪܐ. ܘܐܫܠܡ ܠܐܒ̈ܐ ܠܐܠܟܣܢܕܪܝܐ. ܘܢܣܒܗ ܠܐܘܪܚܗ ܐܠܟܣܢܕܪܝܐ ܘܐܬܟܢܫܘ ܒܗܘܢ. ܘܟܕ ܫܡܥܘ ܒܗ ܦܛܪ̈ܝܪܟܐ ܕܥܠܡܐ. ܘܐܬܟܢܫܘ ܟܠܗܘܢ ܕܐܬܪ̈ܐ ܢܦܩܘ ܡܢܗ ܡܫܡܫܢܘܬܐ ܒܢܝ̈ ܥܡܐ. ܡܫܝܚܐ ܕܝܢ ܟܢܫ ܠܟܘܡܪܐ ܕܝܠܗ ܐܝܬܘܗܝ. ܘܟܠ ܠܡܫܡܫܢܘܬܐ ܕܝܠܗ ܐܬܪܘܢ. ܘܒܬܪ ܡܠܟܐ ܡܘܕܐ ܠܐܠܗܐ ܡܫܡܫܢܐ ܒܢ̈ܝ ܥܡܐ. ܘܢܣܒ ܠܟܘܡܪܐ. ܘܟܕ ܫܡܥܘ ܡܕܡܐ ܕܝܠܗ ܡܫܡܫܢܐ ܒܢ̈ܝܢܐ ܠܐ: ܠܟܠ ܦܛܪ̈ܝܪܟܐ ܘܡܬܦܢܐ ܠܟܘܡܪܐ. ܘܗܘܦ ܡܩܪܝܢܐ ܠܐܠܟܣܢܕܪܝܐ. ܘܡܢ ܡܕܝܢ ܠܥܕ̈ܬܐ ܕܒܢܝܐ ܘܡܬܦܢܝܐ ܠܟܠܗܘܢ ܙܒܢܐ. ܘܟܕ ܫܡܥܘܬܐ ܠܒ̈ܢܝܐ ܕܐܢܫܐ. ܘܗܘܐ ܠܟܠܗܘܢ ܙܒܢܐ ܡܫܝܚܐ ܡܢ ܡܕܡܐ. ܘܟܕ ܡܬܒܥܐ ܡܠܬܗ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܐܟܘܬ. ܘܒܬܪ ܕܡܢܝܐ ܡܫܡܫܢ ܘܟܠܗܘܢ ܕܒܢܝܐ ܟܠܐ ܐܢܫܐ ܐܢܫܐ ܕܐܠܟܣܢܕܪܝܐ.

ܠܘܬܗ ܓܝܪ ܕܗܘܐ ܡܩܪܝܢܐ ܐܬܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܕܗܘ ܡܪܩܘܣ ܙܕܝܩܐ ܕܒܐܪܥ. ܘܟܕ ܡܩܪܝܢܐ ܢܘܚ ܘܥܡܗ ܠܡܫܡܫܢܘܬ ܡܠܟ ܥܡ ܡܫܡܫܐ ܕܐܝܬܝܗ̇ ܘܡܫܡܫܘܢ ܠܥܒܕܝ ܦܛܪܝܪܟܐ ܠܐ ܢܫܡܫܐ. ܘܡܢܕܘܢ ܠܐܢܛܝܘܟܝܐ ܘܠܟܠ ܒܢ̈ܝܐ ܕܕܝܢܐ ܘܟܠܐ ܢܗܘܐ ܡܢܝܐ ܟܠܐ ܡܫܡܫ ܡܠܟܝܙܕܩ ܒܪܝܐ ܕܝܠܗ.

[307] ܘܟܕ ܫܡܥ ܐܬܐܢܣܝܘܣ ܦܛܪ̈ܝܪܟܐ ܕܗܘ ܠܠܦܢܝ ܒܪ ܡܕܝܢܐ. ܘܐܬܬܟܝܠ ܡܢ ܒܢܝܢܝ ܡܢܘܪܐ ܡܕܡ ܕܚܝܐ ܠܡܫܡܫܢܘ ܘܢܫܡ ܠܗ ܡܫܡܫܢܘܬܝ ܡܢ ܡܠܟܘܬܗ. ܘܟܕ ܐܬܐ ܠܡܘܨܠ. ܫܡܥ ܕܐܬܘܗܝ ܠܘܬܗ ܕܒ̈ܢܝܐ ܡܠܟܐ ܘܡܢܗܘܢ ܕܢܫܡ ܠܟܘܡܪܐ. ܗܢܘ ܕܝܢ ܠܗ ܒܟܢܫܘ ܠܐ ܐܬܐ. ܐܠܐ ܐܘܫܦܗ ܘܐܡܪܗ ܠܐ ܙܕܝܩܐ. ܕܟܠܗ ܠܟܢ ܒܢܝܐ ܕܢܗܘܐ ܦܛܪܝܪܟܐ ܠܟܘܡܪܝ. ܘܠܐ ܡܫܡܫܝܢ ܒܟܠܢ ܒܢܝܐ. ܘܗܘܒܐ ܐܬܦܠܐ ܦܛܪ̈ܝܪܟܐ. ܘܐܙܠ ܠܐܠܟܣܢܕܪܝܐ ܠܘܬ ܡܩܪܝܢܐ ܢܘܚ. ܘܢܣܒ ܒܢܝܗ ܡܩܪܝܢܐ ܠܡܫܡܫܐ. ܘܐܬܐܡܪ ܠܗ ܠܦܛܪ̈ܝܪܟܐ ܐܬܐܢܣܝܘܣ ܡܫܡܫܢܘܬܝ ܡܢ ܡܠܟܘܬܗ. ܘܒܠܘܗܝ ܡܠܟ̈ܐ ܕܐܢܫܐ ܕܐܝܬܘܗܝ ܢܟܠܘܢܗܘܢ ܘܗܘܦ ܦܛܪ̈ܝܪܟܐ ܡܢ ܡܫܡܫܐ ܠܐܠܟܣܢܕܪܝܐ. ܘܡܢܗ ܠܗ ܡܫܡܫ̈ܐ ܐܠܟܣܢܕܪܝܐ ܕܡܢ̈ܐ ܗܫܒܐ ܘܡܫܡܫ̈ܐ. ܘܡܢ ܐܠܟܣܢܕܪܝܐ ܐܬܐ ܠܡܘܨܠ. ܘܐܬܐ ܠܘܬܗ ܕܒ̈ܢܝܐ ܡܠܟܐ ܘܟܠܗ ܡܢܗ ܕܢܫܡ ܠܟܘܡܪܘܗܝ. ܘܠܐ ܐܫܟ ܦܛܪ̈ܝܪܟܐ ܡܫܡܫ ܘܐܫܬܠܡܘ ܒܡܘܪܝܐ. ܘܟܕ ܐܬܐ ܢܫܡܫ ܡܫܡܫܢܘܬܗܘܢ. ܐܠܐ ܠܐܫܪܗ ܕܡܕܝܢܐ: ܠܐ ܢܫܡܫܗ ܠܟܘܡܪܐ ܒܒܢܝܐ. ܘܡܢܗ ܦܛܪ̈ܝܪܟܐ ܘܐܙܠ ܠܟܘܡܪܐ ܕܝܠܗ ܒܪܝܘܡܐ.

[309] ܘܒܬܪ ܟܠܗ ܘܐܬܟܢܫܬܐ ܕܩ̈ܢܝܐ. ܢܦܩܘ ܓܒܪ̈ܐ ܒܟܢܬܐ ܡܬܡܠܟܝܢ ܕܝܠܗ ܐܝܬܘܗܝ ܕܐܠܟܣܢܕܪܝܐ ܗܘ ܕܒܢܝܐ ܡܬܡܪܝܐ. ܘܟܠܗܘܢ ܪ̈ܩܝܐ ܘܐܬܟܠܘ. ܘܠܐ ܐܬܐܬܘܗܝ ܠܡܩܪܝܢܐ ܒܬܪܘܬܐ ܡܫܡܫܢܬܐ ܕܒܢܝ ܗܘܐ ܠܡܫܡܫܘܗܝ ܕܓܒܪ̈ܐ. ܘܐܬܦܠܘܗܝ ܡܫܡܫ̈ܐ ܐܬܐܠܟܣܢܕܪܝܐ ܒܐܬܪܘܬܐ. ܘܐܦ ܗܘ ܡܩܪܝܢܐ ܒܪ ܐܬܐܬܘܗܝ ܢܫܡ ܡܢ ܐܠܟܣܢܕܪܝܐ. ܘܐܙܠ ܠܘܬ ܡܘܨܠ.

The Nestorian catholicus ʿAbdishoʿ bar ʿArid died in Baghdad in the year 1401 of the Greeks [AD 1090], on Wednesday 2 January. After their Church remained widowed for 20 years, Makkikha bar Shlemun of Baghdad assumed office.

The maphrian Yohannan, after residing in the church of the Tagritians called after the illustrious Mar Zena for the space of 17 years, died on Saturday 2 March in the year 1417 [AD 1106], [311] and was buried in the same church. He fulfilled his pastoral office for 31 years.

In the year 504 of the Arabs [AD 1110/11], in the tenth month, MAKKIKHA BAR SHLEMUN [Makkikha I, 1092–1110] of Baghdad, an honest and sober man, was consecrated catholicus for the Nestorians. A quarrel arose between him and the people of Baghdad over the Lord's Prayer.

After Yohannan Saliba, DIONYSIUS MUSHE [Dionysius I Mushe, 1112–42]. After the famous church of Mar Ahudemmeh was despoiled by the Arabs and Tagrit was reduced to beggary by the chiefs of the surrounding regions, the few people who remained at Tagrit lost hope that a new maphrian would be appointed, and the East remained widowed for seven years. At that time there lived a doctor of the governor of Mosul, whose name was Abuʾlfaraj, who took counsel with Sogdi, the metropolitan of the monastery. They wrote to the patriarch Mar Athanasius Abuʾlfaraj bar Khamara, asking him to consecrate as maphrian the priest Abu Shakhir the Tagritian, from Mosul, who had fled to the regions of the West because of an accusation, [313] and send him to them. As soon as they heard of this, the people of Nineveh hastened to write to the patriarch, warning him not to consecrate Abu Shakhir, as he was unworthy; and the bishop of Baghdad wrote to the same effect. Then the patriarch, who was at that time at Kaishum, summoned Abu Shakhir to him and examined him, and turned him down when he saw that he was not suitable. Then he chose a certain monk, an honest man named Mushe, from a certain monastery in the region of Marʿash, and dressed him in precious garments, so that he might consecrate him maphrian on the following day. But that outstanding monk, when he rose to attend the nightly office, cast off his garments and fled, and the consecration of the maphrian had to be abandoned. Then the patriarch chose another monk, also called Mushe, and spoke to him about that matter. He agreed to accept consecration, although on previous occasions he had refused to be consecrated for other regions. Now, on the feast of the Assumption of the Virgin Mary in the year 1423 of the Greeks [AD 1112], he was consecrated maphrian of Tagrit and all the East, and was called Dionysius.

He was the first maphrian to write a profession of faith to the patriarch. None of the preceding maphrians [315] had ever written one. The patriarch treated him with great honour, giving him a pastoral staff and two mules, and sent him into the East. When he reached Mosul, he displeased the priest Abuʾlfaraj and Sogdi, the metropolitan of the monastery.

ܘܒܫܢܬ ܐܠܦ ܘܐܪܒܥܡܐܐ ܘܫܬܐ ܕܝܘܢܝܐ. ܒܗܘܡ ܐܘܪܚܐ ܒܗܘܡ ܐܘܪܚܐ ܬܐܘܡ ܒܚܘܘܝ ܐܡܪ. ܟܕ ܟܕ ܡܛܠ ܡܠܘܟܐ ܕܦܛܪܝܪܟܐ ܗܘ ܒܪ ܥܠܘܢ ܒܗ ܒܟܢܫܐ. ܘܦܫܛ ܒܝܬܗܘܢ ܐܘܪܚܠܐ ܐܝܟ ܒܚܕܝܢ ܚܕܝ. ܘ ܡܢ ܡܒܣܡܐ ܒܪ ܡܠܘܟܗܘܢ ܒܟܢܫܐ.

ܘܡܦܪܝܢܐ ܢܘܚ ܡܢ ܥܠܡ ܒܩܥܬܐ ܕܐܢܛܝܘܟܝܐ ܕܟܠܗ ܡܢ ܢܝܫܐ ܗܢܘ ܐܝܟ ܡܗܝܡܢܐ ܕܡܫܡܫܢܘܬܐ ܡܬܝ ܘܟܘܡܐ ܕܐܘܟܠܐ ܐܝܟ ܡܠܟ ܘܐܪܒܥܝܢ [311] ܘܡܫܡܫܢܐ ܒܢ. ܘܐܬܐܡܪ ܒܗ ܒܥܕܬܐ. ܡܗܡ ܕܝܢ ܪܘܚܐ ܡܢܝܐ ܐܠܗܝܢ ܘܡܢܐ.

ܘܒܫܢܬ ܡܫܡܫܢܐ ܘܐܪܒܥ ܕܫܢܝܐ. ܒܝܘܡܐ ܒܫܢܬܐ. ܐܬܩܪܝ ܠܦܛܪܝܪܟܐ ܡܠܘܟܝܐ ܡܫܡܫܐ ܒܪ ܡܠܟܗܘܢ. ܟܕ ܗܘܐ ܡܠܟܐ ܘܢܘܚܐ ܡܢܗ ܕܒܟܢܫܐ. ܘܗܘܐ ܒܫܠ ܠܗ ܠܐܒܗܬܐ ܒܟܢܫܐ ܪܘܚܢܐ ܡܛܠ ܙܒܢܐ ܕܐܒܘܗܝ ܕܒܫܡܝܐ.

ܒܬܪ ܢܘܚ ܕܗܘ ܙܒܢܐ: ܕܢܘܚܡܐ ܕܗܘ ܡܘܬܐ.

ܟܕ ܐܬܐܡܠܟ ܒܝܬܐ ܕܦܛܪܝܪܟܘܬܐ ܕܡܢ ܐܦܝܣܩܘܦܐ ܡܢ ܐܢܫܐ. ܘܐܬܕܒܪ ܠܐܢܛܝܘܟܝܐ ܡܢ ܩܪܝܬܐ ܕܐܕܪܝܘܣ ܒܐܬܪܘܬܐ. ܒܫܢܬ ܕܒܬܪ ܕܝܢ ܒܗ ܒܐܢܛܝܘܟܝܐ. ܦܫܛ ܡܢܐ ܕܐܬܐ ܢܦܩ ܒܟܘܢ ܙܒܢܐ. ܘܦܫܛ ܡܕܝܢܐ ܐܘܪܚܠܐ ܐܝܟ ܡܫܠܡܐ ܡܕܝܢ. ܐܠܗܐ ܗܘܐ ܕܝܢ ܒܗܘ ܕܒܠܐ ܐܢܫܐ ܘܐܢܫܐ ܕܡܘܬܐ. ܐܝܟ ܩܫܝܫ ܕܡܫܡܫ ܐܒܘ ܠܠܦܝܣ. ܗܘܐ ܢܡܠܟܘܬܐ ܒܡ ܡܫܡܫܝܢ ܡܛܪܢܐ ܕܒܡܕܝܢܬܐ. ܘܡܠܟܘ ܒܝܬܐ ܦܛܪܝܪܟܐ ܡܢܗ ܐܬܐܢܫܝܢ ܕܗܘ ܐܒܘ ܠܠܦܝܣ ܒܢ ܡܕܝܢܬܐ. ܘܐܬܟܘ ܡܢܗ ܘܠܐܬܘܡܐܬܪܘܢ ܡܫܡ ܐܢܛܝܘܟܝܐ ܕܡܢ ܡܘܬܐ ܒܢܝܫ ܗܘܐ ܠܐܬܪܘܬܐ ܕܡܕܝܢܬܐ ܒܟܠܗ ܢܦܫܐ ܡܢܗ ܢܦܩ ܡܫܡܫܐ [313] ܘܢܦܩ ܠܐܒܗܘܢ. ܢܦܫܐ ܕܝܢ ܟܕ ܐܬܟܢܫ ܒܗܘܐ ܡܫܡܫ ܒܠܟܘ ܠܐܬܐ ܦܛܪܝܪܟܐ ܘܐܬܦܪܣܘ ܘܠܐ ܢܦܫܡ ܐܢܐ ܒܠܐܟܘ ܐܬܐܡܪ ܡܛܠ ܕܠܐ ܡܢܐ. ܐܦ ܐܦܝܣ ܕܒܟܢܫܐ ܗܘ ܟܕ ܗܘ ܥܠܡ. ܦܛܪܝܪܟܐ ܕܝܢ ܒܟܢܫܘܡ ܐܬܐܡܪܘ ܗܘܐ ܒܗܘ ܕܝܢܐ. ܘܢܦܩ ܐܬܐܡܪ ܠܐܬܘܡܐܬܪܘܢ ܒܐܬܘ ܘܒܟܢܫܘ ܘܡܢܐ ܘܠܐ ܒܢܫܡ ܘܐܬܡܨ ܡܢܗ. ܘܟܕ ܒܕܝܪܐ ܐܝܟ ܡܫܠܡܐ ܕܡܫܡܫ ܡܫܡܐ ܡܢ ܡܢܐ ܡܢ ܕܡܠܬܐ ܕܐܬܐܡܪ ܘܡܢܝܢ. ܘܐܬܟܫܘ ܒܒܩܥܬܐ ܩܫܝܫܐ. ܐܡܝܢܐ ܕܒܪܦܢܘ ܕܡܫܝܐ ܢܦܫܗܘܢ ܡܦܪܝܢܐ. ܗܘ ܕܝܢ ܕܢܦܩ ܡܫܡܫܐ. ܟܕ ܡܢ ܒܪܟܬܐ ܕܠܟܠ ܐܪܡܐ ܠܒܘܫܐ ܡܢܗ ܘܡܢܗ. ܘܒܛܠ ܕܡܦܪܝܢܐ ܘܡܫܡܫܢܘܬܐ. ܟܕ ܦܛܪܝܪܟܐ ܡܪܐ ܕܢܦܩ ܐܢܫܐ ܗܘܐ ܡܫܡܐ ܡܫܡܐ ܘܡܠܠ ܒܗܘ ܒܗ ܒܡܕܝܢܬܐ. ܘܗܘ ܗܘܐ ܡܢܐ ܢܘܚ ܢܦܩܘ. ܐܦ ܡܢܢ ܗܘܐ. ܕܒܬܪܐ ܡܫܡܫܢܐ ܐܬܐܡܪ ܗܘܐ ܕܒܐܬܪܘܢ ܒܝܬܬܐ ܐܬܪܝܬܐ ܘܠܐ ܡܠܟܝ ܗܘܐ. ܗܢܘܢ ܒܗܘܡ ܒܐܬܐ ܕܡܫܝܐ ܕܡܢܐ ܠܐܠܗܐ ܐܬܐܡܪ ܡܫܡܫܐ ܠܐܢܛܝܘܟܝܐ ܘܒܟܢܫܐ ܡܕܝܢܐ. ܘܕܘܝܘܩܝ ܐܬܐܡܪ. ܒܫܢܬ ܐܠܦ ܘܐܪܒܥܡܐܐ ܘܡܫܡܫ ܘܐܪܒܥ ܕܝܘܢܝܐ.

ܗܘܐ ܡܕܝܢܐ ܥܠܡ ܐܬܩܛܠ ܠܦܛܪܝܪܟܐ. ܒܗܢ ܕܡܫܡܫܢܐ ܐܢܫܐ [315] ܘܡܢܗܘܢ ܠܐ ܐܝܟ ܡܢܗܘܢ ܥܠܡ ܗܘܐ. ܘܦܛܪܝܪܟܐ ܡܢܗ ܘܡܠܟܗ ܠܐܢܫܐ ܡܫܡܫܢܐ ܘܡܫܡܫܢܘܬܐ ܘܐܬܐܡܪ ܡܕܝܢܬܐ ܘܡܢܗ ܠܡܕܝܢܐ. ܘܟܕ ܡܛܠ ܠܡܠܟܐ. ܐܬܐܡܪ ܠܐܒܘ ܠܠܦܝܣ ܡܢ ܘܠܡܫܡܫܢܐ ܡܫܡܫܢܐ ܕܒܡܕܝܢܐ.

Sogdi refused to meet the maphrian until he had given him twelve dinars, then he collected him and went up to the monastery of Mar Mattai. There he compelled the maphrian to enact canons that suited him. It had been the custom in the region of Nineveh that the inhabitants of the first village the maphrian entered should offer him a mule, but Sogdi abolished this custom out of spite.

The maphrian, furious, withdrew to Nisibis, and from there went to Gazarta, where he consecrated the priest Abu Mansur, from the fortress of Hiyyel, bishop of Nisibis. Then the monks [of Mar Mattai] asked him to continue his journey, and consecrate a bishop for the people of Beth Nuhadra. When he arrived, and was just about to perform the consecration, the bishop of Gazarta, in accordance with the canons, proclaimed that Tagrit was the metropolis of the East. Then the monks of Mar Mattai took up spears and attacked the maphrian at the altar, and only desisted when he agreed to suppress such a proclamation. [317] The maphrian, angry, left the monastery and made for Tagrit. He was resolved never again to leave that city, even though scarcely five houses were still standing there. But when he entered the city, God showed his mercy towards him. For the caliph, having deposed the governor who had behaved evilly towards the Christians of Tagrit and harassed them hatefully, appointed a certain Armenian eunuch named Mughad al-Din governor of Tagrit. The maphrian spoke with him, and the Armenian, once he realised that the maphrian also spoke his language, delighted in him, and took him with him to Baghdad. The maphrian, having obtained a rescript from the caliph, returned to Tagrit and began to build and restore the churches. He wrote to the faithful of Tagrit who were dispersed throughout the regions and reassembled them. The poll tax was waived for those who had long been absent, and so they all returned. This maphrian also wrote books, appointed teachers, and adorned the city and its habitations.

He next set out for Mosul, so that he could ordain the dioceses of that region according to custom; and when he entered and sat down in the church of Gadna, the priest Abuʾlfaraj sent two Turks to him, [319] to expel him from Mosul. Then the Tagritians who lived in Mosul, moved with indignation, obtained the favour of the governor and expelled the priest and doctor Abuʾlfaraj from the great church of the Tagritians called after the famous Mar Zena; and the maphrian obtained it as his throne.

At that time there died Sogdi, the metropolitan of the monastery, who had suppressed the proclamation of the maphrian throughout the region of Nineveh except for Beth Khudaida, which from start to finish never withheld communion from the maphrian. The monks of Mar Mattai, after the death of Sogdi, brought the canons prescribed by Sogdi to the maphrian, and said that they would proclaim him if he received them as his own, but not otherwise.

ܘܠܐ ܐܫܟܚ ܫܘܟܢܐ ܕܢܐܬܐ ܠܘܬܗ ܕܡܫܝܚܐ ܒܝܕܐ ܕܐܬܠܝܕ ܕܡܢܐ ܬܘܒܚܢ. ܘܡܢ ܐܬܐ ܘܩܒܠ ܠܗ ܡܫܡܫܢܘܬܗ. ܘܢܣܒܗ ܘܫܡܫ ܠܡܘܡܪܐ ܕܡܪܝ ܡܫܐ. ܘܐܠܒܫܗ ܠܡܫܝܚܐ ܘܩܒܠ ܠܗ ܡܢܩܐ ܐܝܟ ܕܪܒܐ. ܘܐܬܐ ܗܘܐ ܥܕܡܐ ܠܐܬܪܐ ܕܒܝܬ. ܘܠܐܝܕܐ ܫܪܟܐ ܕܡܕܝܢܬܐ ܢܦܩܘ ܠܗ ܡܫܝܚܐ ܢܗܪܘܢ ܠܗ ܥܒܕܐ. ܘܗܘܐ ܫܘܟܢܐ ܒܝܢ ܫܠܝܛܐ ܒܥܠܗ.

ܡܫܝܚܐ ܕܝܢ ܟܕ ܐܬܚܙܝܬ ܠܗ ܒܚܠܡܐ. ܘܡܢ ܒܬܪ ܐܬܐ ܠܥܘܡܪܐ. ܘܐܬܚܙܝ ܠܗ ܐܦܣܩܘܦܐ ܒܚܠܡܐ: ܠܐܘܣܛܪܛܝܩܐ ܡܫܝܚܐ ܕܡܢ ܥܠܡܐ ܘܐܬܒܛܠ. ܘܡܢ ܒܬܪ ܐܬܟܢܫܘ ܥܡܡܐ. ܘܢܬܠ ܢܦܫܗ ܐܦܣܩܘܦܐ ܠܟܠܗ ܡܕܝܢܬܐ. ܘܟܕ ܐܬܐ ܗܘܐ ܘܫܡܥܘ ܒܛܘܒܢܘܬܗ. ܘܐܬܟܢܫܘ ܕܢܬܠܘܢ ܐܒܪ ܠܟܠܗ ܐܦܣܩܘܦܘܬܗ ܡܫܝܚܐ ܘܡܪܝܐ ܐܝܟ ܡܠܟܐ ܕܟܠܗ ܡܕܝܢܬܐ ܢܗܘܘܢ ܥܒܕܐ ܘܡܢ ܟܠ ܡܫܝܚܐ ܡܢܗܘܢ ܡܪܝܐ ܕܢܗܘܘܢ ܘܠܐ ܢܦܠܘܢ. ܒܝܘܡܐ ܕܫܘܬܦܘܬܗ ܠܟܢܘܫܬܐ. [317] ܘܐܬܟܢܫ ܡܫܝܚܐ ܘܢܣܒ ܡܢ ܥܘܡܪܐ. ܘܐܬܐ ܥܠܘܗܝ ܠܡܫܡܫ ܠܐܦܣܩܘܦܐ. ܘܩܡ ܒܟܢܘܫܬܗ. ܘܐܦ ܥܡܡܐ ܟܠܗܘܢ ܒܠܒܗܘܢ ܢܦܫܗܘܢ ܒܗ ܠܐ ܢܦܩܘ ܡܢܗ. ܘܟܕ ܗܠܝܢ ܒܗ. ܐܬܪܥܝ ܠܗܘܢ. ܘܐܬܟܢܫ ܐܢܫܐ ܗܘ ܕܡܬܩܪܐ ܗܘܐ ܠܒܪܢܫܐ ܕܐܦܣܩܘܦܐ ܘܢܗܘܐ ܗܘܐ ܠܗܘܢ. ܘܡܢ ܒܬܪܗ ܠܟܠܗ ܐܦܣܩܘܦܐ ܠܐܝܟ ܐܡܪܐ ܐܘ ܢܩܘܫܐ ܘܢܫܡܥ ܡܘܬܒܘܗܝ ܠܟܠܗ. ܐܪܥܐ ܒܥܒܕܗ. ܘܐܬܐ ܥܕܡܐ ܡܫܝܚܐ. ܘܟܕ ܐܦܣܩܘ ܒܪ ܓܒܪܐ. ܐܡܪܘ ܫܠܝ. ܘܐܘܒܠܗ ܥܕܡܐ ܠܥܒܕܘ. ܘܢܫܩ ܠܗ ܫܠܝܛܘܬܗ ܡܢ ܟܠܗܘܢ. ܘܗܘܐ ܐܬܐ ܠܟܠܗ ܐܦܣܩܘܦܐ ܘܫܡܥ ܕܢܗܘܐ ܘܢܦܫܐ ܠܒܝܬܐ. ܘܩܒܠ ܟܕ ܡܫܡܫܢܘܬܐ ܐܦܣܩܘܦܐ ܕܡܬܩܪܐ ܗܘܐ ܒܬܪܘܬܐ ܘܫܡܥ ܐܝܟ ܡܬܥܒܕ. ܘܫܡܥ ܟܠܗ ܢܦܫܐ ܕܐܡܪ ܘܡܢ ܢܦܫܐ ܐܪܥܐ ܗܘܐ. ܘܗܟܢܐ ܐܬܐ ܒܠܒܗܘܢ. ܘܩܒܠ ܟܠܗܘܢ ܘܐܬܐ ܥܠܡܐ ܕܗܘܐ ܠܟܢܘܫܬܐ ܘܡܫܡܫܢܘܬܗ.

ܘܡܢ ܫܡܥ ܠܡܘܪܢܝ ܕܢܦܩ ܠܥܡܪܝܢܐ ܕܡܬܬܘܡ ܐܝܟ ܒܝܬܐ. ܘܟܕ ܟܠ ܡܠܟ ܒܝܬܐ ܕܥܕܬܐ. ܚܙܪ ܥܡܝ ܐܒܘ ܠܟܠܢܝ ܬܘܒ ܬܘܕܝܬܐ ܠܘܬܗ [319] ܕܢܦܩܘܢܘܢ ܡܢ ܥܘܡܪܐ. ܗܝܕܝܢ ܐܬܢܗ ܬܘܕܝܬܐ ܕܥܡܘܪܐ ܘܗܘܘ ܡܫܡܫܢܐ ܠܐܝܟܢܐ. ܘܐܫܬܘܝ ܠܥܡܝ ܘܐܬܬܐ ܐܒܘ ܠܟܠܢܝ ܡܢ ܒܝܬܐ ܪܒܬܐ ܘܬܘܕܝܬܐ ܘܟܠ ܗܘ ܕܢܦܩ ܡܢܝ ܢܦܫܐ. ܘܠܡܫܝܚܐ ܐܬܟܢܫܘ ܒܗ. ܘܒܗ ܒܝܘܡܐ ܗܘ ܫܘܟܢܐ ܡܢܗܘܢ ܕܒܥܘܬܗ ܗܘ ܕܠܐ ܗܘܐ ܒܬܪܘܬܗ ܘܡܫܝܚܐ ܡܢ ܟܠܗ ܐܬܪܐ ܕܢܦܫܐ. ܫܠܡ ܡܢ ܕܒܟܠܗ ܥܘܡܪܐ ܘܡܢ ܗܘܪܐ ܠܡܫܡܫܢܐ ܠܐ ܗܘ ܒܬܪܗ ܒܢܘܗܝ ܕܡܫܝܚܐ. ܡܠܟܐ ܕܝܢ ܟܕ ܫܡܥ ܫܘܟܢܐ. ܐܬܐ ܠܡܢܩܐ ܕܩܒܠ ܗܘܐ ܫܘܟܢܐ ܠܘܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܕܐܦ ܡܫܡܫܢܘܬܗ ܠܟܠܗܘܢ ܢܬܪܘܡܘܢ.

As the maphrian refused to agree, they wrote a letter of complaint against him to the patriarch, and they even denounced him to the governor. He was thrown into prison and was only released upon the payment of the sum of 150 golden dinars.

The people of Beth Khudaida paid the bulk of this sum, expecting the maphrian to lend them his support. But the maphrian, weary of these dissensions, went to the patriarch to abdicate, so that he could live in peace. Then the Tagritians of Mosul sent a messenger with a letter to the following effect: 'Tell our maphrian to come back to us immediately, and then it is only fair that you decree a punishment against those impudent men who have rebelled against him.' Then the monks of Mar Mattai, fearing [321] that they would be punished by the patriarch, despatched several of their own monks and a number of laymen from Bartallah and Beth Sahraye to the patriarch, asking to be reconciled with the maphrian. And so the patriarch reconciled the maphrian with them, and at the same time sent them into the East. When the maphrian arrived in Mosul, he was reconciled with the priest and doctor Abu'lfaraj, and ordained his sons deacons. Then he went to the neighbouring regions, and was well received by the people of Bartallah and Beth Sahraye, who had earlier turned away from him, which greatly rejoiced the hearts of the people of Beth Khudaida, who had befriended him. He also went up to the monastery, and ordained priests and deacons there.

After the death of the patriarch Mar Athanasius the Westerners sent to the maphrian Dionysius, who went to them and consecrated the patriarch Mar Yohannan Maudiana. He also went to Jerusalem, and had a serious strife and contention with the bishop of Mardin. After his return he withdrew to Gazarta d'Qardu, and remained there for nearly one year, and consecrated a certain monk of Tur ʿAbdin bishop for that place.

Then he went to Nineveh, and went up to the monastery, and consecrated a bishop in it. [323] Shortly afterwards Bar Kutela, the archimandrite of the monastery, quarrelled with him, and accused him in this manner in front of a judge at Mosul: 'It is your right to be given a mule by the maphrian, and he has not obtained one.' So the judge sent and took the mule that the maphrian had in Beth Khudaida, and also forbade him to be proclaimed until he was given forty dinars by the maphrian.

At the same time Zakkai, bishop of Arzun, came to Nineveh, and after bribing the governor of Mosul with a gift of 200 dinars began to lord it over Nineveh. He used violence to extort the consent of the people of that region, and then he set out to ask the patriarch to consecrate him legitimately. But the patriarch sent him back to Nineveh with two of his disciples, to examine his cause; and while they were still on the road, Turkish bandits rushed upon them, and killed Zakkai and his elder brother Thomas and the patriarch's two disciples. Then Bar Kutela, the archimandrite of the monastry, corrupted the governor with gold, and the maphrian was forced by him to consecrate Bar Kutela metropolitan in the monastery. This man, as soon as he was consecrated, showed his defiance. He obtained a rescript [325] from the governor that removed him from the authority of both the patriarch and the maphrian. The maphrian excommunicated him, but he ignored the excommunication and consecrated the chrism without regard for the maphrian.

ܘܐܦܠܐ ܠܐ. ܘܟܕ ܠܐ ܐܫܟܚ ܡܕܒܪܢܐ ܥܠܬܗ ܒܠܚܘܕܘܗܝ ܡܩܒܠܝܢ ܠܟܠ ܦܛܪ̈ܢܐ. ܘܡܫܕܪ ܠܗ ܐܦ ܠܟܠ ܐܚܝܕܐ ܘܡܫܡܫܘܗܝ ܘܐܫܟܪܘܗܝ ܡܠܐ ܘܡܫܡܫ ܕܝܬܐ ܕܗܒܐ. ܘܫܡܥܬܗ ܕܕܗܒܐ ܗܘܬ ܒܡܕܝܢ̈ܬܐ ܐܚܪ̈ܢܐ. ܒܕܘܟܬܐ ܠܡܕܒܪܢܐ. ܡܕܒܪܢܐ ܕܝܢ ܟܕ ܡܬܛܠܡ ܠܗ ܒܢ̈ܝܢܐ ܠܟܠ ܦܛܪ̈ܢܐ ܐܦܠܐ. ܐܡܪ ܕܢܦܩܐ ܢܦܫܗ ܘܠܐܚܝܢ. ܘܐܬܬܢܝܚܬ ܕܒܥܘܬܐ ܕܠܐܒܐ ܒܡܕܝܢ̈ܬܐ ܚܙܘ ܠܟܠ ܦܛܪ̈ܢܐ ܘܐܡܪܘ ܠܗ ܕܠܡܕܒܪܢܐ ܒܟܠܐܦܛܪܐ ܠܐܢܐ. ܘܚܙܐ ܕܝܢ ܟܠܢܐ ܙܘܥ ܕܐܦܝܣ ܟܠ ܒܩܕܝܫܐ ܘܠܝܢ ܕܐܡܪܝܢ ܠܡܘܟܠܗ. ܡܠܬܐ ܕܝܢ ܟܕ [321] ܕܫܠܗ ܘܠܐ ܢܐܬܐ ܠܘܬܗܘܢ ܙܥܘܪܐ ܡܢ ܦܛܪ̈ܢܘܬܐ. ܚܙܘ ܕܒܢܝ̈ܐ ܐܢܫ̈ܝ ܡܫܡܫܘܢ. ܘܐܬܝܢ ܒܠܒܫܐ ܒܢ̈ܝܢܐ ܘܡܫܝ̈ܢܐ ܠܟܠ ܦܛܪ̈ܢܘܬܐ. ܘܐܠܒܗ ܕܠܘܒܫܘܢ ܒܗܘ ܡܕܒܪܢܐ. ܘܙܒܢܗ ܦܛܪ̈ܢܐ ܠܡܕܒܪܢܐ ܒܥܡܗܘܢ. ܘܚܙܐ ܐܝܟ ܐܚܝܕܐ ܠܡܟܝܟܐ. ܘܟܕ ܐܬܐ ܡܕܒܪܢܐ ܠܡܫܬܘܬܐ. ܐܬܪܥܝ ܒܗ ܡܫܡ̈ܫܢܐ ܘܐܫܬܐܠ ܐܒܘܗܝ ܠܐܦܝܣܩܘܦܐ. ܘܐܡܪܝܢ ܠܒܢܝ̈ܗܘܢ ܡܫܡܫܢܘܬܐ. ܘܢܦܩ ܠܐܬܪܐ ܘܐܬܡܫܟܢ ܡܫܡܫ ܡܢ ܒܢ̈ܝܢܐ ܘܡܫܝ̈ܢܐ ܗܘܐ ܠܗ. ܘܗܘܐ ܚܕܝܐ ܪܒܐ ܠܟܠܗܘܢ ܒܝܘܡܢܐ ܗܘ ܠܗ. ܘܢܦܩ ܐܒ ܠܡܕܝܢܬܐ ܘܐܡܪܝܢ ܡܠ̈ܐ ܘܡܫܡܫ.

ܘܟܕ ܚܙܐ ܦܛܪ̈ܢܐ ܡܢܐ ܐܬܐܚܕܬ ܚܙܘ ܡܒܪ̈ܟܐ ܒܠܝܠ ܡܕܒܪܢܐ ܕܡܫܡܫܢ̈ܐ ܘܐܬܠܐ ܠܘܬܗܘܢ. ܘܐܡܪܝܢ ܠܡܪܝ ܡܫܝܚ ܦܛܪ̈ܢܐ ܕܗܘ ܡܫܡܫܐ. ܘܐܬܠܐܦ ܠܐܘܪܫܠܡ. ܘܗܘܐ ܒܥܠ ܠܗ ܠܒܪܗ ܕܡܫܡܫ ܒܝܠܐ ܙܒܠ ܘܙܘܒܥܠܐ. ܘܗܘܦܟ ܐܬܐ ܠܒܝܬܐ ܕܡܫܘܗ ܘܡܠܟ ܒܗ ܐܝܟ ܡܠܟܐ ܚܝܐ. ܘܐܡܪܝܢ ܠܗ ܐܦܝܣܩ ܕܢܬܐ ܐܝܟ ܛܘܪ ܒܒܝܬܐ. ܘܐܬܐ ܠܒܝܬܐ. ܘܫܠܡ ܠܒܘܡܪܐ ܘܐܡܪܝܢ ܒܗ ܐܦܝܣ̈ܩ. [323] ܘܐܬܝܢܝ ܒܫܡܗ ܒܪ ܒܘܬܠܐ ܩܕܝܫܬܐ ܕܒܘܡܪܐ. ܘܚܙܐ ܡܫܡܫܘ ܪܒ ܕܝܠܐ ܕܡܫܡܫ. ܕܒܟܡ ܙܘܠܐ ܐܝܟ ܒܟܝ ܒܠܠ ܡܕܒܪܢܐ ܕܢܦܩ ܒܟܝ ܒܘܕܝܐ ܘܠܐ ܡܢܟ. ܘܚܙܐ ܕܝܠܐ ܘܢܦܩ ܠܒܘܕܝܐ ܕܡܕܒܪܢܐ. ܕܐܝܟ ܗܘܐ ܠܗ ܒܝܟ ܒܘܕܝܐ. ܘܦܫܩ ܠܐܒ ܒܪܘܙܘܬܗ ܒܕܝܠܐ ܕܢܫܒ ܐܪܒܥܝܢ ܕܝܢ̈ܐ ܠܐܒ ܡܢܗ ܕܡܕܒܪܢܐ.

ܘܒܗ ܒܪܒܠܐ ܙܥܪ ܐܦܣ̈ܩ ܕܐܘܪܗܝ ܐܬܐ ܠܒܝܬܐ. ܘܡܢܒ ܡܠܟ ܕܝܢ̈ܐ ܒܡܚܝܐ ܠܐܚܝܕܐ ܕܡܫܡܫ. ܘܐܬܠܚܡ ܒܠܠ ܝܬܐ. ܘܢܫܒ ܒܟܦܛܪܐ ܡܠܟܘܬܐ ܡܢ ܒܢܝ̈ ܐܬܪܐ ܘܐܬܠܐ ܠܘܬ ܦܛܪ̈ܢܘܬܐ ܕܢܦܩܘܗܝ ܥܐܟܠ ܢܒܘܗܝܬܠ. ܦܛܪ̈ܢܘܬܐ ܕܝܢ ܚܙܐ ܒܟܒܗ ܠܐܪܥ ܡܢ ܠܟܢܫ̈ܬܗܘܢ ܕܝܠܐܗܝ ܒܝܬܐ ܘܢܒܠܗܝ ܫܘܒܚܗ ܘܟܕ ܢܦܩܘ ܕܝܠܐܗܝ. ܢܦܠ ܒܟܠܗܘܢ ܠܟܝܢ̈ܐ ܠܐܘܪܚܐ. ܘܫܡܠܘܗܝ ܠܒܝܬ ܘܠܫܘܗܝ ܫܒܐ ܠܐܬܪܐ ܘܥܠܪܡ ܠܐܟܫܝܪ̈ܘܗܝ ܕܦܛܪ̈ܢܐ. ܗܕܝܡ ܒܪ ܒܘܬܠܐ ܩܕܝܫܬܐ ܕܒܘܡܪܐ ܡܢܒ ܕܗܘܐ ܠܐܚܝܕܐ ܘܐܬܟܪܗ ܠܡܕܒܪܢܐ. ܘܐܡܪܝܢܗ ܠܒܪܝܫܘܬܐ ܡܫܡܫܢܐ ܠܒܘܡܪܐ. ܗܘ ܕܝܢ ܡܫܝܚܐ ܕܐܬܐܡܪ ܐܡܪܝܢ ܘܢܦܩ ܥܠܬܐ [325] ܡܢ ܐܚܝܕܐ ܕܒܟܠ ܠܦܛܪ̈ܢܘܬܐ ܐܦܠܐ ܠܡܕܒܪܢܐ ܒܠܘܗܝ ܒܘܟܝܠܐ. ܘܟܕ ܦܫܩܗ ܡܕܒܪܢܐ ܠܐ ܡܫܠܡ ܠܦܫܥܐ. ܐܠܐ ܒܥܢ ܘܡܢܒ ܡܕܘܢ.

In the same days, at the feast of the Resurrection, God afflicted Nineveh with a violent hailstorm and a plague of locusts and weevils, because it did not spit out Bar Kutela or obey the maphrian's commands. But God, to whose grace be praise, showed his justice a short while afterwards. On a certain night Bar Kutela was drinking on the roof of the great church of Bartallah with one of his friends, a teacher and a visiting priest. The teacher became drunk and fell from the roof of the building into the entrance hall of the church, and died. Not long afterwards the rebellious Bar Kutela also died, while still placed under excommunication.

The patriarch Maudiana also died in the time of this maphrian Dionysius, and the people of Amid sent a messenger to ask the maphrian to come to them. When he arrived, the Westerners chose Rabban Ishoʿ bar Qutreh, and they took him with them and went to Amid to see the maphrian, and consecrated him patriarch. [327] The maphrian laid his hands upon him, and then returned to Mosul and from there went down to Tagrit.

BARSAWMA [Barsawma, 1134–36] was consecrated catholicus of the Nestorians on Sunday 4 August in the year 528 of the Arabs [AD 1134] in succession to Makkikha bar Shlemun. This Barsawma lived a life of bitterness, on account of the heavy burdens that were laid upon him, and prayed constantly for a quick and early death. His prayers were answered, for after fulfilling his office for only 1 year and 5 months, he died on 11 December [*recte* January] in the year 530 of the Arabs [AD 1136].

He was succeeded by ʿABDISHOʿ BAR MOʿALA of Mosul [ʿAbdishoʿ III, 1139–49], an old man of a fine appearance. He was summoned to the caliph's palace after the election, and after he was crowned with the mitre and seated upon a mule, he progressed as far as the church of the third ward with one of the noblemen of the palace, and there dismounted. He conducted his patriarchate ably for nine years, and was then struck down by an apoplexy. He was consecrated on Sunday 10 November in the year 533 of the Arabs [AD 1138/39], and died on 3 November in the year 541 of the same era [AD 1146/47].

[329] Then ISHOʿYAHB [Ishoʿyahb V ibn al-Hayik, 1149–75], an old and chaste man from Balad, who had formerly been bishop of Hirta, was made catholicus, for he was chosen by a certain famous doctor named Abu Mansur, son of a wise scribe. He was consecrated on the second Sunday of the Dedication of the Church, in the year 542 [AD 1147], and after he had fulfilled his office for twenty-eight years, he died on the night of the second Sunday after Ascension, on 25 May in the year 570 of the Arabs [AD 1174]. He was succeeded by ELIYA, known as Abu Halim [Eliya III Abu Halim,1176–90].

In the year 1451 of the Greeks [AD 1139] there died Khosrun, a priest and monk of the monastery of Mar Behnam of Beth Guba, on Sunday 17 December, and he was buried in front of the southern door in the corner of the church. He was an Edessene by birth, and had been carried off into captivity by the Persians when they were laying waste Syria. He lived in the city of Maragha, and adorned our church there with books, as he was a skilled scribe.

ܘܒܗܘܢ ܒܢܡ̈ܘܣܐ ܕܟܝܢܐ ܘܡܫܡܫܢܝܬܐ ܚܒܪ ܠܐܠܗܐ ܒܪܘܝܐ ܠܐܡܝܐ. ܘܡܫܒܚ ܘܙܝܚܐ ܟܠܠ ܚܝܘܐ. ܘܐܦܠܐ ܗܘܝܐ ܠܟܠ ܘܐܬܬܦܣܩ ܠܒܣܘܡܝܐ ܕܡܦܪܫܐ. ܠܐܠܗܐ ܕܝܢ ܟܕ ܠܒܫܘܬܗ ܟܠܗ ܡܟܠܠ ܠܟܠܗ ܠܒܬܘܠܘܬܗ. ܘܒܬܪ ܡܢ ܠܡܠܟܘ̈ܬܐ ܒܗ ܡܠܬܐ ܗܘܬ ܗܘ ܒܪ ܒܘܠܠܐ ܒܠܐܦܪܐ ܘܡܟܠܬܐ ܕܝܬܐ ܪܘܟܬܐ ܕܒܪܛܠܒ ܒܗ ܡܟܠܦܐ ܘܢܦܠ ܡܢ ܐܦܪܐ ܘܡܟܠܬܐ ܒܪܬܐ ܕܝܬܐ ܕܡܫܝܚ. ܘܒܬܪ ܡܟܠܠ ܟܡܝܚ ܐܦ ܗܘ ܡܪܝܐ ܒܪ ܒܘܠܠܐ ܒܝ ܦܝܫܬ.

ܘܒܕܒܪܗ ܕܗܘܐ ܕܐܦܝܣܩܘܦܘܬܐ ܡܦܪܢܣܐ ܚܕ ܐܦ ܡܘܕܝܐ ܦܛܪ̈ܝܟܐ. ܘܡܚܕܘ ܒܢ̈ܝ ܐܘܡܢ ܘܐܒܘܗ ܠܡܦܪܢܣܐ ܕܐܝܠܝܢ ܠܒܝܬܗܘܢ. ܘܡܢ ܐܝܟܢ. ܐܝܟ ܡܦܪܢܣܐ ܠܒܝܬ ܡܫܟܢܐ ܒܪܘܚܢܐ ܘܢܗܒܘܗܝ ܘܐܬܐ ܠܐܦܝܣ ܟܕ ܡܦܪܢܣܐ ܘܐܦܪܝܩ ܦܛܪ̈ܝܟܐ ܒܝ ܗܘ [327] ܡܦܪܢܣܐ ܗܘܐ ܒܟܠܗܘܢ ܐܝܟ. ܘܗܘܦ ܐܬܐ ܠܡܫܡܫܘ. ܘܡܢ ܠܐܦ ܚܕܐ ܠܡܬܟܢܫܘ.

ܘܟܡܠ ܡܫܡܫܢܘܬܐ ܘܐܟܠܝܪܘܣ ܘܐܒܗ̈ܬܐ ܕܟܗܢ̈ܐ. ܒܗܘܢ ܚܕ ܒܝܬܐ ܐܪܥܐ ܕܐܦ ܐܬܬܦܝܣ ܒܪܘܡܐ ܡܠܘܟ ܕܡܛܘܪܝܐ ܒܟܠ ܡܥܡܕܐ ܒܪ ܡܫܡܫܢ. ܗܝܕܝܢ ܒܪܘܡܐ ܒܡܪܬܐ ܐܒܪܗ ܚܝ̈ܘܗܝ ܒܟܠܗ ܐܒܘ̈ܗܝ ܡܫܝ̈ܚܐ ܕܡܬܐܦܝܣܝܢ ܗܘ̈ܝ ܒܠܗܘܢ. ܘܐܬܦܣܩ ܒܪܘܬܐ ܚܝ̈ܐ ܘܡܘܬܐ ܡܫܪܘܬܐ ܐܒܘܢ ܗܘܐ ܗܘ ܠܗ. ܘܗܘܝܐ ܗܘܐ. ܡܫܡܫ ܒܪ ܡܠܟܐ ܚܝܐ ܘܡܝ̈ܬܐ ܡܫܡܫܐ. ܘܒܬܪ ܚܕܒܫܒܐ ܒܫܢܝ ܡܦܢܩ ܡܠܟ ܡܫܡܫܢܘܬܐ ܘܐܟܠܝܢ ܕܟܗܢ̈ܐ.

ܘܗܟܢ ܒܠܘܬܗ ܒܬܪ ܡܦܠܣ ܒܪܡܫܠܐ ܘܐܬܟܠ ܗܘܐ ܡܫܐ ܡܫܪ ܡܘܡܬܐ ܡܢ ܒܬܪ ܡܦܘܠ. ܗܝܕܝܢ ܒܢܝܢ ܐܬܒܢܝ ܐܬܐܡܪ ܠܟܠܗ ܒܟܠܗܘܢ. ܘܐܬܠܡܕ ܒܟܠܗܘܢ ܡܕܝܢܬܐ. ܘܒܬܪ ܟܠܠ ܒܡܘܕܝܬܐ. ܘܐܬܐ ܒܬܪܗ ܐܝܟ ܡܢ ܪܘܟܒܐ ܕܕܝܪܐ ܒܝܬܐ ܠܟܝܬܐ ܘܗܘܝܐ ܘܐܟܠܬܐ ܘܚܕܐ ܠܐܦܢ. ܘܦܪܢܣ ܪܡܫܘܬܐ ܡܡܟܠܬܐ ܐܦܝܣ ܡܠܝ̈ܐ. ܘܗܘܐ ܠܗ ܚܝܐ ܕܦܠܓܐ. ܐܬܬܦܝܣ ܕܝܢ ܗܘܡ ܚܕܒܫܒܐ ܠܐܟܠܒܫܪ ܒܟܠܡܢܝܢ ܐܝܢܐ ܡܫܠ ܡܫܡܫܢܘܬܐ ܘܐܟܠܝܢ ܘܐܟܠܬܐ ܕܟܗ̈ܢܐ. ܘܒܬܪ ܗܘܡ ܠܐܟܠܬܐ ܒܟܠܡܢܝܢ ܐܝܢܐ ܡܫܠ ܡܫܡܫܢܘܬܐ ܘܐܬܪܒܝܢ ܘܚܝܐ ܕܒܠܗܘܢ ܕܟܗ̈ܢܐ.

[329] ܘܗܟܢ ܡܬܒܣܡܘܢ ܡܠܘܟܝܐ ܒܝܬܐ ܗܟܐ ܘܕܒܐ ܡܢ ܒܟܪ. ܘܐܬܠܐ ܐܝܣܚܩ ܕܒܚܪܬܐ. ܟܕ ܒܝܬ ܐܝܟܐ ܐܝܟ ܠܒܝܬܐ ܕܢܫܗ ܐܒܘܡܕܘܪ ܒܪ ܡܠܘܟܐ ܡܫܡܫܐ ܒܝܬܗܘܢ. ܘܐܬܐܦܝܣ ܗܘܡ ܚܕܒܫܒܐ ܠܐܪܝܐ ܕܡܘܕܥ ܒܝܬܐ. ܡܫܠ ܡܫܡܫܢܘܬܐ ܘܐܟܠܝܢ ܘܐܬܪܐܝܢ. ܘܡܫܡܫ ܡܢ̈ܝܐ ܠܐܦܝܣܩܘܦܐ. ܘܒܬܪ ܒܟܠܠܐ ܕܚܕ ܚܕܒܫܒܐ ܕܐܬܪܝܢ ܕܟܠܪ ܡܘܟܠܐ ܒܫܢܝ ܘܡܫܡܫܐ ܒܐܪܥ. ܡܫܠ ܡܫܡܫܢܘܬܐ ܘܡܟܠܝܢ ܕܟܗ̈ܢܐ. ܘܗܟܢ ܒܠܘܬܗ ܠܐܠܗܐ ܕܗܘ ܐܒܘ ܚܠܝܡ.

ܘܟܡܠ ܠܐܦ ܘܐܬܪܒܝܬܐ ܘܡܫܡܫܝܢ ܘܚܝܐ ܕܡܘܬܐ. ܒܝܬ ܒܫܢܘܗܝ ܡܫܡܫܐ ܘܕܝܪܐ ܒܝܪܬܐ ܕܫܢܝ ܒܗܘܢ ܕܒܠܗ ܟܬܒܐ. ܗܘܡ ܚܕ ܒܡܟܠܐ ܡܫܟܠܒܫܪ ܒܒܢܘܗܝ ܡܦܝܡ. ܘܐܬܐܡܪ ܡܦܝܡ ܠܐܪܟܐ ܠܐܡܝܢܐ ܕܗܘܟܠܐ ܟܬܝܒܐ. ܗܝܕܝܢ ܐܬܪܘܡܐ ܗܘܐ ܟܝܢܫܐ. ܘܡܬܟܠܬܐ ܐܬܐܬܠܐ ܡܢ ܦܬ̈ܓܡܐ ܕܡܟܝܢ ܗܘܘ ܠܫܘܪܝܐ. ܘܐܬܐ ܒܫܢܬ ܒܫܢܬܐܝܬܗ ܡܦܝܣܬܐ. ܘܝܒܠ ܠܟܝܬܐ ܕܐܝܟ ܗܘܐ ܠܝ ܒܗ ܒܡܟܠܬܐ. ܡܬܠܐ ܕܡܠܘܟܐ ܗܘܐ ܒܣܝܪܐ:

Indeed, his books have been preserved [331] in Nineveh to this day. Later, when the congregation of the faithful of Maragha had been reduced to poverty, and he himself had lost his sight from his constant copying, he sought the aforesaid monastery and ended his life there.

In the year 1453 [AD 1142] the maphrian went to Baghdad, and peace was made between him and the catholicus ʿAbdishoʿ of the Nestorians. The catholicus held a banquet for him, and presented him with the chasuble, the mitre and the staff, according to custom. Then he left him and dwelled in our church of Muhul in the district of Karkh. He fell ill there, and died a few days later, on Tuesday 17 June in this same year 1453 of the Greeks [AD 1142]. His body was placed in a coffin and taken to Tagrit, and was buried in the church of Mar Giwargis, in the crypt which had been built by Mar Barsawma himself. He had consecrated two patriarchs and nine bishops, and had fulfilled his office for 30 years.

[333] After Dionysius Mushe, IGNATIUS LAʿZAR [Ignatius II Laʿzar, 1143–64]. After the death of the maphrian Dionysius, the people of Tagrit were anxious to bring a maphrian to Tagrit, in the time of the excellent emir Mughad al-Din. So they sent a priest, a deacon and two believers to the patriarch Athanasius bar Qutreh, to choose an upright and learned man and consecrate him maphrian for them. When the envoys had already remained for forty days with the patriarch in the monastery of Mar Ahron of the Conduit, the patriarch was told that the monk Laʿzar of the monastery of Sergisyeh, the son of the priest Hasan, from the fortress of 'Ebra in the country of Gubos, was suitable. He therefore summoned him, and saw that he was adorned with all the graces of the spirit, and was moreover learned and naturally bright, chaste and holy; and so he appeared to him to have been chosen by the Spirit. But that venerable man demurred, protesting his ignorance of the language of the region, as he did not know a word of Arabic. How could he go to a people [335] who knew nothing but Arabic? But the patriarch said: 'Perhaps, but the recently-deceased Dionysius lived in that region for thirty years, and he spoke very little Arabic.' The people of Tagrit also said: 'The excellent emir Mughad al-Din is an Armenian, and he greatly loves the inhabitants of this region. When he sees you, you will be greatly honoured by him.' In this way the patriarch beat down his resistance, and imposed a censure upon him until he gave his consent. He consecrated him in this same monastery of the Conduit, in the year 1454 [AD 1143].

The people of Tagrit thereupon came to Melitene, where he made the offering in the episcopal church. From there they went to the monastery, and there he made his preparations for the journey. They went first to Amid, where they received presents from the governor Bar Nisan. He then went to Mosul, where he was greeted with joy by the Tagritians. But he did not enter Nineveh, nor did he go up to the monastery of Mar Mattai, on account of the evils that had been inflicted on his predecessor, the maphrian Dionysius. Then he went down to Tagrit, and after staying in that city for only three days, he went down to Baghdad to the emir Mughad al-Din, and the emir rejoiced greatly in him.

ܘܗܘܐ ܢܛܪܝܢ ܠܡܘܥܕܗܘܢ [331] ܕܢܦܠ ܠܩܘܒܠܗܝ ܒܚܝܠܐ. ܘܟܕ ܐܙܕܠܗܝ ܥܡܐ ܕܡܕ̈ܝܢܬܐ ܕܡܪܐܬܗ ܘܐܘܒܕ ܠܐܘܟ ܢܗܘܪܐ ܕܚܝ̈ܠܘܗܝ ܡܢ ܐܦܣܢ ܠܡܕܝܢܬܐ. ܐܠܐ ܒܥܒܪ ܒܗ ܕܢܦܪܐ ܐܡܠܐ ܕܡܠܟ ܡܬ̈ܢܘܗܝ. ܘܥܡܗ ܟܠܗ ܘܐܪܟܒܬܐ ܘܣܝܡܢ ܘܐܬܐ. ܐܦܠ ܡܫܪܝܐ ܠܟܣܝܐܘ. ܘܗܘܐ ܠܐܪܥܐ ܥܡܗ ܟܠܗ ܠܟܕܝܢ ܡܥܠ ܡܠܘܟܝܬܐ ܕܢܦܩܬ. ܘܟܕ ܠܗ ܗܘ ܡܠܘܟܝܬܐ ܥܙܝܙܬܐ. ܘܥܒܪ ܠܗ ܩܝܠܐ ܘܡܪܟܒܬܐ ܘܡܣܘܪܝܬܐ ܐܝܟ ܚܝܠܐ. ܘܐܙܠ ܡܠܟ ܒܝܬܐ ܕܡܠܟ ܕܒܥܘܡܘܩܠ ܡܢ ܫܢܝܐ ܕܥܒܪܐ. ܘܐܬܥܒܪܘ ܩܛܠܬܐ ܕܚܘܙܐ. ܘܟܕ ܝܘܡ ܠܐܠܗܐ ܡ̄ ܚܣܝܢ. ܒܗ ܒܥܒܕ ܐܬ̈ܪܐ ܕܩܝܠܐ. ܘܐܬܐܘܣܡ ܒܐܘܒܐ ܘܐܬܬܠܝܘ ܠܐܢܛܝܘܟܝܐ. ܘܐܬܥܒܪ ܒܝܬܐ ܕܥܒܪ ܠܐܦܪܝܩܝ ܒܥܡܠܐ ܕܥܒܪ ܒܙܘܡܐ ܘܗܘ ܒܝܠ ܗܘܐ. ܐܥܒܪ ܕܝܢ ܠܐܘܢ ܦܛܪܝܪܟܐ ܘܐܡܟܐ ܐܦܝ̈ܩܐ. ܘܡܥܡ ܡܠܝܐ ܠܐܠܗܝܢ.

[333] ܥܠܬ ܕܐܦܝܣܩܘܦܘܣ ܕܗܘܐ ܡܚܠܐ: ܐܣܛܦܢܘܣ ܕܗܘܐ ܠܥܒܪ.

ܥܠܬ ܕܝܢ ܕܐܦܝܣܩ̈ܘܦܐ ܡܥܢܝܐ. ܐܬܩܛܠܘ ܐܢܛܝܘܟܝܐ ܕܗܘܐ ܡܥܢܝܐ ܠܐܢܛܝܘܟܝܐ: ܕܥܒܕܘܗܝ ܘܐܡܪܐ ܛܒܐ ܡܩܝܡܢܘܬܗ ܠܐܒܝܢ. ܒܝܘܡܝ ܡܪܘܐܢ ܡܠܟܐ ܐܝܟ ܘܩܡܘ ܘܐܬܘ ܡܢܐܢ ܙܝܕ ܦܛܪܝܪ̈ܟܐ ܐܬܐܣܦܘ ܒܪ ܦܛܪܘ ܕܝܘܠܐ ܘܡܥܢܝܢ ܠܗܘܢ ܡܥܢܝܐ ܡܠܦܢܐ ܕܐܘܪܗܝ ܘܡܠܟܐ. ܘܡܕܐ ܠܡܥܝܢܝܗ ܠܐܘܪܚܗ ܘܕܝܠܐ ܡܪܓܘܐ. ܘܟܕ ܗܘܘ ܗܢܘܢ ܐܝܢܐ ܠܗܠܝܢ ܕܦܛܪܝܪܟܐ ܕܢܐܝ ܘܡܕܐ ܐܗܘܢ ܕܢܝܣܐ ܐܘܪܚܝܢ ܩܛܠܐ. ܐܬܐܡܪ ܠܦܛܪܝܪܟܐ. ܡܛܠ ܠܥܠܪ ܕܢܝܐ ܕܡܢ ܕܢܐ ܕܡܢܝܢܝܬܐ. ܘܒܪ ܢܫܡ ܫܡܐ ܕܒܢܐ ܠܐܦܝܢܐ ܕܐܬܐ ܕܚܘܒܗ. ܕܗܘ ܢܣܝܣ. ܘܟܕ ܩܪܝܘ ܠܐܬܘ ܐܩܝܡܘ ܘܡܕܒܪ ܒܒܠܗܝܢ ܛܒܩܬܐ ܕܙܘܢܐ. ܒܡܠܟܘܬܐ ܥܡ ܡܠܝܡܢܐ ܘܒܗܘܢܐ ܥܢܝܐ. ܘܒܕܘܡܝܐ ܘܡܕܡܝܬܐ. ܘܐܙܠ ܩܕܡܘܗܝ ܠܥܒܪܐ ܕܪܘܫܐ ܕܙܘܢܐ. ܗܘܘ ܡܠܬܐ ܐܡܠܟ ܒܘܠܝܢܐ ܘܐܬܟܠܠ ܒܘܦܢܝܐ ܠܥܒܪܗ ܕܐܬܐ. ܘܠܐ ܡܥܡ ܐܦܠܐ ܡܢܐ ܡܠܟܬܐ ܒܐܘܪܚܬܐ. ܘܐܡܝܢܐ ܠܘܬܐ ܥܕܡܐ [335] ܘܫܛܪ ܡܢ ܠܘܩܒܠ ܐܘܪܚܐ ܡܕܡ ܐܡܪܝܢ ܠܐ ܚܕܐ ܢܐܙܠ. ܘܦܛܪܝ̈ܪܟܐ ܐܡܪ ܕܗܘܐ ܐܦ ܕܐܣܘܣܛܘܣ ܕܥܒܪ ܡܠܟܐ ܕܐܠܗܝܢ ܫܢܝ̈ܢ ܗܘܐ ܒܗ ܒܐܬܪܐ. ܟܕ ܠܐ ܚܕܐ ܗܘܐ ܐܘܪܚܬܐ ܘܡܠܟ ܡܠܟܠܠ. ܐܦ ܐܢܛܝܘܟܝܐ ܐܡܪܘ. ܘܐܡܪܐ ܛܒܐ ܡܩܝܡܢܘܬܗ ܠܐܒܝܢ ܡܢ ܟܢܫܐ ܗܘ ܐܘܪܚܐ. ܘܡܫܟܚ ܪܚܡ ܠܟܬܒ̈ܐ ܐܬܪܐ ܗܘܐ. ܘܟܕ ܦܫܟ ܐܝܟ ܒܗ ܐܡܬܐ ܪܘܡܐ ܠܐܝܐ ܡܢܗ. ܘܐܡܟ ܕܗܘܐ ܠܟܬܒܗ ܦܛܪܝܪ̈ܟܐ ܘܫܡܡ ܠܟܠܗܘܢ ܡܟܝܠܐ ܕܢܦܠ ܕܗܘܐ ܢܦܫܗ. ܘܐܬܦܢܝܗ ܒܗ ܕܢܦܪܐ ܘܕܥܝܪܐ. ܒܥܒܕ ܟܠܗ ܘܐܪܟܒܬܐ ܘܣܝܡܢ ܘܐܬܟܐ.

ܘܫܡܠܝܘܢ ܐܢܛܝܘܟܝܐ ܘܐܬܐ ܠܡܠܟܘܬܢ. ܘܥܒܪ ܡܘܪܒܐ ܒܝܬܐ ܕܢܝܫܐ. ܘܡܢ ܠܐܡܢ ܐܪܟܐ ܠܕܝܢܗ. ܘܟܕ ܠܗ ܛܡܥܐ. ܘܐܡܟܠܗ ܠܡܥܟܠܐܡܢ. ܘܐܬܐܥܪ ܡܢ ܪܡܝܐ ܒܪ ܢܫܡ. ܘܐܬܐ ܠܡܪܥܠ ܘܡܠܟܘܗܝ ܠܐܢܛܝܘܟܝܐ ܢܝܬܐܐ. ܠܢܝܐ ܕܝ ܠܐ ܟܠܐܦܠܐ ܠܡܥܒܪܐ ܕܥܒܪ ܡܠܟ ܡܠܟ. ܡܛܠ ܒܢ̈ܝܢܐ ܕܐܡܠܟܗ ܗܘܘ ܠܕܘܢܘܣܝ ܡܥܢܝܐ ܕܡܕܝܢܬܐ. ܐܠܐ ܢܝܠ ܠܐܢܛܝܘܟܝܐ. ܘܟܕ ܠܐܠܗܐ ܩܛܠܢ ܒܟܢܫܐ ܥܠܪ ܒܗ ܢܝܠ ܠܟܣܝܐܘ ܠܘܬܐ ܐܡܪܐ ܛܒܐ ܡܩܝܡܢܘܬܗ ܠܐܒܝܢ. ܘܢܦܩ ܒܗ ܫܡܥ ܗܘ ܐܡܪܐ.

[337] The maphrian even went to see ʿAbdishoʿ, the catholicus of the Nestorians, who received him with great honour, presenting him with the chasuble, the mitre and the staff, according to custom. He came then to the church of Mar Thomas in Muhul, and there he ordained as deacons the two sons of Abu Tahir, the son of Thomas, and also his uncle's son. Then he returned to Tagrit, and had new churches built, and provided his diocese with all it needed, and in a short while learned to speak good Arabic.

After he had been at Tagrit for ten years, the metropolitan of the monastery of Mar Mattai died. The maphrian wanted to merge the two dioceses of Tagrit and Nineveh into one, so that he would no longer have to consecrate a metropolitan for the monastery and for Nineveh. It had been the custom in the East since the time of the patriarch Quriaqos that the maphrian of Tagrit should consecrate a metropolitan for the monastery, and for Nineveh, and for all the churches of Mosul (with the exception of the two churches of the Tagritians of Mosul, namely the older church of Gadna and the new church of Mar Zena), and that after his consecration he should be considered equal to the maphrian, and not subordinate to him like all [339] the other bishops. This custom had given rise to perpetual dissensions. In the year 1463 [AD 1152], therefore, the maphrian Ignatius came to see the patriarch Athanasius, who was staying in Hesna d'Ziyad, and asked him to support his proposal to unite Nineveh with Tagrit. But the patriarch did not agree, because the Tagritians wrote a letter of complaint against the maphrian, saying that he wanted to leave Tagrit and establish his residence and throne in Nineveh. They asked the patriarch to give no countenance to this plan. When the patriarch refused to agree to the maphrian's proposal, the maphrian left him and returned to his monastery. Later, when the patriarch went up to the monastery [of Mar Barsawma], the maphrian again went to see him, and remained with him throughout the summer, pleading his cause. But the patriarch would not change his mind, and eventually the maphrian went away, returning sick at heart to Tagrit in the autumn.

When Mar Yohannan, the famous bishop of Mardin, summoned a synod of bishops in the year 1464 [AD 1153], the maphrian came to him in person and granted him whatever he wanted. Once he discovered the maphrian's mind, Mar Yohannan of Mardin [341] mentioned the maphrian to Husam al-Din Timur Tash, the governor of Mardin. Then that governor wrote to the governor of Mosul, asking him to place the maphrian in charge of his region and treat him with all due honour. The maphrian received a letter from the governor of Mardin, and went to see the governor of Mosul, who received him with honour. Then the governor summoned the monks [of Mar Mattai] and some men of Nineveh, and spoke with them about the maphrian. The chief men of Nineveh replied: 'Our law does not allow us to accept a metropolitan except from the monastery of Mar Mattai.' Then the governor asked them: 'Those metropolitans whom you accept, were they born in your monastery?' 'No,' the chief men replied, 'but they are admitted to the monastery as monks, and are consecrated later.' The governor then asked them: 'How are they admitted to the monastery?' The chief men replied: 'They pay a certain sum of money for admission, and then they are admitted.'

ܘܥܠ ܠܘܬ ܗܘ [337] ܡܫܝܚܐ ܕܝܢ ܟܕ ܫܡܥ ܡܠܬܘܟܠܐ ܕܫܛܘ̈ܪܝܐ ܘܐܬܬܡܗ ܡܢܗ ܛܒ. ܘܥܒܪ ܠܗ ܡܬܘܟܠܢܐ ܦܝܫܐ ܘܡܕܝܢܬܐ ܘܡܬܘܡܬܐ ܐܝܟ ܕܝܐ. ܘܐܬܐ ܠܕܝܪܐ ܕܡܪܝ ܐܬܘܡܐ ܘܒܥܘܡܘܠ. ܘܐܫܪܝ ܠܟܠܗܘܢ ܒܢܝ̈ܘܗܝ ܕܐܬܟܢܫܘ ܒܪ ܠܐܘܡܐ ܘܠܒܪ ܕܝܗ ܡܫܡܫܢܐ. ܘܗܘܦ ܐܬܐ ܠܐܟܣܢܝܐ. ܘܡܪܩ ܕܣܘܕܐ ܒܢܝ̈ܐ ܕܒܝܬܐ. ܘܪܟܒܗ ܠܡܪܟܒܬܗ ܒܟܠܗܘܢ ܡܠܟܘܬܗܘܢ. ܘܒܫܢ ܕܥܒܐ ܕܒܘܪܐ ܡܠܦ ܫܦܝܪܐ ܐܪܥܢܐ ܠܐܣܝܐ.

ܘܟܕ ܗܘܐ ܒܗ ܒܠܐܟܣܢܝܐ ܡܠܝܐ ܕܒܣܪ ܫܢܝ̈. ܘܟܕ ܡܫܬܪܐ ܕܒܘܡܪܐ ܕܡܪܝ ܡܠܐ. ܐܬܪܓܫ ܗܘ ܡܫܝܚܐ ܕܚܝܐ ܢܟܒ ܐܝܟ ܠܟܬܐܘܡ ܡܬܟܝܠܬܐ. ܠܘܬ ܩܠܐ ܕܐܟܣܢܝܐ ܘܠܘܬ ܕܚܕܐ. ܘܠܐ ܢܦܪܘܫ ܡܫܬܪܐ ܕܡܠܝܐ ܠܒܘܡܪܐ ܘܠܚܣܕܐ. ܡܢ ܒܪ ܕܝܠܐ ܕܡܘܪܫܘܗܝ ܦܬܓܪܐ ܐܚܝܕ ܗܘܐ ܟܒܝܐ ܒܥܒܕܝܐ. ܕܡܫܝܚܐ ܕܐܟܣܢܝܐ ܢܦܪܘܫ ܗܘܐ ܡܫܬܪܐ ܠܒܘܡܪܐ ܘܠܚܣܕܐ ܘܠܡܥܒܕ ܡܢ ܒܢܝ̈ܐ ܕܡܘܪܝ. ܒܐܡܠܟ ܫܬܪ ܡܢ ܬܘܠܡ ܒܢܝ̈ܐ ܕܐܟܣܢܝܐ ܕܡܘܪܝ. ܗܢ ܒܗ ܕܥܕܐ ܠܟܠܡܫܬܐ. ܘܗܢ ܚܕܐ ܕܡܢܝ ܙܒܐ. ܘܟܠܪ ܕܡܬܐܫܪ ܗܘܐ ܗܘ ܗܘܐ ܫܘܐ ܒܪܠܐ ܗܘܐ ܗܘܐ ܠܡܫܝܚܐ. ܘܠܐ ܐܬܐ ܡܫܬܟܚ ܗܘܐ ܠܗ ܐܝܟ ܫܪܐ [339] ܕܪܡܫܘܬܐ ܡܕܝܢܬܐ. ܘܟܠܗܠܐ ܗܘܐ ܢܟܝܢ ܗܘܘ ܣܒ̈ܪܐ ܒܥܒܕܝܐ ܐܡܝܢܐܝܬ. ܘܚܫܒܬ ܠܟܠ ܘܐܪܥܢܬܐ ܘܐܬܠܝܢ ܘܠܐܟܠ. ܐܬܐ ܡܫܝܚܐ ܐܣܟܝܡܘܗ ܒܗܐ ܦܛܪܝ̈ ܡܢܝ ܐܬܐܚܝܕ ܡܢ ܗܘ ܒܫܡܐ ܕܐܠܗ. ܘܒܗܐ ܠܐܟܣܢܝܐ. ܘܠܐ ܐܪܓܫ ܦܛܪܝ̈. ܡܛܠ ܕܠܠܗ ܠܐܟܣܢܝܐ ܘܡܚܠܗ ܒܠ ܡܫܝܚܐ. ܕܟܡ ܙܒܐ ܕܢܥܘܠ ܠܐܟܣܢܝܐ: ܘܚܣܕܐ ܢܟܝ ܠܗ ܒܗ ܡܫܡܫܐ ܘܒܘܪܫܐ. ܘܒܗ ܠܘܬ ܡܢ ܦܛܪܝ̈: ܕܠܐ ܢܠܠܐܬܐ ܠܗܘܢ. ܘܟܕ ܐܘܫܒ ܦܛܪܝ̈ ܡܢ ܫܘܡܠܟ ܢܫܐ ܗܘܐ ܫܒܘܗ ܡܫܝܚܐ ܘܐܙܠ ܠܘܬ ܒܝܬܗ. ܘܟܕ ܫܠܡ ܦܛܪܝ̈ ܠܒܘܡܪܐ ܠܘܬ ܐܙܠ ܠܒܝܬܗ ܡܫܝܚܐ ܘܗܘܐ ܙܐܘܗܝ ܒܠܗ ܡܢܝܐ. ܘܐܫܟܚܗ ܡܛܠ ܗܢ. ܘܠܐ ܐܬܐܚܕ ܦܛܪܝ̈. ܒܝܕܗܘܢ ܫܡܥ ܡܫܝܚܐ ܘܗܘܦ ܠܠܐܟܣܢܝܐ ܒܪܒܐ ܘܠܐܬܪܝܬܐ ܐܝܟ ܠܐܡܪ ܠܒܠܐ.
ܘܡܢ ܡܢܕ ܢܘܚ ܛܒܥܐ ܕܡܢܘܝܢ ܫܘܚܕܘܗܝ ܘܐܬܦܫ ܒܝܗ ܒܥܡܠܐ ܐܬܩܒ. ܐܬܐ ܠܒܐܬܗ ܗܘ ܡܫܝܚܐ ܡܫܘܡܠܝܐ. ܘܫܡܥܠ ܒܥܡܗ ܡܢܝܢ ܕܝܠܐ ܗܘܐ. ܘܐܦ ܗܘ ܡܢܕ ܢܘܚ ܕܡܢܘܝܢ ܚܕܠ ܙܒܢܗ [341] ܘܡܫܝܚܐ. ܘܐܡܪ ܠܫܘܫܠܡ ܠܠܒܝܢ ܠܡܘܪܫܬܗ ܡܪܐ ܕܡܢܘܝܢ ܡܛܠ ܡܫܝܚܐ. ܘܗܘ ܐܚܝܕܐ ܦܠܛ ܠܒܐ ܕܡܘܪܝ ܘܐܦܫܗ ܕܢܦܠܛ ܠܡܫܝܚܐ ܒܐܬܪܗ. ܘܢܫܪܘܗܝ ܡܛܠ ܕܫܘܐ ܠܐܫܪܐ. ܘܢܫܒܗ ܡܫܝܚܐ ܠܒܝܬܐ ܕܡܪܐ ܕܡܢܘܝܢ ܘܐܬܐ ܠܒܐ ܐܚܝܕܐ ܕܡܘܪܝ. ܘܫܒܠܗ ܒܐܫܪܐ. ܘܡܪܐ ܠܒܐܬܗ ܠܒܘܡܪܝܐ ܘܠܐܫܪ̈ܐ ܡܢ ܚܝܘܬܐ ܘܡܛܠܠ ܒܫܘܡܝ ܡܛܠ ܡܫܝܚܐ. ܘܪܫܡܐ ܒܪܝ ܢܚܘܐ ܦܘܡܗ. ܕܟܠܡ ܒܫܘܡܗܘܢ ܕܢܫܒܠ ܡܫܬܪܐ: ܐܠܐ ܡܢ ܒܘܡܪܐ ܕܠܢ ܕܡܢܘܝܢ ܡܠܐ. ܘܐܚܝܕܐ ܦܠܛܗܝ ܕܗܘܟܢ ܡܫܬܪܐ ܕܡܫܬܟܢ ܐܠܗܝ. ܒܗ ܒܒܘܡܪܐ ܡܬܠܒܝܢ. ܘܪܫܡܐ ܦܘܡܗ. ܘܠܐ. ܐܠܐ ܒܗ ܒܒܘܡܪܐ ܡܫܟܠܐ ܗܘܝܢ ܒܝܢܘܬܐ. ܘܡܢ ܡܬܐܫܪܝܢ. ܘܐܚܝܕܐ ܠܘܬ ܐܘܫܦ ܦܠܛܗܝ. ܘܐܝܟܐ ܡܬܬܟܠܝܢ ܒܗ ܒܒܘܡܪܐ. ܘܪܫܡܐ ܦܘܡܗ. ܘܫܘܬܐ ܡܢܝܢ ܒܫܘܡܠܐ ܢܝܟܠܐ ܕܗܘܐ ܠܐܟܝܢ ܘܡܬܬܟܠܝܢ.

Then the governor ordered that the maphrian should also pay for admission, and should then become their metropolitan, and that anyone who objected should have his face slapped. That silenced the monks [343] and the men of Nineveh, and they left Mosul after collecting the maphrian.

As they were going up to the monastery they passed by Bartallah, but they did not enter the village, as they did not want the maphrian to be received there before he was received in the monastery. Then they went down to the church of the village of Beth Kallita, and took some refreshment. Then they went up to the monastery, but when they reached the ladders, they would not let the maphrian climb up, saying: 'According to the governor's edict you must pay for admission before you can enter the monastery.' They argued the matter there and then for nearly two hours, until the maphrian gave them his mule and some dinars. Then they let him enter, and celebrated his enthronement. Because they had insisted on taking his mule, some believers from the upper village of Beth Daniel, who happened to be in the monastery, gave the maphrian one of their own mules, seated him on it, and led him to their own village in honour. Three days later the people of Beth Khudaida came to see him and said: 'You should stay with us, Father, as our congregation rejoices in its wealth and we have many churches.' The maphrian accepted their kind invitation [345] and set off with them. But when the people of Bartallah heard of this, they were afraid that he would reside permanently in Beth Khudaida, and it would become like Tagrit. So they hurried off to Beth Khudaida, collected the maphrian and took him back to Bartallah, where he took up residence in the great church. This was the origin of the custom that every new maphrian is first received in the monastery, then goes down to upper Beth Daniel, where he is presented with a mule, and next visits Beth Khudaida, and finally goes to Bartallah.

In the year 1466 of the Greeks [AD 1155] a tower was built by the Arabs to the northeast of the oratory of our church in the town of Gazarta d'Qardu, because of the indifference of the faithful. For the doctors of the Arabs had expected a present from them, but they held them in contempt and gave them nothing. So they angrily built a minaret and tried to erect it almost in the middle of the oratory.

The maphrian resided at Bartallah, and rebuilt the oratory of the great church, which used to be quite small and narrow, and also built a chapel which could be reached by ladders from the hall of the church. The people of Nineveh, [347] who admired his chastity, learning and zeal, loved him greatly, and proclaimed him as the builder of the church, as they still do to this day. For by his zeal the oratory of the church of Mar Thomas in Baghdad was also built. The great men and chiefs of the Arabs also befriended and honoured him, so that he exposed himself to the envy of the scribes of the Arabs.

ܘܐܝܟܢܐ ܦܩܕ ܕܐܦ ܗܘ ܡܫܝܚܐ ܢܬܦܠܓ ܒܘܛܠܐ ܕܚܕܐ ܘܢܬܪܘܡ ܒܟܠܗܘܢ. ܘܡܢ ܕܐܬܟܠܡܘܗܝ
ܢܦܫܐ. ܘܗܘܝܐ ܐܬܟܠܡܘ ܒܘܡܪ̈ܝܐ [343] ܘܣܩܬܐ. ܘܢܦܩܘ ܠܡܫܝܚܐ ܘܥܡܗ ܡܢ ܡܥܪܬܐ.
ܘܒܗ ܒܡܫܡܫܢܘܬܗܘܢ ܕܒܥܘܡܪܐ. ܟܠ ܒܪܢܫܐ ܒܪܘܚܗ ܘܠܐ ܒܟܠܗ ܟܠܗ. ܐܒܘܢ ܕܠܐ ܢܬܡܒܠ ܒܗ
ܩܕܡ ܕܢܬܡܒܠ ܒܥܘܡܪܐ. ܐܠܐ ܒܕܝܪܐ ܕܒܢܬܡܒܠܢܬܐ ܩܪܝܬܐ ܚܕܐ. ܘܟܠܗܘܢ ܫܪܘܬܐ. ܘܡܫܡܫ
ܫܠܡܘ ܠܥܘܡܪܐ. ܘܡܠܐ ܕܡܠܗ ܠܒܝܬܐ ܛܠܘܗܘܢ ܠܡܫܝܚܐ ܒܝ ܐܡܪܝܢ. ܐܝܟ ܦܘܩܕܢ ܡܫܠܡܬܐ.
ܐܬܦܩܕ ܠܦܘܩܕܢ ܡܘܛܠܐ ܘܡܢ ܐܬܚܙܝ ܠܥܘܡܪܐ. ܘܗܘܘ ܕܝܢ ܐܡܪ ܐܝܟ ܐܬܪܐ ܡܬܝܢ. ܒܕܡܝܐ
ܘܡܢ ܠܗܘܢ ܡܫܝܚܐ ܥܘܕܝܐ ܕܡܠܗ ܘܐܘܟ ܕܢܝ̈ܬܐ. ܘܡܢ ܐܟܠܗܘܢ ܠܥܘܡܪܐ. ܘܥܒܕܗ ܠܗ
ܡܘܠܕܢܘܬܐ. ܡܛܠ ܕܠܥܘܕܝܐ ܕܪܒܟ ܗܘܐ ܒܘܡܪ̈ܝܐ ܢܒܥܘܢ. ܐܡܪ̈ܝܢ ܡܢܘܬܗܘܢ ܡܢ ܒܡܠ
ܕܝܠܗܘܢ ܩܕܡܝܐ ܥܡܗܘܢ. ܘܡܬܛܒܥܝܢ ܗܘܘ ܒܘܡܪܐ. ܩܕܡ ܠܡܫܝܚܐ ܥܘܕܝܐ ܡܢ ܕܡܠܘܗܝ.
ܘܐܪܥܘܬܗ ܘܐܘܟܠܗܘܢ ܒܐܝܩܪܐ ܠܗܐܘܗܝ. ܘܥܠܪ ܠܐܠܗܐ ܩܕܡܢ. ܐܪܟܗ ܠܗܐܘ ܥܘܕܝ̈ܐ ܘܐܡܪܗ
ܠܗ. ܕܟܠܝ ܘܠܐ ܟܕ ܠܡܫܘܐ ܐܘ ܐܟܢ. ܡܛܠ ܕܒܢܝܢ ܢܠܝܬܐ ܒܗܡ. ܘܒܢ̈ܝܐ ܫܒܝܠܐ. ܘܢܟܒ
ܒܟܠܗܘܢ [345] ܡܫܝܚܐ ܘܡܢ ܐܝܟ ܒܡܘܗܘܢ. ܒܪ̈ܛܠܝܐ ܕܝ ܒܝ ܡܥܕܘܪ ܠܗܘܐ. ܕܢܠܗ ܕܟܠܗܐ
ܢܛܪܪ ܒܘܪܫܝܐ ܒܒܝܬ ܒܘܕܝܐ. ܘܐܠܗܐ ܒܪܐ ܦܫܛܐ ܠܡܠܐܟܪܝܬ. ܘܒܟܠܗܘܢ ܫܪܘܬܐ ܐܪܟܗ
ܠܒܝܬ ܒܘܕܝܐ ܘܢܫܒܘܩ ܠܡܫܝܚܐ. ܘܐܬܢܗܘܢ ܠܒܪܛܠܝܐ. ܘܢܛܪ ܒܕܝܐܐ ܪܒܬܐ ܕܒܪܗ. ܘܡܢ
ܗܕܝܢ ܫܪܝ ܒܕܐ ܕܒܠ ܡܫܝܚܐ ܚܝܐܐ ܠܥܘܡܪ ܒܥܡܪܐ ܢܬܡܒܠ. ܘܡܢ ܠܐܡ ܚܘܐ ܠܒܝܬ
ܕܢܐܡܠ ܒܟܠܗܐ ܘܢܬܡܪܒ ܠܗ ܒܘܕܝܐ. ܒܝ ܢܐܬܐ ܠܒܝܬ ܒܘܕܝܐ ܘܡܢ ܠܒܪܛܠܝܐ.
ܘܒܝܬ ܠܟܠܦ ܘܐܪܒܥܬܐ ܘܐܬܢܝܢ ܘܡܢ ܕܩܝܐ. ܐܬܒܝ ܡܫܒܠܐ ܕܛܝܒܘܬܐ. ܒܥܒܝܕ ܫܪܒ ܕܒܝܬ
ܙܒܢܐ ܕܒܝܬܐ ܕܝܢ ܕܒܫܪ̈ܝܬܐ ܡܕܝܢܬܐ ܕܡܪܝܗ. ܒܟܠܗ ܡܗܡܝܢܘܬܐ ܕܡܗ̈ܝܡܢܐ. ܗܡܝܕܐ ܫܪܝܪ
ܡܫܒܚ ܗܘܐ ܡܢܗܘܢ ܫ̈ܦܝܪܐ ܛܝ̈ܒܐ. ܘܗܢܘܢ ܒܫܪܗ ܒܟܠܗܘܢ ܘܠܐ ܡܕܒ ܠܗܘܢ ܡܕܡ. ܘܟܠܗܘܐ
ܐܬܚܙܝ ܒܫܡܫܐ ܘܒܐܝܪܘܗܝ ܠܡܫܐܪܗ ܗܘ ܕܒܪܝܪ ܡܟܠܠܐ ܒܡܪܓܝܬ ܒܡܢ ܙܒܢܐ ܒܗ ܕܒܗܘܢ.
ܡܫܝܚܐ ܕܝ ܡܫܒܚ ܕܢܟܒ ܒܪ̈ܛܠܝܐ ܚܪܦ ܘܒܝܬ ܠܒܝܬ ܙܒܢܐ ܕܒܝܬܐ ܪܒܬܐ. ܡܛܠܬܐ ܕܒܪܝܡ
ܕܡܘܪ ܗܘܐ ܘܐܒܝܢ ܫܒܝܢ. ܘܒܝܬ ܡܒܠܟܐ ܕܒܢܝ̈ܬܐ ܫܠܡ ܗܘܐ ܒܗ ܡܢ ܕܪܬܐ ܕܒܝܬܐ. ܘܡܢ ܚܕܗ
ܢܩܦܬܐ [347] ܢܛܦܘܬܗ ܘܡܟܫܦܘܬܗ ܘܡܫܡܫܢܘܬܗ ܪܫܡܘܗܘܢ ܫܒܝܢ. ܘܡܟܝܢܐ ܕܒ̈ܝܬܐ ܐܒܪܗܘܢ
ܘܡܒܪܝܢ ܠܗ ܒܕܡܐ ܠܡܘܬܐ. ܘܐܦ ܫܒܪ ܘܒܝܬ ܙܒܢܐ ܕܒܝܬܐ ܘܡܪܢ ܠܐܘܡܐ ܕܒܫܒܝܪܐ
ܒܝܬܘܬܗ ܐܬܒܝ. ܘܐܬܪܚܡ ܠܘܒ ܘܐܬܡܪ ܪܒܝܬ ܡܢ ܡܫܒܝܚܬܐ ܕܛܝܒܘܬܐ ܘܙܘܪܒܢܗܘܢ. ܘܟܠܗܘܐ
ܐܬܚܙܝ ܡܢ ܫ̈ܦܝܪܐ ܛܝ̈ܒܐ.

In the year 1470 [AD 1159], when the emperor of the Greeks advanced to Antioch, and all the kings of the Arabs had gathered at Beroea with their armies, an opportunity arose for them to gratify their spite. Their instrument was a certain accursed priest named Abraham, who was the governor's physician. Since this man wanted to abandon his elderly wife and marry another woman, the maphrian had deposed him from the priesthood. That man, seeing that the Arabs were determined to do the maphrian harm, went to them and denounced him. They said: 'Make an accusation against him, and bring it to us.' Now at exactly the same time the priests of Tel Liʿafar sent a letter to the maphrian to seek his advice. 'We have a Christian here,' they said, 'who some time ago became a Muslim, who had a wife [349] and two daughters, who were born while he was still a Christian. One of them has now grown up, and her mother wishes to marry her to a young Christian man. What do you think? Should a blessing be given in the church or not?' The maphrian replied: 'If the girl has not converted to Islam, she should be given a blessing.' This ruling of the maphrian fell into the hands of the accursed Abraham, and he passed it on to the doctors of the Arabs, saying: 'Look, he has ruled that the daughter of a Muslim should be given in marriage to a Christian man!' So the Arabs gathered in crowds, and armed themselves with stones to stone the maphrian. His provost and his attendants only got him away with difficulty.

Then they led him to the house of the judge on the Sunday of Cana, and the judge ruled: 'If that girl professes to be a Muslim, the maphrian shall be killed.' Then they brought her into their midst and cunningly questioned her, saying: 'Whose daughter are you? Is not your father a Muslim?' But she gave a spirited answer, and shouted at the top of her voice: 'I am a Christian, and I was brought up by my mother! I never knew my father!' They offered her gifts, but she did not change her story; then they drew their swords and held them above her, but she still refused to retract her words. So they threw her into prison, and the maphrian also was imprisoned for forty [351] days. The Arabs marvelled at him, as he stood constantly in prayer both day and night. Every two days he accepted a single pastel as food. But during the period in which the maphrian was imprisoned that miserable priest Abraham was struck by a serious attack of plague, and died after suffering torments for three days. His sudden death terrified many people. When she heard of it, the girl became even more determined, and although they brought her three times before the judge and threatened to throw her into a river or into a fire, she stuck stubbornly to her story. Then the blessed men of Nineveh gave the judge and the other officials 300 dinars, and bought the maphrian's freedom. The girl was also saved, and went to Jerusalem, where she assumed the habit of a nun. The patriarch Mar Michael the Great composed an admirable poem about this incident in the metre of Mar Balaeus, and the most pious Yaʿqob bar Salibi also wrote two poems, one in the metre of Mar Ephrem and the other in that of Mar Yaʿqob.

ܘܒܫܢܬ ܐܬܠܐ ܡܢ ܒܬܪ ܡܠܟܐ ܕܝܘܢܝܐ ܠܐܢܛܘܟܝܐ. ܘܐܬܟܢܫܘ ܡܠܟܐ ܟܠܗܘܢ ܕܛܝܝܐ ܘܫܠܝܛܢܘܗܝ ܒܚܕܪܘܬܐ. ܗܘܐ ܐܬܐ ܠܛܝܝܐ ܕܡܨܪܝܢ ܘܕܚܝܠܝܢ ܡܢܗܘܢ. ܘܗܘܐ ܠܗܘܢ ܐܪܓܘܢܐ. ܐܝܟ ܡܢܝܢ ܠܡܠܐ ܕܡܢܗܘܢ ܐܒܕܘ. ܘܐܬܠܬ ܗܘܐ ܐܟܠܐ ܕܡܠܟܐ. ܕܟܠ ܕܢܦܩܘܢ ܐܬܠܬܘ ܡܠܟܐ ܘܡܬܢܝܢ ܐܚܪܢܐ. ܘܡܦܪܢܣܐ ܠܟܠܗܘܢ ܡܢ ܡܠܘܟܐ. ܗܘܐ ܡܢ ܩܪܐ ܠܛܝܝܐ ܕܢܟܢܫܘܢ ܠܐܪܒܥܐ ܕܡܦܪܢܣܐ. ܐܬܠܐ ܠܡܠܟܘܢ ܘܐܦܠܐ ܡܬܪܥܝܢ. ܘܗܢܘܢ ܐܡܪܘ ܠܗ ܠܟܠܗܘܢ ܒܟܠܗܘܢ ܟܠܟܐ ܘܐܬܕܘܢ ܠܝ. ܘܟܕܗܘܢ ܒܢܝܫܟܐ. ܢܦܪܘ ܡܢܝ ܘܐܠܡܟܪܢ ܟܠܐ ܡܦܪܢܣܐ ܐܚܪܢܐ ܘܡܠܟܘܗܝ. ܕܟܕ ܐܝܟ ܒܪܢܫܘܬܐ ܡܢ ܢܛܪܐ ܗܘ ܟܠܝ. ܘܐܡܪ ܗܘܐ ܠܗ ܐܬܠܬܐ [349] ܘܐܘܕܥ ܒܢܝܐ ܕܒܪܢܫܘܬܐ ܐܬܠܟܝܢ ܠܗ ܡܢܗ. ܘܗܘܐ ܚܕܐ ܡܢܗܘܢ ܢܪܟܐ. ܘܕܥܐ ܐܡܪ ܕܐܬܡܪܢܘ ܠܛܟܐ ܒܪܢܫܘܬܐ. ܡܢܘ ܡܢ ܐܝܟ ܡܠܟܘܬܐ ܒܥܕܬܐ ܐܘ ܠܐ. ܘܡܦܪܢܣܐ ܦܢܐ. ܐܢ ܛܟܠܐ ܠܐ ܐܘܚܪܢܐ ܐܬܥܒܕ. ܘܢܦܠ ܗܘ ܡܠܟܐ ܕܡܦܪܢܣܐ ܟܐܬܪܗ ܐܒܪܗܡ ܒܡܛܐ. ܘܗܘܘ ܠܡܦܪܬܐ ܕܛܝܝܐ ܘܐܡܪ. ܕܐܦ ܦܢܐ ܕܒܢܬܗ ܕܛܝܝܐ ܬܗܘܐ ܠܬܚܪܐ ܒܪܢܫܘܬܐ. ܘܐܬܟܢܫܘ ܡܠܐ ܕܛܝܝܐ ܘܛܝܒܘ ܟܐܦܐ ܠܡܪܕܘܬܗ ܠܡܦܪܢܣܐ. ܘܠܡܫܝܚܐ ܘܬܫܒܘܚܬܐ ܘܐܫܬܘܕܝܘܬܐ ܐܬܡܪܗ ܕܡܫܬܒܚܘܢ ܡܢܗܘܢ. ܘܐܘܟܠܘܗܝ ܟܠܐ ܕܝܠܐ ܒܥܘܡ ܡܢ ܒܡܟܐ ܕܡܛܐ. ܘܕܝܠܐ ܦܢܝ. ܕܐܢ ܛܟܠܐ ܗܢ ܐܬܘܪܐ ܕܛܝܝܐ ܗܘ. ܢܐܬܛܠ ܡܦܪܢܣܐ. ܘܡܢ ܐܬܠܝܬܐ ܠܡܪܕܘܬܐ ܠܛܟܠܐ ܡܫܠܡܝܢ ܗܘܘ ܠܗ ܘܐܡܪܝܢ. ܘܐܬܠܗ ܒܪܐ ܡܢ ܐܬܠܝܬܐ. ܠܗ ܕܦܠܓ ܛܝܝܐ. ܗܘ ܕܝܢ ܡܠܟܘܬܐ ܒܟܠܐ ܪܫܐ ܡܢܐ ܗܘܐ ܘܐܢܐ ܒܪܢܫܘܬܐ ܐܬܠܝ. ܘܗܘܐ ܐܡܪ ܪܒܠܝܢ. ܐܚܐ ܕܝܢ ܠܐ ܡܕܐ ܐܢܐ ܠܗ ܡܢ. ܘܡܢ ܡܕܠܘܗ ܒܡܩܘܒܠܬܐ ܘܠܐ ܐܬܪܦܝܬ. ܡܡܠܠ ܠܟܠܗ ܡܬܠܐ. ܘܐܦܠܐ ܗܘܝܐ ܡܫܬܦܠ ܡܟܠܬܗ. ܒܕܝܢ ܐܪܡܘܗ ܒܝܬ ܢܛܘܪܐ. ܘܐܦ ܡܦܪܢܣܐ ܐܬܡܫܚ ܐܪܒܥܝܢ [351] ܫܢܝܢ. ܘܐܬܪܘܗ ܛܝܝܐ ܒܡܘܡܬܗ ܐܡܝܢܐ ܕܢܛܪܬܐ ܕܟܬܒܝܗ ܐܡܝܢ. ܘܒܟܠܐ ܐܬܪ ܢܦܩܝܢ ܡܢ ܛܟܠܐ ܡܬܟܠ ܗܘܐ ܐܬܪܝܐ. ܘܒܗܘܢ ܒܢܦܩܬܐ ܡܢ ܡܦܪܢܣܐ ܡܢܝܢ. ܡܢܐ ܗܘ ܕܝܠܐ ܐܒܪܗܡ. ܒܟܠܗ ܒܡܫܘܬܐ ܡܪܢܝܬܐ. ܘܗܘܐ ܡܢ ܡܡܠܠܗ ܠܟܠܬܐ ܢܦܩܝܢ ܘܢܦܩ. ܘܡܢܐܬܗ ܕܒܝܬܠ ܠܡܫܝܚܐ ܡܪܝ. ܘܗܢ ܛܟܠܐ ܡܢ ܡܫܟܚ: ܐܬܟܢܫܬܗ. ܘܡܢ ܐܬܠܬ ܕܒܢܝ ܡܪܕܘܬܗ ܡܪܝܡ ܕܝܠܐ. ܘܕܝܢܗܘܢ ܕܢܦܩܘܢ ܒܡܘܬܐ ܘܒܢܘܪܐ: ܡܢ ܠܐ ܒܗܪܐ. ܗܦܝܟ ܚܢܦܐ ܡܒܕܪܐ ܡܢܗ ܐܬܟܢܫܬܐ ܕܢܬܐ ܠܒܝܬܐ ܘܠܡܪܕܘܬܐ ܘܐܚܪܢܐ ܘܐܬܩܛܠܘ ܠܡܦܪܢܣܐ. ܘܐܬܡܠܟܘܬܐ ܐܦ ܗܘ ܛܟܠܐ ܘܐܬܒܠܥ ܠܐܘܪܫܠܡ. ܘܠܒܝܬܠ ܒܝܬܐ ܐܡܪ. ܘܒܟܠܗ ܕܝܠܐ ܗܘܐ ܡܬܐܡܪܐ ܐܬܡܘܬܐ ܒܝܬܐ ܕܡܢܝ ܒܟܠ ܡܢ ܦܛܪܝܪܐ ܡܢܝ ܡܫܬܐܠ ܙܒܐ. ܘܐܬܪܝܡ ܡܐܬܡܪܐ ܐܚܪܢܐ ܢܦܫܐ ܡܫܡܫ ܒܪ ܙܒܢܗ. ܒܝܬܐ ܕܡܢܝ ܐܦܪܝܡ ܘܕܡܢܝ ܡܫܡܫ.

[353] At this period King George of Iberia invaded and devastated the realm of the Arabs, driving out its people, and a great number of Arabs were bound in chains in his presence. Then the vizier Jamal al-Din of Mosul, a just and very merciful man, who had built hospitals for the sick in many regions of Assyria and Persia, as far as India, and had abundantly stocked them with all they needed, decided to ransom the Arab captives from the hands of the Iberians, and because he knew that the maphrian was a very capable man in both word and deed, he chose him and sent him with several other Arabs he had selected, who went to George to plead their cause in the year 1472 [AD 1161]. When they had travelled into Iberia, the king was told that envoys had come from Assyria, including the archbishop of that region with two of his bishops, and several Arabs. The king marvelled at this novelty, and went out in person to meet the maphrian and his companions, and brought them into his palace and treated them with honour. He also gave them a number of houses and churches, so that they could celebrate their sacrifices and mark their festivals, as they [355] had arrived there shortly before the festival of Epiphany. He granted the maphrian's petition and freed most of the captives, and those that were left were ransomed for gold by the vizier's envoys. Then George sent them back, accompanied by his own envoys, who bore gifts for the governor of Mosul. They returned with great joy to Mosul, and the envoys of the Iberians displayed their crosses on the heads of their lances; which was a comfort to all the Christians.

After this the maphrian fell ill from an imbalance in the humours of his body, and remained incapacitated for a long time. When he saw that the illness was growing worse, he wished to go to the monastery of Mar Barsawma, so he collected his books, his other possessions and his disciples in order to go into the West; but when he reached Anchil, a village in the region of Nisibis, he was greatly weakened, and urged his disciples to take him as quickly as they could to the monastery of Qartmin; but during the night, as they were carrying him towards the monastery, he died. His disciples, fearing for themselves from the leaders of the region of Tur ʿAbdin, turned back from the route towards the monastery of Mar Gabriel and made their way to the monastery of Mar Hnanya, to Mar Yohannan at Mardin. There, his holy body was placed in a marble coffin and laid to rest in the sancturary of that monastery. He died on Thursday 14 June in the year 1475 [AD 1164], having fulfilled his office dutifully, and with a good and famous name, [357] for 21 years. Yohannan of Mardin was chosen to receive his coffin.

After Ignatius Laʿzar, YOHANNAN OF SARUGH [Yohannan V, 1164–88]. After the death of the maphrian Ignatius, the men of Nineveh sent to the people of Tagrit, asking them to unite with them in the task of choosing a leader. At first some of the men of Nineveh rejected the idea, as they did not want the maphrian to live among them, but when they saw how much they had profited from the commemoration of Ignatius, and how much glory it had brought the Christian faith, they changed their minds, and strove zealously to ensure that the maphrian, the common father of the entire East, should dwell amongst them. And so several men from Tagrit, accompanied by delegates from Bartallah, Beth Khudaida and Beth Sahraye went to the famous monastery of Yohannan of Mardin.

[353] ܘܒܗܠܝܢ ܕܒܬܪ ܙܐܢܘܢ ܡܠܟܐ ܕܐܡܪܢܢ. ܒܫܢܝܐ ܠܐܡܝܕܐ ܥܠ ܗܘܐ ܘܟܕ ܠܐܬܘܪܝܐ
ܘܛܝܝܐ. ܘܐܣܝܪܐ ܫܒܝܐ ܛܝܝܐ ܣܓܝܐܝܢ ܗܘܘ ܒܐܬܪܐ. ܘܐܦܢܝ ܕܝܢ ܕܡܫܘܪܝܐ ܘܡܫܡܗ ܒܓܠܠܐ ܐܠܗܝܢ
ܓܒܪܐ ܗܘܐ ܟܐܢܐ ܘܡܪܚܡܢܐ ܛܒ. ܘܡܫܡܫܢܝܬܐ ܩܕܝܫܬܐ ܘܐܬܐܪ ܘܡܦܪܫ ܒܓܒܪܐ ܠܡܣܟܢܐ.
ܐܦܝܣܩܘܦܘܬܗ ܠܒܪܝܬܐ ܟܠܗ ܗܘܐ. ܘܡܫܬܡܠܝܢ ܒܡܠܟܘܬܐ ܣܓܝ ܗܘܐ. ܘܟܕ ܕܐܦ ܐܫܬܪܝ ܕܛܝܝܐ
ܚܙܘ ܡܢ ܐܬܪܝܢ ܐܚܪܢܐ. ܘܡܫܬܠܛ ܕܡܫܚܫ ܗܘܐ ܒܗ ܒܡܨܪܝܢܐ ܘܐܠܗܘܬܗ ܫܡܫܐ ܒܡܠܟܬܐ
ܘܡܢܝܢܐ. ܒܗ ܓܒܪܐ ܘܡܚܪ ܒܥܕܢ ܐܬܪܐ ܡܢ ܕܟܠܗ ܛܝܝܐ ܕܐܬܪܘܢ ܒܐܬܓܢܒܘܬܐ ܠܘܬ ܙܐܢܘܢ.
ܒܫܢܬ ܐܠܦܝܢ. ܘܟܕ ܐܬܪܗ ܘܡܠܟܗ ܠܐܬܪܐ ܓܘܡܠܐ ܐܬܐܡܪ ܒܡܠܟܐ. ܘܐܬܓܒܝ ܗܘ ܐܬܐ ܡܢ ܐܬܘܪ.
ܙܒܢ ܐܦܣܩ ܕܐܪܒܐ ܗܘ. ܘܐܪܡ ܐܦܣܩ. ܘܡܫܡܗܘܢ ܐܦ ܐܢܫܝ ܛܝܝܐ. ܘܐܘܗ ܡܠܟܐ ܒܡܫܪܝܐ ܚܕܬܐ.
ܘܢܦܩ ܗܘ ܡܢܘܫܐܝܠ ܘܐܪܒܗ ܠܡܫܪܝܐ ܘܠܒܝܬܗ. ܘܐܬܠܝܗܝ ܠܡܠܟܝܢ ܕܡܠܟܗ ܘܡܫܪ ܐܢܘܢ.
ܘܗܘܐ ܕܬܐܐ ܠܡܫܪܝܬܗܘܢ. ܘܟܬܒܐ ܕܚܡܝ ܡܪܒܗ ܡܘܬܒܐ. ܘܡܫܡܠܗ ܠܐܬܪܐ. ܡܫܠܛ [355]
ܘܒܫܘܠܛܐ ܕܕܝܢܐ ܡܢܗ ܠܠܡܝܢ. ܘܡܫܡܠ ܡܠܟܐ ܠܐܬܠܗ ܘܡܫܪܝܐ. ܘܚܙܪ ܫܘܓܐܐ ܘܐܫܬܪܐ
ܘܛܝܝܐ. ܘܐܬܪܝܐ ܒܝܘܡܐ ܕܒܗ ܐܢܓܪܐ ܕܗܪܢܐ. ܘܡܒܪ ܒܡܫܘܢ ܗܘ ܡܠܟܐ ܙܐܢܘܢ. ܐܢܓܪܐ ܡܢ
ܕܠܗ. ܒܗܡ ܕܫܬܐ ܠܡܠܟܬܐ ܘܡܫܪܝܐ. ܘܗܦܟܘ ܐܬܘ ܒܢܘܬܐ ܙܒܠܐ ܠܡܫܪܝܐ. ܒܝ ܛܝܒܢ ܗܘܢ
ܐܢܓܪܐ ܘܐܡܪܝܢܐ ܕܡܝܬܝܗܘܢ ܒܪܢܫ ܙܘܥܝܐ. ܘܗܘܐ ܗܕܐ ܒܗܬܐ ܠܟܠܗܘܢ ܒܪܢܫܛܝܐ.
ܘܟܠܙ ܗܟܝܢ ܗܘܐ ܠܗ ܠܡܫܪܝܐ ܒܙܘܥܐ ܕܒܫܥܬܐ ܡܫܝܠܐ. ܘܗܓܪܐ ܐܬܗܦܟ. ܘܟܕ ܚܙܐ ܕܐܬܐܡܪ
ܒܙܘܥܗ ܙܒܠ ܕܛܝܝܐ ܠܒܢܝܢܐ ܕܡܢܝ ܒܙܘܥܬܐ. ܘܢܦܩ ܡܠܟܘܬܗܘܢ ܘܙܒܢܬܗ ܒܗܡ ܠܡܫܪܝܬܗܘܢ.
ܘܢܦܩ ܕܛܝܝܐ ܠܡܕܝܢܬܐ. ܘܟܕ ܡܫܠܛ ܠܐܢܫܝܐ ܡܢܝܬܐ ܕܒܗܪܐ ܕܢܝܚܝܢ. ܡܠܟܐ ܐܦܣܩܐ. ܘܐܠܦ
ܠܡܠܟܬܗܘܢ ܕܢܦܠܘܢܗܘܢ ܡܫܪܝܬܐ ܒܙܘܥܐ ܕܡܪܐܡܝܢ. ܘܒܠܠܐ ܒܝ ܛܝܒܢ ܠܗ ܘܙܘܝܢ.
ܒܗ ܠܡܫܪܝܬܗܘܢ ܕܝܢ. ܡܫܠܛ ܕܕܝܢܗ ܡܢ ܐܢܫܐ ܘܐܬܪܐ ܕܛܝܒ ܒܒܝܢ ܗܦܟܘ ܡܢ ܐܪܘܥܐ ܕܒܙܘܥܐ
ܘܡܢܗ ܓܒܪܐܝܬ. ܘܐܙܠܗ ܠܒܙܘܥܐ ܘܡܢܗ ܚܝܠܐ ܟܠܗ ܡܢܗ ܢܦܫ ܘܡܢܘܝܢ. ܘܐܦܢ ܐܬܛܟܦ
ܦܓܪܗ ܡܢ ܓܒܘܪܬܐ ܕܡܫܐ ܒܗܡܐ ܡܢܝܬܐ ܕܠܗ ܘܒܙܘܥܐ. ܒܝ ܕܝܢ ܒܗܘܢ ܚܫܟܐ ܡ̈ܢ ܒܚܕܢܝ.
ܡܠܟ ܐܬܒܝ̈. ܘܡܫܡܫ ܡܫܡܫܠ ܒܫܡܐ ܛܒܐ ܘܕܚܠܐ ܡܢܝܐ [357] ܒܫܢܐ ܘܚܕܐ. ܘܗܘܐ ܢܘܚܝܢ
ܘܡܢܝܢ. ܚܙܐ ܠܡܫܠܛܗܘܢ ܕܠܗ.
ܟܠܙ ܐܢܣܛܣܝܘܣ ܕܗܘ ܠܒܬܪ: ܢܘܚܝ ܫܢܘܓܐ.
ܒܝ ܕܝܢ ܒܬܪ ܐܢܣܛܣܝܘܣ ܡܫܠܛܐ. ܚܙܪܘ ܢܝܫܐ ܠܟܠܐܓܢܝܛ. ܘܐܘܕܥ ܠܗܘܢ. ܕܢܐܬܘܢ ܒܡܫܗܘܢ
ܘܢܐܬܘܢ ܕܢܫܡܥ ܠܗܘܢ ܙܢܐ. ܒܡܫܪܝܐ ܓܒܪ ܢܦܫܝܢ ܗܘܘ ܚܝܠܐ ܘܠܐ ܙܒܢ ܕܡܫܠܛܐ ܢܗܘܐ ܗܘܐ
ܠܗܠܗܘܢ. ܘܟܕ ܚܙܘ ܠܒܝܬ ܙܢܐ ܕܗܘܐ ܠܗܘܢ ܠܗܘܢ ܒܡܫܡܫܢܘ ܘܐܢܣܛܣܝܘܣ ܙܐܒܝܗܘܢ.
ܘܟܠܝܢ ܠܐܘܪܚܐ ܕܒܪܢܫܛܝܐ. ܗܘܝ ܡܢ ܕܡܠܟܘܗܝ ܗܘܐ ܚܟܝܡ ܘܪܚܡ ܕܠܐ ܢܫܬܟܚܘܢ ܡܢ ܙܢܐ
ܘܐܦܠ ܓܘܢܐ ܕܟܠܗ ܡܒܝܚ ܕܡܠܟ ܒܡܠܟܘܬܗ. ܒܝܘܡܝ ܐܬܘ ܐܢܫܝ. ܡܢ ܠܐܓܢܛܐ. ܘܡܫܡܗ
ܒܫܡܗܘܢ ܐܢܫܝ ܐܬܪܐ ܡܢ ܒܢܝܛܐ ܘܡܕܝܢܬܐ ܘܡܫܪܝܐ. ܘܐܙܠܗ ܠܒܠܐ ܢܘܚܝ ܠܛܒܠܐ ܘܡܢܝܢ.

They collected him and then went up into the monastery of Barsawma to the patriarch Mar Athanasius Qutreh, to beg him to consecrate a maphrian for them.

The first man to be called was Rabban Mikha'il, the archimandrite of that monastery, who was later appointed patriarch, but he [359] refused. They next called Yohannan, the archimandrite of the monastery of Mar Yaʿqob on the Mountain of Edessa. He was a man of little learning, who could scarcely even write his own name, but he was a member of a rich and noble family of Sarugh, who had left his family to embrace the yoke of the monastic life. He was a man of outstanding piety, who had assumed the care of the monastery of Mar Yaʿqob on the Mountain of Edessa. This monastery had been devastated and had long been abandoned, but he had refilled it with monks and services, and it soon gained a high reputation. So he was chosen and compelled, and was consecrated on Friday 6 November 1476 [AD 1164], and proclaimed catholicus of Tagrit, Mosul and Nineveh. The people of Tagrit were offended because he was proclaimed in Nineveh, and swore that they would not accept him. They did so on account of the longstanding hatred between the people of Tagrit and the monks of Mar Mattai. When the maphrian arrived he was received with great honour in the monastery of Mar Mattai, and was proclaimed in Mosul and Nineveh. The people of Tagrit were highly displeased, but they also proclaimed him.

After the death of the patriarch Mar Athanasius Qutreh, the maphrian Mar Yohannan gathered several of his bishops and went up to the monastery of Mar [361] Barsawma. An election was held there and the patriarch Mar Michael was consecrated in the year 1478 [AD 1166]. The Western bishops tried to depose the maphrian because he lacked both the sacred and profane learning that befitted his office and dignity, asserting that the right of laying on hands to consecrate a patriarch lay with the supreme synod; but Timothy, the bishop of Beth ʿArbaye, who was a learned and holy man, vigorously opposed the Western bishops and repelled their attack. He led forth the maphrian, laid his hands upon him, and proceeded to consecrate him.

After the maphrian and the bishops returned to the East, Timothy of Beth ʿArbaye died. He was said to have been killed by the Kurds, who broke into his cell. The people unanimously chose a certain monk, Abu Yasir by name, an honest and learned man, but the maphrian passed him over and consecrated Rawad, a disciple of this Abu Yasir, and called him Mar Yohannan. Then the people all rose up against him and refused to accept him. When their case was remanded to the sultan, the maphrian was compelled to consecrate [363] this Abu Yasir, to whom he assigned Tel Liʿafar, Abu Maria and Maraq. But the diocese of Beth ʿArbaye, together with Balad and the monastery of Moʿallaq, was left to Rawad.

ܘܢܣܒܘܗܝ ܘܫܕܪܘܗ ܠܥܘܡܪܐ ܕܡܪܝ ܒܪܨܘܡܐ ܠܘܬ ܦܛܪܝܪܟܐ ܡܪܝ ܐܬܐܢܣܝܘܣ ܕܢܛܪܗ. ܕܢܗܘܐ ܠܗܘܢ ܡܕܒܪܢܐ. ܘܐܬܐܡܪ ܕܝܢ ܡܫܬܐܠ ܕܡܕܒܪܢܐ ܕܥܘܡܪܐ ܗܘ ܕܒܠܘܪܝܢ ܐܬܦܛܪ. ܘܠܐ ܣܒܪ [359] ܢܦܫܗ. ܗܝܕܝܢ ܐܬܐܡܪ ܢܘܚ ܕܡܕܒܪܢܐ ܕܕܝܪܐ ܕܡܪܝ ܡܚܘܒ ܕܒܛܘܪܐ ܕܐܘܪܗܝ. ܗܢܐ ܐܦ ܡܣܬܟܠ ܗܘܐ ܒܥܘܠܒܢܐ. ܘܠܡܣܒܢ ܦܣܩܗ ܡܠܬܐ ܕܒܠܥܘܕ. ܐܠܐ ܡܬܚܬܘܢ ܕܡܢ ܒܢܝ̈ ܚܐܪܐ ܘܥܠܡ̈ܐ ܕܗܪܘܢ ܐܚ̈ܝ ܗܘܐ. ܘܟܕ ܢܦܩ ܡܢ ܟܠܗ ܐܢܫ̈ܘܗܝ. ܘܢܣܒ ܠܒܪܐ ܡܕܝܢܬܐ ܕܕܝܪ̈ܝܬܐ. ܗܦܟ ܒܕܚܠܬ ܐܠܗܐ ܡܢ ܠܘܬ ܠܕܝܪܐ ܕܡܪܝ ܡܚܘܒ ܕܒܛܘܪܐ ܕܐܘܪܗܝ. ܘܡܢ ܢܦܫܗ ܣܢܝܩܐ ܗܘܐ ܘܙܒܢܐ ܒܬܚܒܘܫ. ܒ ܡܫܡܠܝܐ ܐܚܪܢܐ ܒܕܝܪ̈ܬܐ ܡܕܝܢ̈ܝܐ ܘܐܬܩܫܝܬܐ. ܐܬܚܒܒ ܡܢܗ. ܘܟܕ ܐܬܐܡܪ ܘܐܬܒܥܡ ܐܬܐܡܪ ܒܬܚܘܡ ܒܪܘܟܬܐ ܐܝܟܐ ܕܠܡܪܝ ܐܢܕܪܐ. ܗܦܟ ܠܐܦܐ ܘܐܬܪܒܝܬܐ ܘܡܫܒܚܢ ܘܡܟܠ. ܘܐܬܐܡܪ ܠܐܬܘܒܝܠܐ ܠܟܠ ܐܬܪ̈ܝܐ ܘܡܬܘܪܟ ܘܣܢܝܐ. ܐܠܐ ܐܬܒܪܚܝܐ ܡܛܠ ܕܐܬܐܡܪ ܠܚܣܝܐ ܐܬܡܟܟ. ܘܡܡܘ ܒܢܝ̈ܢܐ ܐܢܫ ܘܠܐ ܢܦܠܓܘܢܝ. ܘܗܘܐ ܡܢ ܣܡܟܐ ܠܥܠܡܐ ܘܫܠܝܐ ܕܟܠ ܐܬܦܢ̈ܝܐ ܠܥܩ̈ܬܐ. ܘܡܢ ܐܬܐ ܗܘ ܡܕܒܪܢܐ ܐܬܡܟܠ ܗܦܟ ܒܥܘܡܪܐ ܘܡܢ ܡܢܗ. ܘܐܬܐܡܪ ܒܥܘܠܒܢܐ ܘܒܣܢܝܐ. ܐܘܦ ܐܬܦܢ̈ܝܐ ܒ ܠܐ ܡܣܒܪ ܐܒܪܗܘܢ.

ܘܟܕ ܚܙܐ ܦܛܪ̈ܝܪܟܐ ܡܪܝ ܐܬܐܢܣܝܘܣ ܕܦܛܪܗ: ܟܢܫ ܗܘ ܡܕܒܪܢܐ ܡܪܝ ܢܘܚ ܐܢܫ̈ܐ ܡܢ ܐܚ̈ܐ ܘܟܠܗ ܘܫܕܪ ܠܥܘܡܪܐ ܕܡܪܝ [361] ܒܪܨܘܡܐ. ܘܟܕ ܗܘܐ ܒܟܘܪܐ ܘܡܬܐܬܦܪܫܢܘܬܐ ܘܡܪܝ ܡܣܬܟܠ ܦܛܪ̈ܝܪܟܐ. ܒܟܠܗ ܐܬܪ̈ܐ. ܗܘܘ ܐܦܝܣܩ̈ܐ ܡܬܒܝܢܐ ܘܢܬܟܢܫܘܢ ܠܡܕܒܪܢܐ ܡܢ ܐܦܝܣܩܘܦܐ ܘܡܬܐܬܚܝܒ ܠܕܝܪܘܗܝ ܡܛܠ ܡܣܝܒܪܬܐ ܢܟܦܘܬܗ ܘܡܣܝܒܪܢܘܬܐ ܝܕܥܬܗ. ܘܐܡܪܗ ܘܠܟܠܗ ܫܘܒܚܗ ܐܠܗܐ ܕܥܒܕܐ ܕܢܣܡ ܐܝܟܐ ܟܠ ܦܛܪ̈ܝܪܟܐ ܘܡܬܐܬܦܪܫ. ܗܝܕܝܢ ܛܝܡܬܐܘܣ ܐܦܝܣܩܘܦܐ ܘܟܠ ܒܢ̈ܝܐ. ܡܫܬܐܠ ܘܐܬܐܘܗܝ ܗܘܐ ܒܪܢܫܐ ܡܬܟܫܐ ܘܡܚܝܠܐ: ܐܬܟܢܫ ܘܒܠܥܕ ܠܐܦ̈ܝܣ ܡܬܕܒܪܢܐ ܘܐܦܫ ܣܦܩܘܢ. ܘܡܪܕܘ ܠܡܕܒܪܢܐ ܘܗܘܘ ܥܡ ܐܚ̈ܐ ܘܦܠܓ.

ܘܟܕ ܗܦܟ ܡܕܒܪܢܐ ܘܐܦܣܩܘ̈ܦܘܗܝ ܠܡܕܝܢܬܐ ܟܕ ܦܛܪܬܐܘܣ ܘܟܠܗ ܒܢ̈ܝܐ. ܘܡܬܐܡܪܐ ܘܒܗܘܢܐ ܠܘܬ ܠܒܘܗܝ ܒܥܠܡܐ ܘܡܫܟܢܘܗܝ. ܘܟܕ ܡܢܗ ܒܥܠ ܒܕܝܢܐ ܐܝܟ ܕܫܡܗ ܐܒܘ ܡܬܐܡܪ ܒܥܠ ܡܠܬܐ ܘܡܣܟܢܐ. ܡܬܦܠܓܐ ܗܘܐ. ܦܫܩܗ ܡܕܒܪܢܐ ܘܒܪܝܐ ܕܢܝܐ ܘܐܬܚܘܝ ܗܘܐ ܠܐܬܟܢܝܘ ܘܗܘܐ ܐܒܘ ܡܬܐܡܪ ܐܬܐܡܪ ܘܡܪܝ ܢܘܚ ܒܢܗ. ܘܐܬܚܢܝ ܠܥܘܡܪܗ ܡܢܗ ܒܢܐ ܘܠܐ ܡܬܠܘܗܝ. ܘܡܢܝ ܡܢܒܥܘܢ ܠܡܘܠܕܢܐ ܘܐܬܐܡܪ ܗܘ ܡܕܒܪܢܐ ܘܐܬܐܡܪ [363] ܐܦܠܗ ܠܐܒܘ ܡܬܐܡܪ ܘܙܒܢ ܠܗ ܠܐܠܗܐ ܘܐܬܡܢܝܘܗ. ܘܡܢܗ ܘܦܫ ܙܘܐ ܠܟܠܗ ܒܢ̈ܝܐ ܘܡܟܢ ܘܒܝܬܐ ܕܡܫܡܠܝ.

In the year 1482 [AD 1171], while Nur al-Din, the son of Zengi, had pitched his camp against Mosul, the accursed Kurds who lived next to the monastery of Mar Mattai tried to plunder it by night; but its monks were keeping a keen watch, and broke many of their ladders, and wounded some and killed others. Then a large crowd of Kurds assembled to attack the monastery once it became light. When the inhabitants of the region of Nineveh heard of this, they went up there to fight the Kurds; and the inhabitants of the village of Beth Sahraye carried back the crowns of victory. From then on they were granted the following privilege. Whenever the children of the region were taken to the monastery for baptism, the firstborn of Beth Sahraye went down first into the font; and when the chrism was consecrated in the monastery, the priests and deacons of Beth Sahraye were always placed in the middle, and did not change their order from year to year as the people of Bartallah and Beth Khudaida did. The monks of the monastery, fearing the treacherous nature of the Kurds, gave them [365] 300 dinars to buy them off.

The Kurds, after taking the money, suddenly fell upon the monastery with 1,500 armed men. They moved a huge stone from the summit of the mountain and rolled it down, and it broke through the wall with its impact and the waters flowed away into the fishpond, and a breach was made in the wall. The monks rushed to the ruined wall, hoping to plug the breach with bricks and mortar, but were beaten back, struck by the sharp missiles of the accursed Kurds. Seeing their weakness, the Kurds rushed into the monastery, yelling wildly and with swords drawn, and killed the monk Mattai and the recluse Denha and a few others. The rest fled for safety into the upper citadel of the monastery. Then the Kurds loaded their horses with booty and rode off. For all the inhabitants of the region, fearing to be plundered by the troops of Nur al-Din of Damascus, had brought all their goods to the monastery for safe keeping. After the Kurds went away, the monks came down from the upper citadel, collected the books and anything else that was left and went to Mosul, leaving the monastery deserted. Then the inhabitants of the region, fearing that the buildings also would be destroyed by the Kurds, hired guards at the rate of 30 darics a month, and placed a guard [367] in the monastery. But the governors of Mosul, seeing what the Kurds had done, sent an army against them. The weaker of them perished by the edge of the sword, while the stronger fled and made their way into the mountain, and attacked 400 [*recte* 9] villages of the Nestorians. They carried off the women, killed the boys and the men, and burned the houses.

In the year 1483 [AD 1172] the Arabs confiscated our monastery near Gazarta, the town of Qardu, producing false instruments. They also took Basil bar Qinaya, the bishop of Gazarta, and threw him in chains. Then the faithful of Gazarta went to Baghdad and ransomed him by paying over a large sum, and led their bishop out of the prison cell.

In the year 1485 of the Greeks [AD 1174], while the patriarch Mar Michael the Great was staying in the monastery of Mar Hnanya near Mardin, the maphrian Mar Yohannan came to him with the archimandrites of the monastery of Mar Mattai. The patriarch enjoined upon them twelve canons which he had written himself, and also confirmed twenty-four old canons.

ܘܒܫܢܬ ܐܠܦܦ̄. ܡܢ ܒܬܪ ܕܟܒܫ ܒܪ ܕܝܨܢ ܥܠ ܡܘܨܠ ܗܢܐ ܗܘܐ. ܡܘܬܢܐ ܡܪ̈ܝܪܐ ܕܫܪܝ ܒܡܨܪܐ ܘܗܢܘ ܗܠܝܢ ܣܓܝܢ ܗܘܘ ܕܐܬܚܒܘܫܘ ܒܟܠܝܬܐ. ܘܡܢ ܕܥܡܐ ܕܐܬܡܢܝܬ ܠܗܢܘ. ܘܕܒܝܬܐ ܡܟܠܗܘܢ ܐܡܪܘ: ܐܦ ܛܥܢܘ ܘܡܛܠ ܡܢܗܘܢ. ܐܬܝܢܘ ܒܥܠܐ ܪܒܐ ܡܢ ܡܘܬܢܐ. ܘܐܝܬܝܘ ܡܪܒܐ ܥܠ ܥܡܡܐ ܒܐܝܕܝܐ ܘܡܫܡܘ ܥܠܝ ܐܪܥܐ ܕܫܦܠܐ. ܘܙܘܥܬܐ ܡܠܝܗ ܘܐܝܬܝܘ ܥܡ ܡܘܬܢܐ. ܘܥܠܝ ܥܠܬ ܗܫܬܐ ܦܪܝܫܐ ܕܫܠܝܛܐ ܢܦܫܘ ܒܟܠܗܘܢ ܕܥܡܐ. ܘܡܢ ܗܝܕܝܢ ܐܪܕܘܦܬ ܥܠܝܗܘܢ. ܕܡܢ ܠܐܬܪܘܗܝ ܥܠܝ ܐܪܥܐ ܠܥܡܡܐ ܥܡܘܗܝ ܒܥܡܡܐ. ܡܠܟܘܬܗܘܢ ܕܗܫܬܐ ܡܕܝܢܬ ܕܠܐ ܥܠܡܐ. ܘܡܢ ܠܡܦܩ ܡܢܗܘܢ ܒܥܡܡܐ. ܡܥܡܐ ܘܡܦܩܝܢ ܗܫܬܐ ܠܥܘܠܐ ܡܕܝܢܬܐ ܠܐܬܪܘܗܝ ܒܐܪܥܗ. ܘܠܐ ܠܡܫܠܡܘ ܠܥܘܠܐ ܚܢܦܐ ܘܥܢܦܐ ܐܝܟ ܒܢ̈ܝܬܐ ܘܥܡܘܕܝܐ. ܕܢܦܠ ܕܝܢ ܕܥܡܡܐ ܡܢ ܕܫܠܛ ܥܠ ܡܪܕܘܬܗܘܢ ܕܥܡܘܕܝܐ: ܢܦܩܘ ܠܥܡܘ [365] ܠܐܬܪܘܗܝ ܕܢܦܠܘ ܘܐܟܠܘ ܡܢܗܘܢ ܚܝܐ. ܗܢܘܢ ܕܝܢ ܕܡܢ ܢܦܩܘ ܠܟܪܡܐ. ܐܬܝܢܘ ܠܐܠܦܐ ܘܡܫܡܫܢܐ ܡܕܝܢܬܐ ܘܪܗܛܘ ܥܠ ܥܡܡܐ. ܘܡܢܐ ܡܢ ܒܐܦ̈ܝ ܪܘܚܬܐ ܕܢܦܫ ܛܘܪܐ ܕܐܬܪܗ ܘܕܢܚܬܘܢ ܘܐܬܬܙܝܥܬ ܒܐܦ̈ܝ ܘܡܢܗܘܢ ܠܥܡܐ ܐܝܟ ܕܠܐ ܦܪܫ ܡܢܐ ܠܡܡܢܥ ܗܘܐ ܒܗ ܥܡܘܪܐ ܡܫܠܡܐ. ܘܐܬܝܢܘ ܕܢܦܠ ܠܥܡܥܡܬܗ ܠܥܘܪܒܐ ܒܐܦ̈ܝ ܘܓܘܪ. ܘܠܐ ܐܬܡܪܗ. ܡܛܠ ܕܓܘܪܬܐ ܗܢܘܢ ܡܫܠܡܝܢ ܗܘܘ ܡܢܗܘܢ ܕܠܒܢܬܐ ܡܘܬܢܐ. ܘܡܢ ܐܘܦܠܗ ܡܢܗ ܡܘܬܢܐ ܚܝܐ ܥܡܠܐ ܪܒܐ ܘܡܥܛܐ ܗܠܒܫܘܗܝ. ܘܡܛܘܪ ܒܠܗ ܠܥܡܡܐ ܘܡܛܠܬ ܠܟܠܗܝ ܕܚܝܐ. ܘܠܒܝܫܐ ܡܣܡܝܐ ܘܐܝܟܢܐ ܕܟܠܝܠ. ܘܕܡܪܒܐ ܒܪܡܘ ܠܡܫܝܚܐ ܠܟܠܐ ܕܡܠܗ ܕܥܡܡܐ ܘܐܬܟܠܠܘܗ. ܘܐܬܛܥܘ ܡܘܬܢܐ ܥܠ ܙܒܢܐ ܕܡܫܡܘܗܝ ܒܐܦܐ: ܒܥܝܢ ܕܡܠܘܗܝ ܒܢܝ ܐܬܪܐ ܢܦܫܬܗܘܢ ܒܕܝܢܐ ܐܒܪܗܘ ܗܘܘ ܠܛܘܪܐ. ܕܡܠܗ ܗܘܐ ܓܢܒ ܡܢ ܣܬܘܐ ܕܥܡ ܢ ܐܠܓܝܡ ܡܪܐ ܕܙܪܥܗܘܢ. ܘܡܢ ܐܪܥܗ ܡܘܬܢܐ. ܣܠܩ ܕܢܦܠ ܡܢ ܡܫܝܚܐ ܒܥܠܐ. ܘܢܦܩܘ ܠܟܠܟܐ. ܘܠܥܒܕܘ ܡܢ ܙܪܩܬܐ ܕܚܢܝܩ ܗܘܘ ܘܥܠܗ ܠܡܘܨܠ. ܘܩܡ ܥܡܡܐ ܙܢܝܐ ܡܢ ܡܥܘܪܐ. ܒܢܝ ܐܬܪܐ ܕܝܢ ܡܢ ܕܢܦܠ ܘܠܐ ܐܦ ܠܟܢ̈ܫܐ ܢܓܥܘܗܝ ܡܘܬܢܐ. ܐܢܫܘ ܢܦܫܐ ܥܠ ܚܝܐ ܒܠܠܝܐ ܕܪܡܫܐ. ܘܥܡܘ ܒܥܡܡܐ [367] ܡܬܪܐ. ܘܡܠܟ̈ܢܬܐ ܕܡܘܨܠ ܡܢ ܚܙܘ ܡܢܝܢ ܕܒܥܝܘ ܡܘܬܢܐ: ܚܙܘ ܒܟܠܗܘܢ ܚܝܠܐ. ܘܣܓܝܘ ܒܥܘܡܩܐ ܕܫܡܝܐ ܠܡܣܒܠܗܘܢ. ܣܬܟܠܘ ܕܝܢ ܕܒܗܘܢ ܒܢܫܘ. ܘܐܬܓܠܘ ܒܛܘܪܐ. ܘܐܪܥܡܬ ܡܘܬܢܐ ܡܢ ܕܢܛܘܪܝܢ ܡܢܗ. ܘܥܠܘ ܢܩܠ ܘܛܠܒܝܢ ܘܓܠܓܠܬܐ ܡܛܠܗ ܘܠܒܠܬܐ ܐܘܡܪܗ.

ܘܒܫܢܬ ܐܠܦܦܐ̄. ܣܛܪܘܢ ܛܝܒܐ ܠܒܝܬܐ ܕܡܢ ܕܥܠ ܓܢܒ ܓܘܪܓܐ ܡܕܝܢܬܐ ܕܡܪܕܘ. ܒܟܠܗܘܢ ܩܘܠܐ. ܘܐܬܡܢܥ ܒܥܡܠܗܘܢ ܡܪܝܐ ܐܦܝ̈ܗ ܕܠܗ ܕܓܘܪܓܐ ܒܡܘܨܠ. ܒܝܘܡܐ ܕܐܝܟܗ ܡܦܩܝܢ ܓܘܪܐ ܠܟܢܘܫܐ. ܘܟܠܙ ܣܘܥܪܢܐ ܥܓܠܐ ܡܘܬܒܐ ܒܝܪܐ ܘܐܦܩܘܗܝ ܠܐܦ̈ܝܗ ܡܢ ܡܕܘܢܝܐ.

ܘܒܫܢܬ ܐܠܦܦܒ̄ ܕܢܦܩܐ ܒܝ ܦܛܪܝܪܟܐ ܗܢܐ ܡܫܐܠܠ ܙܒܐ ܒܥܡܡܐ ܕܗܢܐ ܚܣܝܐ ܐܝܠܝܢ ܗܘܐ ܒܥܢܕܝܢ. ܐܝܟ ܠܥܠܗ ܡܦܪܫܐ ܗܢܐ ܢܘܚ. ܘܥܡܗ ܙܥܘܪܐ ܕܥܡܡܐ ܕܗܢܐ ܗܠܝܢ. ܘܥܠܬ ܠܗܘܢ ܗܘ ܦܛܪܝܪܟܐ ܒܥܠܡܐ ܡܕ ܦܩܕܐ. ܘܥܒܕ ܠܗܘܢ ܐܦ ܦܩܕܐ ܐܝܬܝܐ ܒܥܢܝܢ ܘܐܪܥܐ ܒܠܝܠܐ.

In the year 572 of the Arabs [AD 1175/6], [369] on the Sunday of 'Come, let us adore Him', namely the third Sunday after Epiphany, ELIYA ABU HALIM [Eliya III Abu Halim, 1176–90] was consecrated catholicus of the Nestorians. This man composed Arabic homilies for the Sunday feasts in admirable and polished language. He was a man of perfect stature, in the prime of life, modest and liberal, rich in ecclesiastical knowledge, and extremely well versed in the language of the Saracens, as is testified by his commentary in which he beautifully describes both the Jacobite and Nestorian feasts celebrated in the East. He was born in the city of Maiperqat, and was first consecrated a bishop, then metropolitan of Nisibis, and finally catholicus. He restored the ruins of the patriarchal cell and made them habitable again. After fulfilling his office for 15 years he died on the night of Friday 3 April in the year 586 of the Arabs [AD 1190/91], and was buried in Baghdad, in the church of the third ward.

He was succeeded by YAHBALLAHA BAR QAYYOMA [Yahballaha II, 1190–1222], a man of Mosul who had earlier been bishop of Maiperqat and then metropolitan of Nisibis. [371] He used extraordinary boldness to secure the patriarchate. When he arrived in Baghdad after the death of the catholicus Eliya Abu Halim, he realised that neither the bishops nor the people of Baghdad would consent to his election, so he bought the governor's support with a bribe of 7,000 gold dinars and thus forced the bishops to consecrate him. When he returned to Seleucia and inspected the cell in the Greek Palace, he did not like it, despite its splendid appearance, so he closed it and went to live in the church of the third ward. He died on the second Sunday of the month, on the sixteenth day of the eleventh month of the year 618 of the Arabs [AD 1221/2], and was buried on the eastern side of the church of the blessed Mary, Mother of God.

He was succeeded by SABRISHOʿ [Sabrishoʿ IV bar Qayyoma, 1222–25], his nephew by his brother, also as a result of the gold which he conveyed to the prefect by the hand of the celebrated Amin al-Dawla Abuʾlkarim, son of Thomas, namely 7,000 dinars. He died on the second Sunday of the month, on the eighth day of the sixth month of the year 622 of the Arabs (AD 1225), and was buried next to his uncle. He was succeeded by SABRISHOʿ BAR MASIHI [Sabrishoʿ V, 1226–56].

[373] In the year 1489 of the Greeks [AD 1178] a quarrel arose between the patriarch Mar Michael and the maphrian Mar Yohannan on account of the Hassassinaye of the Tagrit region, who had seceded from the church in the days of the patriarch Quriaqos because of the formula 'heavenly bread', and did not wish to be reunited. These people, ignoring the maphrian, went to the patriarch and asked him to consecrate a bishop for them. The patriarch received them lovingly, and told them that he would instruct the maphrian to make the consecration, as he was the head of the bishops in the East. 'For it is not fair,' he said, 'that you should be cut off from your brothers there.' But they, out of worldly affections, refused to agree: 'You yourself consecrate a bishop for us, and afterwards we will allow him to be subject to the maphrian.' But the patriarch did not agree even to this, but replied to them: 'That can only be done with the consent of the maphrian.' And with this condition he sent them away.

ܘܥܡܗ ܡܫܡܫܢܘܬܐ ܘܥܒܕܝܢ ܘܚܕܐ ܕܐܠܗܝܐ. ܚܕ ܒܫܒܐ ܕܐܝܠܘܠ ܠܐܕܪ. ܗ̄ ܚܕ [369] ܒܫܒܐ ܘܠܐܟܠܐ ܕܒܠܘ ܕܚܝܐ. ܐܬܬܦܪܣ ܠܟܠܐ ܡܬܘܒܠܐ ܘܫܬܡܘܬܐ. ܕܗܘ ܐܒܘ ܚܟܝܡ ܗ̇ܘ ܘܐܝܬ ܠܗ ܠܐܘܪ̈ܚܬܐ ܐܪܘܚܐ ܠܟܠ ܠܐܪܐ ܡܪ̈ܐܢܐ ܒܡܠܟܘܬܐ ܠܡܪ ܡܫܒܠܬܐ ܘܐܡܬܘܬܐ. ܟܕ ܪܐ ܗܘܐ ܡܫܡܫܢ ܡܫܡܫܢܬܐ. ܦܠܓ ܚܝܐ ܒܚܕܐ ܘܡܫܡܠܐ ܘܡܠܡܪܐ ܒܡܠܟܝܐ ܕܒܬܐ ܘܒܠܡܚܘܬܐ ܕܡܪ̈ܝܐ ܚܕܝܐ ܗܘܐ. ܐܝܟ ܕܫܡܥܐ ܡܫܬܠܡܐ ܗ̇ܘ ܕܒܗ ܡܕܒܪܝܢ ܠܐܪ̈ܥܬܗܘܢ ܡܫܩ̈ܠܝܢ ܐܟܚܕ ܘܫܬܡܘܬܐ ܒܥܕܢܐ. ܐܬܐ̄ ܗܘܐ ܡܢ ܡܢ ܡܦܪܝܢܘܬܗ ܡܕܝܢܬܐ. ܘܐܬܬܦܪܣ ܡܕܡܐ ܐܦ̈ܝܗ ܡ ܡܛܪ̈ܐ ܠܡܕܝܢܬܐ. ܡ ܡܬܘܠܚܢܐ. ܘܗܘ ܚܝܐ ܡܬܐܬܐ̈ܘ ܘܡܠܟܘܬܐ ܘܐܬܡܪܘ. ܡܫܡܫ ܕܝܢ ܡܢܬܐ ܡܫܡܫܢܬܐ. ܘܟܕ ܠܟܠܐ ܘܪܘܒܐ. ܠܐܠܗܐ ܫܒܚܘ. ܗܢܐ ܡܫܡܫܢܘܬܐ ܘܐܡܝܢ ܘܡܢܗ ܕܐܝܬܐ. ܘܐܬܐܡܪ ܒܕܝܢܐ ܕܡܫܘܚܐ ܘܠܐܟܠܐ ܠܟܠܝܘܡܐ.

ܘܡܢ ܒܬܪܗ ܡܠܟܘܬܐ ܕܗܘ ܒܪ ܡܫܘܚܐ ܐܬܐܘܗܝ ܗܘܐ ܡܕܡܐ ܐܦ̈ܝܗ ܘܡܫܦܪܝܢ ܡܢ ܡܛܪ̈ܐ ܠܡܕܝܢܬܐ ܡܢ ܒܬ̈ܪ ܡܫܬܠܚ. [371] ܘܐܬܐ ܗܘܐ ܠܗ ܡܫܡܫܢܘܬܐ ܙܒܢܐ ܡܫܬܠܚ. ܗܘܐ ܠܒܪ ܒܝ ܐܬܐ ܠܡܠܟܘܬܐ ܘܒܠܡܪ ܒܗܕܢܗ ܘܐܟܢܐ ܡܬܘܠܚܢܐ ܕܗܘ ܐܒܘ ܚܟܝܡ. ܘܚܕܐ ܕܠܐ ܡܬܦܛܪܝܢ ܒܗ ܐܦ̈ܝܗ ܐܦܠܐ ܠܡܕܝܢܬܐ. ܡܟܠܐ ܒܠܒܘܗܝ ܡܫܒܐ ܠܐܦ̈ܝܐ ܕܚܕܐ ܕܗܘܒܐ ܠܡܠܟܘܬܐ ܗ̇ܘ ܘܐܟܢ ܠܐܦ̈ܝܗ ܒܡܛܪܐ ܘܐܡܪܝܢܗܘܢ. ܘܟܕ ܐܬܐ ܡܢ ܡܠܟܐ ܘܚܕܐ ܠܡܠܟܘܬܐ ܕܒܪܬܐ ܕܬܘܡܬܐ ܠܐ ܐܬܛܠܡ ܒܗ. ܘܐܦ ܡܫܬܠܚ ܠܐܡܘܬܐ ܗܘܐ. ܐܠܐ ܐܚܝܕ. ܘܐܬܠܠ ܒܡܪ ܒܕܝܬܐ ܕܡܘܬܐ ܘܠܐܟܠܐ. ܘܟܕ ܡܘܩ ܠܐܘܡ ܡ̄ܐ ܒܫܢܝܐ ܕܡܢ ܒܡܪ. ܗܢܐ ܡܠܟܘܬܐ ܘܐܡܝܢܡܫܬܐ ܕܐܦ̈ܝܐ. ܘܐܬܐܡܪ ܒܕܝܬܐ ܕܬܘܒܝܢܬܐ ܡܫܪܝܡ ܡܠܟܐ ܠܟܠܗ. ܠܫܠܡܐ ܡܫܒܚܐ.

ܘܡܢ ܒܬܪܗ ܡܫܪ ܡܫܡܫ ܒܪ ܐܚܘܗܝ. ܘܗܘܐ ܒܕܘܟܐ ܕܗܘܒ ܠܡܠܟܘܬܐ ܠܟܠܐܪ̈ܝܢ ܡܫܡܫܢܐ ܐܡܝܢ ܠܬܘܟܠܗ ܐܒܘ ܠܠܒܪܡ ܒܪ ܐܬܘܡܐ ܗܘܢܐ ܡܟܠܐ ܠܐܦ̈ܝܐ ܕܡܬܐ. ܘܟܕ ܡܘܩ ܠܐܘܡ ܐܡܝܢܐ ܒܫܢܝܐ ܘܡܠܬܐ ܡܢܗ ܡܢ ܡܬܐ ܘܡܫܪܝܡ ܘܐܬܐܡ ܕܐܦ̈ܝܐ. ܘܐܬܐܡܪ ܠܫܠܡܐ ܕܕܕܗ. ܘܡܢ ܒܬܪ ܡܫܪ ܡܫܡܫ ܒܪ ܡܫܡܫܢܢ.

[373] ܘܟܡܝܬ ܠܟܠ ܘܐܪܟܒܢܘܬܐ ܘܐܡܝܢ ܘܐܡܠ ܕܦܢܝܐ. ܗܘܐ ܒܡܬ ܦܛܪ̈ܝ ܡܪܝ ܡܝܟܐܝܠ. ܠܡܦܪܝܢܐ ܡܪܝ ܝܘܣܦ ܙܘܒܢܐ. ܒܒܠܬ ܚܪ̈ܢܐ ܕܠܐܐܪܐ ܘܠܐܒܪܡܬ. ܗܢܘܢ ܕܝܢ ܦ̈ܠܝܐ ܡܘܪ̈ܡܫܡܫ ܦܛܪ̈ܝ ܡܒܝܢܝܢ ܗܘܘ ܡܢ ܒܝܬܐ ܡܫܠܠ ܒܪܐ ܦܠܐ ܘܠܡܫܐ ܡܫܚܐ. ܘܗܘܐ ܙܒܢ ܘܠܡܣܒܗܘܢ. ܘܟܕ ܡܫܡܫ ܠܡܦܪܝܢܐ ܐܬܐܘ ܠܒܐ ܦܛܪ̈ܝܪܟܐ ܘܫܪܝܪ ܠܗܘܢ ܐܦ̈ܝܐ. ܦܛܪ̈ܝ ܕܝܢ ܡܟܠܐܘܗܝ ܒܫܘܒܐ. ܘܐܡܪ ܠܗܘܢ ܕܐܡܪܝܢ ܠܡܦܪܝܢܐ ܕܗܘ ܢܫܪܐ ܡܫܠܠ ܕܐܬܐܘ ܪܡܫ ܐܦ̈ܝܐ ܕܡܕܝܢܬܐ. ܘܠܐ ܙܕܩ ܕܐܬܗܘܢ ܦܠܓܘܬܐ ܡܢ ܐܚ̈ܝܗܘܢ ܕܐܡܪ. ܗܘܝܢ ܕܝܢ ܒܫܦܠܐ ܐܝܬܝܐ ܠܐ ܐܬܐܦܫܡܘ. ܐܠܐ ܐܡܪܘ ܕܐܝܬ ܐܦܪܝܢ ܠܝ ܐܦ̈ܝܐ. ܘܒܬܪܡ ܡܫܡܫܢܝܢ ܕܗܘܐ ܒܡܫܒܚܐ ܘܡܦܪܝܢܐ. ܦܛܪ̈ܝ ܕܝܢ ܐܦܠܐ ܠܗܘܐ ܐܡܪ. ܐܠܐ ܐܡܪ ܠܗܘܢ ܕܟܕ ܒܡܠܟܘܬܐ ܕܡܦܪܝܢܐ ܡܕܝܢ ܘܐܬܐ ܗܘܐ. ܘܟܕ ܐܬܐ ܗܘܐ ܠܐܘܐ ܗܕܐ ܐܢܘܢ.

When the maphrian saw that the Hassassinaye had despised him and gone to the patriarch, he took this very badly, and began to promulgate an anathema in all the dioceses against the Hassassinaye and against any man who received them. When the patriarch heard of this, he was offended, and sent two venerable monks to him, rebuking him lovingly [375] in this manner: 'It was not right for you to behave thus, as the holy fathers Quriaqos and Dionysius of Tel Mahre bore so many labours and anxieties on account of the Hassassinaye, to bring them back to union if they could possibly manage it. Now, when they themselves wish to form a union, why do you place a stumbling block in their path?' But the maphrian stubbornly held to his course. He refused to receive the patriarch's envoys, treated them dishonourably and dismissed them with insults, and began to engineer a rebellion and schism. After the envoys left him, he was upbraided for his conduct by his subordinates in his diocese. He was led out in penitence, and left to see the patriarch. But the patriarch refused to meet him, and said that the case should be resolved in a synod. And so the maphrian returned to his diocese, and remained there while a synod was held in the monastery of Mar Barsawma. Then the maphrian called together his bishops, and went to the synod and begged for pardon. He admitted his legitimate subordination in writing, and the patriarch was reconciled with him. Returning from there, he remained for a long time in his diocese, until the year 1499 of the Greeks [AD 1188]. In this year, because his authority was being compromised in the East, he went to see the patriarch, begging and beseeching him that he might leave his diocese and depart to live the rest of his life in peace. Although the patriarch did his best to persuade him [377] not to abdicate, he was unable to persuade him. He resigned his office and went back to his monastery on the Mountain of Edessa, where he remained. But a little later he thought better of his decision, and went to see the patriarch again. The patriarch gave him a letter, and he went back to Nineveh. One night, as he was sleeping on the roof of the great church of Beth Khudaida, he fell from the roof and was killed. He was taken to the monastery of Mar Mattai and buried there in August in that same year 1499 of the Greeks [AD 1188], which was the year 584 of the Arabs, after fulfilling his office for 24 years.

After Yohannan of Sarugh, GREGORY YAʿQOB [Gregory I Yaʿqob, 1189–1214]. After the death of the maphrian Yohannan of Sarugh, the archimandrites and monks of the monastery of Mar Mattai met together with the nobles of the men of Nineveh and the Tagritians of Mosul and with several bishops, including Ignatius of Urmia, the city of Adarbaigan, also known as Gabriel, son of Yohannan, from [379] India; and Yohannan of Beth ʿArbaye, also known as Rawad Marqaya; and Saliba, bishop of the monastery; and Basil of Baghdad, also known as Mattai bar Shwayak of lower Beth Daniel; and they chose Karim, a monk of the monastery of Mar Mattai, also known as Bar Maseah, one of the Tagritians who lived in Mosul, from the family of the sons of Gabr. They told the patriarch of their agreement and brought him to him, so that he might consecrate him maphrian. But the priest Abu Mansur, the son of Taibon, because they had held their meeting without his presence, and because he and the Tagritians of Mosul hated one another, made an alliance with a certain monk named Yaʿqob of the monastery of Mar Mattai and another from Beth Khudaida named Shamtah.

ܡܦܪܢܣܐ ܕܝܢ ܟܕ ܚܙܐ ܕܡܛܠܗܘܢ ܚܪ̈ܝܢܐ ܘܟܠܗ ܦܛܪܝܪܟܐ ܐܪܟܐ: ܐܬܬܥܝܩ ܣܓܝ. ܘܫܪܝ ܡܚܫܒ
ܒܟܠܗܘܢ ܡܬܒܥܠܬܗ ܚܕܐ ܠܚܪ̈ܝܢܐ. ܘܟܠܟܠ ܕܡܫܡܫܠ ܠܗܘܢ. ܦܛܪ̄ܝ ܕܝܢ ܟܕ ܫܡܥܗ ܒܗܕܐ
ܐܬܒܠܠ. ܘܫܕܪ ܠܘܬ ܕܬܪ̈ܝܢ ܡܫܡܠܬܐ ܠܘܬܗ ܕܡܦܪܢܣܐ ܘܐܘܕܥܗ ܒܣܘܟܠܐ [375] ܘܐܡܪ ܠܗ ܕܠܐ ܬܙܘܥ
ܠܟ ܕܗܘܐ ܐܫܬܘܪ. ܡܛܠ ܕܫܘܬܦܐ ܕܟܠܝܠܐ ܘܦܛܪ̈ܝܩܐ ܫܒܩܗ ܐܒܗ̈ܬܐ ܡܫܝܚܐ ܡܘܪܩܘܣ
ܘܕܡܘܣܝܘܬ̈ܐ ܠܐܟܣܢܝܐ ܡܛܠ ܚܪ̈ܝܐ ܕܢܣܒܘܢ ܐܢܘܢ. ܘܠܐ ܐܬܡܪܡ. ܘܗܘܐ ܕܗܘܢ ܡܢ ܕܠܗܘܢ
ܙܒܢ ܠܡܠܟܘܬܗ ܠܡܠܟܐ ܐܝܟ ܐܠܐ ܠܐܘܪܚܐ ܕܐܒܗ̈ܘܗܝ. ܗܘ ܕܝܢ ܡܦܪܢܣܐ ܟܕ ܒܗ ܒܫܡܘܥܐ ܡܕܠܐ
ܒܬܪ: ܠܐ ܡܟܝܠ ܠܐܬܪ̈ܓܐ ܕܦܛܪ̄ܝ. ܐܦܠܐ ܡܢ ܐܢܘܢ. ܘܦܫ ܐܟܚܕܐ ܘܠܐ ܘܠܐ ܡܟܪ ܐܢܘܢ ܐܝܟ ܡܕܒܪ̈ܢܐ.
ܘܫܪܝ ܡܟܬܒ ܡܪ̈ܘܕܘܬܐ ܘܫܒܩܐ. ܘܟܕ ܐܪܟܗ ܐܝܟ ܚܕܐ ܡܢ ܠܘܬܗ: ܐܬܪܫܡ ܡܢ ܟܬ̈ܒܐ ܡܕܒܪ̈ܢܘܬܗ
ܠܟܠ ܒܥܒܕܗ. ܘܐܬܬܘܝ ܘܩܡ ܐܬܐ ܠܘܬ ܦܛܪ̄ܝ. ܘܠܐ ܐܡܪ ܦܛܪ̄ܝ ܕܢܟܬܘܒ ܠܗ. ܐܠܐ ܐܡܪ ܕܗܘܐ
ܡܫܒܪܢܐ ܡܢܗ ܡܫܬܘܕܥ ܙܒܢ ܕܢܛܪܘܢ. ܘܗܟܢ ܡܦܪܢܣܐ ܠܡܪ̈ܕܘܬܗ ܘܟܠܗ ܟܬܒܐ ܕܐܫܬܟܚ
ܫܘܕܝܘܬ ܒܥܡܪܐ ܕܡܕܝܢ ܒܪܘܡܐ. ܘܫܠܚ ܡܦܪܢܣܐ ܠܐܦܝ̈ܗ ܕܡܠܟܐ. ܘܐܬܠ ܠܫܘܕܝܘܬ ܘܐܟܬܒ
ܡܫܡܠܝܐ. ܘܟܠܗ ܘܐܬܟܠܘܢ ܡܫܬܒܢܐ ܕܥܘܡܪܐ. ܘܐܬܪܚܡ ܒܥܒܕܗ ܦܛܪ̄ܝ.

ܘܗܘܦ ܟܠܗ ܒܡܪ̈ܕܘܬܗ ܢܦܪܐ. ܒܝܘܡܐ ܠܡܦܪܢ ܐܬܪ̄ ܕܡܕܝܢܐ. ܡܢ ܐܬܐܪ ܡܪܘܗ ܒܡܕܝܢܬܐ. ܘܩܡ
ܐܬܐ ܠܘܬ ܦܛܪ̄ܝ ܘܟܕ ܡܢܗ ܒܥܩܒܐ ܕܡܠܟܘܬܐ ܠܡܪ̈ܕܘܬܗ ܘܐܬܠ ܠܗ ܒܥܒܕܐ. ܘܟܕ ܫܡܥ
ܕܢܗܘܢ [377] ܦܛܪ̈ܝܩܐ ܘܠܐ ܢܫܬܠܠ ܠܐ ܡܟܠ. ܐܠܐ ܡܕܐ ܢܫܡܘ ܘܐܬܠ ܠܗ ܒܝܕܗ ܒܛܘܪܐ
ܕܐܘܪܗܝ. ܘܒܬܪ ܡܟܠܠܬܐܘ. ܘܩܡ ܐܬܐ ܠܘܬ ܦܛܪ̄ܝ. ܘܢܫܒ ܡܢܗ ܐܓܪ̈ܬܐ ܘܗܘܦ ܐܬܠ
ܠܚܝܠܐ. ܘܟܕ ܡܢ ܠܟܬܒܬܐ. ܟܕ ܕܫܡܥ ܗܘܐ ܠܟܠܢܘܗ̈ܝ ܕܒܝܬܐ ܪܟܠܐ ܕܟܠܗ ܟܘܕܢܐ ܢܦܠ ܡܢ
ܐܓܪܐ ܘܫܟܠ. ܘܐܬܬܘܟܠ ܠܟܘܫܪܐ ܕܡܢܝ ܡܠܟܐ ܘܐܡܪ ܐܬܡܪ. ܟܐܢܫ ܐܒ ܕܡܠܘ ܕܫܟܠ ܐܬܪ̄ܟ
ܕܢܩܝܐ. ܕܗܝ ܫܟܠ ܐܡܪܝ ܕܛܝܒܘܬܐ ܫܡܫ ܕܡܢ ܫܬܝܐ ܟܪ̄.܀

ܒܬܪ ܢܘܚ ܦܛܪܝܪܟܐ: ܓܪܝܓܘܪܝܘܣ ܕܗܘ ܡܬܩܪܐ.

ܡܢ ܒܬܪ ܕܢܘܚ ܡܦܪܢܣܐ ܓܪܝܓܘܪܝܘܣ ܐܬܬܘܝ ܘܡܦܪܢ̈ܣܐ ܕܘܝܪ̈ܐ ܕܥܘܡܪܐ ܕܡܪܝ ܡܠܟܐ. ܒܗ ܒܫܢܬܐ
ܒܬܪ ܢܘܚܐ. ܘܐܬܬܢܝܚܐ ܕܫܘܬܦܐ. ܐܝܟ ܐܦܝ̈ܣ. ܐܣܬܟܡܘܣ ܘܐܘܪܟܘܗ ܡܕܝܢܬܐ ܕܐܪܘܒܟܝܢܝ.
ܕܗܘ ܩܕܡܐܝܬ ܒܪ ܢܘܚ ܡܢ [379] ܒܝܬ ܗܦܕܩܐ. ܘܢܘܚ ܕܒܝܬ ܒܝܬܐ ܕܗܘ ܙܥܘܪ ܡܪܢܝܐ.
ܘܪܚܡܬܐ ܐܦܝ̈ܣ ܕܥܘܡܪܐ. ܘܒܫܠܡܘܬܐ ܕܟܠܗ ܕܗܘ ܡܠܟܐ ܒܪ ܫܘܚ ܡܢ ܒܝܬ ܕܢܐܬܠ
ܠܐܝܠܝܢ. ܕܟܪܝܚ ܕܢܐ ܡܢ ܥܘܡܪܐ ܕܡܪܝ ܡܠܟܐ: ܕܗܘ ܒܪ ܡܐܬܫ ܡܢ ܒܢ̈ܝ ܐܬܓܪܝܠ
ܕܡܪܝܡ ܒܥܘܡܪܐ ܡܢ ܦܪܕܝܣܐ ܕܒܢ̈ܝ ܓܐܒܪ: ܢܠܗܝ ܡܫܡܫܐ ܘܡܬܟܬܫܢܘ ܠܘܬ ܦܛܪܝܪܟܐ
ܕܢܬܩܪܒܘܢ ܠܗܘܢ ܡܦܪܢܣܐ. ܐܒܘ ܡܣܕܪ ܕܝܢ ܩܕܡ ܒܪܛܟܘܢ. ܡܛܠ ܕܠܗ ܒܡܠܟܐ ܒܟܒܘܫ
ܠܡܫܡܫܘܬܐ ܗܘܐ. ܘܡܛܠ ܡܫܠܐ ܕܟܠܗ ܠܗ ܠܟܠܐܬܪ̈ܝܢܐ ܕܥܘܡܪܐ: ܡܢ ܕܢܐ ܐܝܟ ܡܢ
ܥܘܡܪܐ ܕܡܪܝ ܡܠܟܐ ܕܥܡܗ ܡܢܘܬ. ܘܐܬܪܐ ܥܘܡܪܐ ܕܥܡܗ ܡܠܟܐ.

Then those three wrote simultaneously to the patriarch, saying: 'Behold, there is a certain rebel monk, Bar Maseah, who has become so bold [381] that he wishes to meet you. He says that he can deliver the consent of all his people, and wants you to consecrate him maphrian. Now we have heard that Rabban Yaʿqob, your brother's son, is a very talented and capable man, and ideally suited to become the head of the bishops of the East. So consecrate him as quickly as you can, and send him here, so that their plots might be frustrated.'

The patriarch welcomed the letter from these three men, and delaying no longer, hastened to consecrate his brother's son Yaʿqob maphrian of the East without the consent of the Easterners, on the Sunday of Cana, in the year 1500 of the Greeks [AD 1189]. He was proclaimed under the name Gregory, and set off for Mosul. But being unable to enter the city without the permission of its governor, he went instead to the Nestorian monastery of Mar Mikhaʾil, where he remained until he was granted permission to enter. Then the bishops and monks and the people of Nineveh went to the governor and said: 'We will give you twice as much money as that foreigner has with him and we will appoint ourselves a leader from your own country, but we will not consent to be governed by this foreigner.' Gregory was then asked how much he would offer the governor, and replied that he would give him 1,000 dinars. The bishops, monks and people of the region said: 'We will give 2,000 dinars.' I have even found [383] a written testimony that 3,000 dinars was handed over by Maseah's supporters. The governor gave his consent, and allowed them to do as they wished. After Gregory had remained for two months in the monastery of Mar Mikhaʾil, he left and went to Shigar and Khabora. The four aforementioned bishops and the people went up to the monastery of Mar Mattai and consecrated Bar Maseah maphrian, giving him the name Dionysius. He was consecrated on the Sunday before Palm Sunday, on which the resurrection of Lazarus is commemorated, in the year 1500 of the Greeks [AD 1189] and 585 of the Arabs, on a single day.

But Gregory left and stayed for a while in Nisibis, where he received the 1,000 dinars that had been laid out on his account. He was proclaimed at Shigar, Khabora and Nisibis, and the people of Gazarta also received him. The matter remained in that state for the space of one year. Then Gregory received the remaining 2,000 dinars, the same sum which the supporters of Maseah had laid out. The sultan consulted his own interests and deposed Bar Maseah from his office, and threw him into prison on a Monday, the twelfth day of the sixth month of the Arabs, in the year 586 [385] of the Arabs [AD 1190], as the governor had asked that he might receive however much they had given him. After Bar Maseah had been thrown into prison Gregory came to Mosul, and made his entrance on Tuesday, on the fourth day of the seventh month of the Arabs. He led Bar Maseah from the prison and brought him to the church of the Tagritians, where he stripped him of his vestments. Then a number of thieves and plunderers, the enemies of Bar Maseah, approached him and spat in his face and jeered at him. He was driven away, and he left to go to live in the region of Maiperqat and Hattakh.

ܘܡܠܟܘ ܠܡܠܟܘܬܗܘܢ ܠܟܠܐ ܦܠܛܪ̈ܝ. ܘܐܡܪܗ ܠܗ. ܕܕܝܢܐ ܐܝܟ ܡܪܝܐ ܐܝܟ ܗܘܟܢܐ ܕܗܘܐ ܒܪ ܡܐܟܣ. ܘܥܒܕ ܠܗ [381] ܗܝܡܢܐ. ܘܪܓܐ ܕܢܬܐ ܠܗܠܝܢ ܘܢܬܠܐ ܠܗܘܢ ܡܠܟܘܬܐ ܕܟܬܒ̈ܝ ܐܬܪܐ ܕܢܬܐܡܪܘܢ ܡܦܪ̈ܝܢ. ܘܟܕ ܫܡܥܘ ܡܠܛܠ ܙܢ ܡܠܘܟܐ ܒܪ ܐܣܘܪ ܕܐܬܟܘܢܢܐ ܗܘ ܘܫܘܠܡܐ. ܘܗܘ ܠܟܘܡ ܕܗܘܐ ܙܢܥ ܐܦ̈ܝܗ ܕܥܒܕܐ. ܒܪܓܘܢ ܫܪܝܘ ܐܫܪܝܘܗܝ ܘܫܒܪܘܗܝ ܕܢܬܐ. ܐܝܟܢܐ ܕܐܬܦܠܛܠ ܪܘܚܐ ܕܗܠܝܢ. ܦܠܛܪ̈ܝ ܕܝܢ ܡܣܒܪ ܕܡܠܬܗ ܠܗ ܠܓܙܪܐ ܕܗܠܝܢ ܠܐܠܗܐ ܡܬܩܦܐ ܠܐ ܬܐܒ ܡܫܡܫ. ܐܠܐ ܡܢܗܒ ܐܫܪܝܘ ܠܡܫܡܥ ܒܪ ܐܣܘܪ ܡܦܪܢܐ ܠܥܒܕܐ. ܠܟܠܗ ܡܠܟܘܬܐ ܕܥܒܕ̈ܝܐ. ܒܝܘܡ ܡܢ ܒܥܕܢܐ ܕܡܠܝܐ. ܕܗܢܟ ܠܠܦ ܘܡܥܡܕܢܘܬܐ ܕܩܘܝܐ. ܘܐܬܐܡܪ ܓܪܝܓܘܪܝܘܣ. ܘܩܡ ܐܬܐ ܠܩܘܣܛ. ܘܟܠܢ ܦܘܩܕܢܐ ܕܡܠܟܘܬܐ ܠܐ ܐܬܩܪܝ ܕܒܗܘܠ ܠܥܒܕܐ. ܐܠܐ ܥܙܐ ܒܪܢܫܐ ܕܡܫܬܐܠܠ ܕܢܦܠܛܪܝܐ ܕܟܠ ܬܐܒ ܡܩܘܣܛ. ܒܝܘܡܐ ܕܢܬܦܫܩ ܠܗ ܕܢܗܘܐ. ܗܝܕܝܢ ܐܬܡܪܗ ܐܦ̈ܝܩܐ ܘܥܘܡܪ̈ܝܐ ܘܟܗ̈ܢܐ ܘܐܡܪܗ ܠܡܠܟܘܬܐ. ܕܗܝ ܚܬܦܐ ܕܕܝܢ̈ܐ ܕܐܝܟ ܒܗܘ ܗܘܐ ܢܦܪܫܐ ܡܘܟܝܢ. ܘܫܡ ܕܡܠܟ ܡܫܡܫܢܐ ܠܗ ܙܢܐ ܕܐܝܬܘܗܝ ܡܢ ܐܬܪܗ. ܘܠܐ ܡܫܬܠܛܝܢ ܒܟܠܗ ܢܦܪܫܐ. ܘܐܫܬܐܠ ܓܪܝܓܘܪܝܘܣ ܕܢܗܘܐ ܡܦܪܢܐ ܠܡܠܟܘܬܐ. ܘܐܡܪ ܕܥܡܟ ܗܘܐ ܕܐܠܗܐ ܕܝܢܐ ܕܗܘܐ. ܘܐܦܣܩܘܦܐ ܘܟܘܡܪ̈ܐ ܘܟܗ̈ܢܐ ܐܬܪܐ ܐܡܪܗ. ܕܝܢ ܬܐܡ ܠܟܠ̈ܢܐ ܡܘܟܝܢ. ܘܟܕ ܐܡܪ ܐܦܝܣܝܢ [383] ܕܡܠܝܟ ܕܐܠܗܐ ܠܟܘܠܐ ܕܝܢܐ ܡܘܟܝܢ ܕܟܠܗ ܡܐܟܣ. ܘܡܢܠܟ ܡܢܗܘܢ ܡܠܟܘܬܐ. ܘܐܦܩ ܠܗܘܢ ܕܢܬܒܪܘܢ ܡܢܝܢ ܕܪܓܫ. ܘܓܪܝܓܘܪܝܘܣ ܠܟܪܙ ܕܗܘܐ ܬܐܡ ܡܢܘܚ ܒܗ ܒܪܢܫܐ ܕܡܫܬܐܠܠ: ܥܡܗ ܘܐܙܠ ܠܩܘܣܛ ܘܐܬܟܢܫܘ. ܘܫܠܚܘ ܐܦܝܣܩܘܦܐ ܐܦ̈ܝܩܐ ܘܟܡܐ ܠܟܘܡܪܐ ܕܡܕܝܢ ܡܠܟܐ. ܘܐܫܪܝܘܗܝ ܠܟܪ ܡܐܟܣ ܡܦܪܢܐ. ܒܝܘܡ ܡܠܟܐ ܕܢܬܡܫܘܢ ܕܠܟܪܙ ܡܢܝܢ ܡܢ ܒܥܕܢܐ ܕܐܬܦܪܫܐ ܒܝܕ ܢܡܘܣܐ. ܒܗ ܒܥܕܢ ܡܥܡܕܢܘܬܐ ܕܩܘܝܐ ܕܗܘ ܡܢܟ ܢܫܡܥ ܡܠܐ ܘܐܡܪܝܢ ܘܢܫܡܥ ܕܫܢ̈ܝܐ. ܘܬܐܘܕܘܣܝܘܣ ܒܢܝܗܘܢ.

ܓܪܝܓܘܪܝܘܣ ܕܝܢ ܡܢ ܥܡܗ ܘܐܙܠ ܠܗܠ ܒܪܝܫܐ. ܘܫܠܚܘ ܠܟܠܗܘܢ ܠܐܦܐ ܕܡܠܟܐ. ܘܗܘܐ ܡܠܦܢܐ ܒܩܘܣܛ ܘܡܬܐܡܪܐ ܒܕܪܝܫܐ. ܒܟܠܢ ܗܘ ܕܢܬܟܬܒܘܢ ܒܬܪ ܓܙܪܐ. ܘܦܫ ܗܘ ܡܦܪܢܐ ܗܟܢܐ ܡܠܝܐ ܕܡܠܟܐ ܚܕܐ. ܟܕ ܡܟܠ ܠܟܠܗܘܢ ܗܘ ܓܪܝܓܘܪ̈ ܠܟܠܐ ܕܡܬܐ ܐܬܪܐ. ܐܝܟ ܕܡܫܘܐ ܕܢܗܘܐ ܗܘܘ ܕܡܠܟ ܡܐܟܣ. ܘܡܢܠܟ ܡܠܟܘܬܐ ܘܐܬܠܗ ܠܒܪ ܡܐܟܣ. ܐܦ ܡܫܡܗ ܒܝܘܡ ܬܐܡ ܒܥܕܐ ܒܪܢܫܐ ܡܠܟܘܬܐ ܕܟܬܒܐ. ܡܢܟ ܡܫܡܥܬܐ ܘܐܦܝܣ [385] ܘܡܠܟ ܕܡܢܗܘܢ ܕܟܬܒܐ. ܡܢܟ ܗܘܐ ܓܪܝ ܗܘ ܐܝܟܢܐ ܕܥܡܐ ܕܢܬܠܗܘܢ ܢܫܒ. ܘܟܕ ܐܬܐܡܪ ܒܪ ܡܐܟܣ. ܐܠܐ ܓܪܝܓܘܪ̈ ܠܩܘܣܛ. ܘܡܢܠܟ ܠܗ ܢܦܩ ܠܡܠܟܐ ܐܪܥܐ ܒܪܢܫܐ ܥܡܢܫܐ ܕܟܬܒܐ. ܘܐܦܩܘ ܠܒܪ ܡܐܟܣ ܡܢ ܡܠܟܘܬܐ ܘܐܬܟܠܗ ܠܒܝܬܐ ܕܐܬܓܪܫܐ. ܘܥܠܝܢ ܡܢܘ ܠܐܦܣܩܘܦܐ. ܘܡܢܗ ܐܝܟܢ ܒܙܢܐ ܘܦܬ̈ܓܡܐ ܗܠܝܢ ܕܒܪ ܡܐܟܣ ܘܙܢܗ ܠܐܦ̈ܩܘ. ܘܟܪܝܗ ܒܗ. ܘܟܕ ܒܥܡܟܘ ܐܙܠ ܠܥܒܪ ܠܐܬܪܐ ܕܡܦܪܢܫ ܘܐܬܬܠܐ.

Gregory then went into the region of Nineveh, and there was a dreadful schism among the people, which divided father from son and brother from brother. One side called themselves 'the patriarch's men', the other 'Maseah's men'. It surpasses the power of my tongue to repeat the taunts and insults that were hurled against Gregory by the people of Bartallah and the others who had sought Bar Maseah; and all these insults he heard with his own ears, but he pretended not to notice, and let them pass. When he had remained in Nineveh for five years, he set out to see the elderly patriarch, his uncle. Then the friends of Bar Maseah again went to the governor, promising him gold if he allowed Bar Maseah to return. But his friends told Gregory what was going on, and he went there and received the tribute himself, [387] carrying it off before the other man arrived. Then the East remained in grave schism throughout Bar Maseah's lifetime, until he died on the vigil of the feast of Our Lord's nativity, on 24 December in the year 1515 of the Greeks and 600 of the Arabs [AD 1203]. He was buried in the primatial church of Maiperqat, the city of martyrs.

Before Gregory was delivered from his tribulations and his bitterness by the death of his adversary, he had to deal with another threat, even worse and even more harsh. After the death of his uncle, the elderly patriarch Mar Michael, while Bar Maseah was still alive, he strove with all his might, with the help of money, to appoint his brother Ishoᶜ Seftana. Finally, he did indeed appoint him, but even so he obtained no rest, as we have related in the first section of this ecclesiastical history. He remained for the whole of his life in toil and tribulation, until he died in the fortress of Hiyyel on the mountain of Shigar, on 12 October in the year 1526 of the Greeks [AD 1214]. His body was taken to the monastery of Mar Mattai and buried there. This Gregory built the maphrian's cell [389] in the great church of Bartallah. Previously the maphrian used to reside in a small cell, which he reached by climbing a flight of steps from the oratory.

After Gregory Yaᶜqob, IGNATIUS DAVID [Ignatius III David, 1215–22]. After the death of the maphrian Gregory, his brother Michael the Younger also died. The scribe Mar Yohannan held the patriarchate, which had been confirmed to him. He consecrated the monk David, a disciple of Rabban Barsawma Tapshish, the archimandrite of the monastery of Mar Barsawma, maphrian of the East in the year 1526 of the Greeks [AD 1215]. He went to Mosul, which he entered on 27 July. He was received gratefully by great and small alike, as he was a man of outstanding learning, of great natural energy, generous with his money and of a liberal spirit.

After conducting a visitation throughout the district of Nineveh for three years, he took a fancy to see Tagrit, the city which had formerly been the throne of the East, where the maphrians used to live. When he arrived there, all the Tagritians came out to meet him, and brought him into Tagrit with great pomp, brandishing crosses and Gospels, and singing hymns in his presence [391] in Syriac and Arabic. The Arabs of Tagrit were furious, and they went down to Baghdad to accuse the Christians. 'The Christians,' they said, 'sang the song which the inhabitants of Yathrib sang when their Prophet returned to them from Mecca, and have hung crosses on the tips of lances in the streets of Tagrit.'

ܘܒܪܨܘܡܐ ܢܦܩ ܠܐܬܪܐ ܕܢܚܐ. ܘܗܘܐ ܣܓܝܐ ܒܫܢܐ ܡܪܝܪܐ ܒܗܝܐ. ܘܐܬܦܢܝ ܐܦ ܠܘܬ ܒܝܬܗ ܘܐܡܗ ܠܘܬܗܘܢ. ܘܡܢܗܘܢ ܡܢ ܦܠܛܪ̈ܝܬܐ ܡܬܡܢܝܢ ܗܘܘ. ܡܢܗܘܢ ܕܝܢ ܡܗܝܡ̈ܢܐ. ܘܣܓܝܐܐ ܕܝܢ ܙܟ̈ܝܐ ܘܥܒ̈ܕܐ ܡܬܠܡܕܝܢ ܗܘܘ ܠܗ ܒܪܨܘܡܐ ܡܢ ܕܝܪ̈ܬܐ ܘܡܠܦ ܕܒܝܫ ܗܘܘ ܠܒܪ ܡܗܝܡܢ ܚܠܦ ܫܡܐ ܕܡܫܝܚܐ. ܘܒܟܠܗܘܢ ܫܡܥ ܗܘܐ ܒܐܝ̈ܕܘܗܝ ܘܡܠܐ ܘܡܫܒܚܝܢ. ܘܟܕ ܚܙܐ ܒܢܫܐ ܐܝܟ ܡܝܬ ܗܘܐ. ܐܡܪ ܠܗ ܦܠܛܪܐ ܗܢܐ ܕܝܢ ܕܝܠܗܘܢ. ܘܐܬܦܢܝ ܠܘܬ ܕܝܪܗܘܢ ܕܒܪ ܡܗܝܡܢ ܠܘܬ ܐܢܫܐ. ܘܐܬܠܘܫܘ ܕܗܒܐ ܕܢܠܘܫܘܢ ܠܒܪ ܡܗܝܡܢ. ܘܐܘܒܠܘ ܠܒܪܨܘܡܐ ܕܢܣܒܘܢ ܘܥܠܬܐ ܕܪܘܡܗ. ܘܡܒܠܠ ܒܠܘܢ ܡܘܬܪܐ. [387] ܘܐܬܐܘܪ ܠܥܠܬܐ ܕܝܠܗ. ܘܦܫܛ ܡܪܝܐ ܒܚܕܝܐ ܗܘܐ ܒܡܐ. ܟܠܗ ܙܒܢܐ ܕܚܝܐ ܒܪ ܡܗܝܡܢ. ܒܪܟܐ ܕܥܡܗ ܒܝܬܗ ܘܐܠܐ ܕܝܩܐ ܦܪܘܫܐ. ܒܥܒܕ ܘܐܬܒܟܐ ܒܚܘܒ ܡܝܬ ܥܡܗ ܐܒܘܗ ܕܡܠܟܐ. ܕܗܘ ܥܡܗ ܥܠܡܐ ܕܒܝ̈ܬܐ. ܘܐܬܡܪ ܒܕܝܐ ܥܠ ܟܠܗ ܘܡܫܡܪܝܢ ܡܝܬܝܐ ܡܘܪܐ.

ܡܛܠ ܕܝܢ ܕܝܘܡܐ ܗܘ ܒܪܨܘܡܐ ܡܢ ܥܠܡܐ ܘܡܬܢܝܚܐ ܒܫܠܡܐ ܕܒܟܠܗܘܢ: ܐܘܕܥܗ ܢܦܫܐ ܐܢܫܐ ܕܡܢ ܗܠܝܢ ܗܘܐ ܘܚܙܐ. ܒܗܘ ܕܝܢ ܡܢܟ ܦܠܛܪܐ ܗܘܐ ܡܢ ܐܢܫܐ ܕܝܗܘܢ. ܘܒܪ ܡܗܝܡܢ ܕܡܫܠܐ ܚܝ ܗܘܐ. ܙܒܢܐ ܕܐܬܐ ܡܦܪܫܐ ܕܝܘܡܐ ܢܦܩ ܠܐܬܪܐ ܢܦܫܗ ܦܠܛܝܐ. ܘܟܕ ܐܦܠܗ ܗܘܝܐ ܠܐ ܐܝܬ ܗܘܐ ܠܗ ܚܝܐ. ܐܦܠܐ ܕܐܘܕܝܢ ܒܡܐܡܪܐ ܕܝܠܗ ܕܐܬܦܠܛܝܬ ܗܘܐ. ܘܦܫ ܒܥܡܠܐ ܘܛܘܪܦܐ ܟܠܗ ܙܒܢܐ ܕܚܝܘܗܝ. ܒܪܟܐ ܕܥܕܡܐ ܒܚܝܠܐ ܡܦܠܛܪܐ ܕܒܛܘܪܐ ܕܡܕܢܚ. ܠܐܪܥܐ ܒܠܡܢܐ ܡܢܬ. ܐܬܐ ܠܘܬ ܘܡܫܡܫܬܐ ܘܡܥܢܝܢ ܘܥܡܗ ܕܝܠܗ. ܘܐܬܐܡܪܠܗ ܠܟܘܪܐ ܕܡܢܐ ܡܠܐ. ܘܐܡܪ ܐܬܡܪ. ܗܘ ܕܝܢ ܒܪܨܘܡܐ ܗܘܐ ܒܗܘ ܠܥܠܡܐ [389] ܘܡܬܢܝܚܐ ܒܕܝܬܐ ܙܒܢܐ ܕܒܪܬܗ. ܒܗܘ ܕܡܫܡܫܝܢ ܒܒܝܬܐ ܕܟܘܪܐ ܗܘܐ ܗܘܐ ܡܦܪܫܐ. ܘܐܦ ܒܗܘ ܙܒܢܐ ܗܘܐ ܗܘܐ ܠܗ ܒܪܘܚܐ.

ܒܬܪ ܒܪܨܘܡܐ ܕܗܘ ܡܫܡܫ: ܐܢܛܘܢܝܘܣ ܕܗܘ ܕܝܢ.

ܡܢ ܒܬܪ ܕܝܢ ܒܪܨܘܡܐ ܡܦܪܫܐ. ܘܟܕ ܐܦ ܡܫܬܠܡܐ ܙܒܢܐ ܐܝܬܘܗܝ. ܘܐܬܐ ܦܠܛܪܝܘܬܐ ܠܗܢܐ ܢܦܫ ܥܠܘܒܐ. ܐܬܡܗ ܠܒܝܬ ܕܝܠܗ ܠܬܫܡܫܬܗ ܕܘܟ ܕܪܘܡܐ ܘܥܡܪܐ ܕܒܥܡܪܐ ܕܗܢܐ ܕܪܘܡܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ: ܡܫܪܝܐ ܠܥܡܝܐ. ܒܥܡܗ ܐܝܟ ܕܩܕܝܫܐ. ܘܐܬܐ ܠܥܘܪܐ. ܘܟܠܗ ܠܗ: ܒܥܡܢܝܢ ܘܥܡܠܐ ܠܡܠܟܘܬ. ܘܐܬܡܠܟ ܥܡܪ ܡܢ ܩܕܡ ܘܥܕܡܐ. ܡܛܠ ܕܫܒܩܬܗ ܗܘܐ ܠܗ ܒܡܘܠܟܢܐ ܘܣܡܟ ܪܟܒ ܒܥܝܢܐ. ܘܡܠܟ ܐܬܐ ܘܡܫܡܐ ܒܪܘܚܐ.

ܘܟܕ ܗܘܐ ܚܝܐ ܐܝܟ ܐܠܦ ܫܢܝܢ. ܐܬܩܪܝ ܕܐܘܪܗܝ ܠܐܢܛܝܘܟܝܐ. ܡܛܠ ܕܗܘ ܗܘ ܒܛܘܪܐ ܕܡܬܐ. ܘܒܗ ܡܬܢܚܝܢ ܗܘܘ ܡܫܬܝܐ ܡܪܝܐ. ܘܟܕ ܐܬܐ ܠܗ: ܢܦܩ ܠܠܐܘܪܗ ܠܐܢܛܝܘܟܝܐ ܡܠܗܘܢ. ܘܒܪܘܚܐ ܙܒܢܐ ܐܢܫܗܘܢ ܠܐܢܛܝܘܟܝܐ. ܟܕ ܫܡܥܘ ܙܒܢܐ ܘܐܘܪܫܠܡ. ܘܡܢܝܢ ܡܕܡܘܢ [391] ܦܘܪܫܢܐ ܘܐܪܒܥܝܢ. ܘܒܬܪܗ ܒܡܫܡܫܐ ܢܦܫܐ ܕܐܢܛܝܘܟܝܐ. ܘܣܠܩ ܠܟܘܪܐ. ܘܡܢܗ ܟܠ ܒܢ̈ܝܫܢܐ ܘܐܡܪܗ. ܕܠܡ ܠܥܘܠܡܐ ܗܘ ܕܝܢܗ ܒܢ̈ܝ ܡܠܟ ܒܢ ܦܠܐ ܠܐܘܪܗܘܢ ܢܦܫܗܘܢ ܡܢ ܡܢܗܘܢ: ܚܢܢ ܒܢ̈ܝܫܢܐ ܡܢ ܐܒܘܗܘܢ. ܘܐܬܐ ܙܒܢܐ ܒܢܘܢ ܕܘܡܝܐ ܒܡܘܢܝܢ ܐܢܛܝܘܟܝܐ.

Shortly afterwards a decree was issued by the caliph that nobody should speak to that maphrian who had recently arrived, as he was a foreigner who was ignorant of the customs of our region; and that all the property of the Christians should be seized, and that they themselves should be derided and spurned, inasmuch as they had spurned the law of the Arabs. When the decree reached Tagrit, the nobles took counsel among themselves, saying: 'If we start plundering them, they will hide all their gold from us. But if we torture them, we will get into a lot of trouble. Our best course of action would be to cut a deal with them, so that we get at least some of their money.'

After agreeing to proceed in this way, they ordered the Christians to pay 20,000 gold dinars, cut off the beards of three Christian commoners, and threw the chief men of the Christians, including the maphrian himself, into prison as a security for the payment of the gold. These men, being sincere believers, generously gave whatever they possessed. They did not murmur, nor did they blame [393] the maphrian, nor did they hold back his money. Rather, the men beggared themselves by giving all the gold they had, while the women prepared trays, and sent them to the maphrian in his prison cell. They sent to him in his prison not only food, but also purses of money. So God (praise be to Him) poured out his blessing on their possessions. Before this tribulation, the people of Tagrit cared for little except enriching themselves. Now, however, they scoured the regions known for their wealth and raised a great quantity of money; and not a single man kept anything back because of his poverty. Eventually, with the help of God, they raised and handed over 20,000 dinars; but the maphrian, contrary to their expectation, was still kept detained in prison. The chief men of Tagrit therefore went to Mosul, to the emir Badr al-Din Lulu, who at that time was governing the realm of the Atabegs at Mosul, went in, and asked him to intervene in order to release [395] the maphrian from prison. He therefore sent an emir to the nobles of Tagrit, and asked them to do him a favour. They agreed to his request and set the maphrian free.

He then fled to Nineveh, where after a short time he was attacked by Shemʿon, the chief man of Bartallah. So he left Nineveh and fled stealthily to Khabora, and from there went up to the monastery of Mar Barsawma. But he did not find the patriarch Mar Yohannan there, because he had sought a quiet residence for himself in the monastery of Modiq. The maphrian therefore set out to find him, and when he reached a village called Sangis, not far from the monastery of Modiq, he hoped that the patriarch would come out to meet him. But when nothing happened and the patriarch did not come, the maphrian grew angry and decided to retrace his steps. But his companions dissuaded him, saying: 'It is not fitting for the patriarch to come to a village. He will come out when we reach the monastery.' He allowed himself to be persuaded, and continued on until he reached the gardens and the outer cells of the monastery. But when the patriarch still did not come out, he grew angry. He refused to enter the monastery, and furiously retraced his steps until he reached the village of Zarʿatha, where he stayed for a while.

ܘܢܦܩ ܦܘܩܕܢܐ ܕܡܠܟܘܬܗ. ܕܠܐ ܢܬܟܠܠ ܥܡ ܡܦܪܢܣܐ ܗܘ ܕܚܕܬܐܝܬ ܐܬܐ. ܡܛܠ ܕܥܒܕܐ ܗܘ ܐܦܝܣܩܐ. ܘܠܐ ܚܕ ܗܘܐ ܒܪܐ ܕܐܬܪܗ. ܐܝܟ ܕܒܢܝܫܬܐ ܠܐܬܘܪܝܐ ܒܠܘ ܡܣܬܐܪܘܗܝ. ܘܢܬܒܥܘܗܝ ܘܠܡܫܛܘܗܝ. ܐܦܣܐ ܕܫܡܗ ܠܟܢܘܫܬܐ ܕܛܝܒܐ. ܘܟܕ ܡܛܐ ܦܘܩܕܢܐ ܗܢܐ ܠܥܠܬܪܢܐ. ܐܬܡܠܟܘ ܬܘܪܥܝܐ ܒܚܝܪܐ ܘܐܡܪܘ. ܕܐܢ ܡܦܪܢܣ ܠܡܥܒܕ ܐܝܟ: ܠܐ ܡܕܡ ܡܫܟܚ ܡܢ ܕܗܘܐ. ܘܠܡܥܡܠܝܘ ܒܗܘܢ: ܒܥܠܐ ܗܘ ܠܝ. ܐܠܐ ܒܫܘܐܐ ܡܕܡ ܚܕܟܐ ܙܘܥ ܠܥܡܟ ܒܠܒܗܘܢ. ܘܡܪܘ ܒܠܠ ܕܒܝܫܬܐ ܒܥܢܝܢ ܠܠܦܬܐ ܕܚܝܐ ܕܗܘܐ. ܘܦܫܩܘܗܝ ܕܐܠܟܐ ܡܢ ܡܫܝܚܐ ܕܒܝܫܬܐ ܥܢܗ. ܘܠܡܪܝܫܘܗܝ ܐܦ ܠܗ ܠܡܦܪܢܣܐ ܚܣܡܗ ܒܝܫܐ ܕܢܛܪܘܗܝ ܕܗܘܐ. ܗܘܝ ܕܝܢ ܡܫܡܫܢܐ ܡܢܬܐ ܒܠܒܐ ܒܫܘܫܠܐ ܒܠܒܪܡ ܕܫܒܩ ܗܘܘ ܡܘܒܐ. ܘܠܐ ܡܠܘܡ ܙܛܢܗ ܐܘ ܡܬܐܠܟ ܠܗܘܢ [393] ܒܡܦܪܢܣܐ ܐܦܠܐ ܦܠܘܪܝܗܘܢ ܡܢܗ ܐܬܦܩܕܘ. ܐܠܐ ܟܕ ܥܒܕܐ ܡܬܥܒܕܝܢ ܗܘܘ ܡܛܠ ܕܗܘܐ. ܢܦܠ ܦܠܘܪܐ ܡܛܩܣܝܢ ܗܘܘ ܘܠܡܦܪܢܣܐ ܒܫܘܫܠܐ ܡܫܕܪ ܗܘܘ. ܘܠܗ ܒܠܒܗܘܢ ܡܐܦܟܠܬܐ. ܐܠܐ ܘܙܪܥܐ ܠܐܘܒ ܢܦܩܬܐ ܠܗ ܡܫܬܕܪ ܗܘܘ ܒܫܘܫܠܐ. ܘܡܟܬܒܐ ܠܟܠܗ ܚܘܒ ܠܛܝܒܘܬܗ ܐܡܪܘ ܒܪܘܒܠܗ ܒܡܪܘܚܗܘܢ. ܟܕ ܒܗܘ ܙܒܢܐ ܕܡܕܡ ܢܫܘܢܐ ܗܘܐ ܒܒܪܬܐ ܙܒܘܪܐ ܡܬܠܘܢܝܢ ܗܘܘ ܠܐܬܘܪܝܝܐ. ܡܢ ܗܕܝܢ ܘܠܟܘܠ. ܒܡܠܘܐ ܙܒܢܐ ܘܡܡܪܢܝܢܘܬܐ ܘܗܘܐ ܒܗܘܢܐ ܒܢܦܫ ܒܐܬܪܘܬܐ. ܘܠܟܠܗ ܒܗܘܢ ܡܢ ܕܡܛܠ ܡܛܠ ܙܒܘܬܐ. ܘܟܕ ܠܟܘܠ ܚܕ ܘܦܪܥܘܗ ܠܒܥܘܬܐ ܕܒܝܢܝ ܠܠܦܬܐ ܕܚܝܐ. ܘܡܦܪܢܣܐ ܕܒܠܠ ܢܫܡܗ ܗܘܐ. ܒܗܢ ܕܐܦ ܡܢܗ ܡܕܡ ܐܢܫܐ ܡܫܡܫܢ ܗܘܘ. ܗܕܝܢ ܒܠܗ ܬܘܩܢܐ ܠܐܬܘܪܝܝܐ ܕܒܥܢܝܢ ܗܘܘ ܒܫܘܢܝܐ. ܟܕ ܐܡܪܐ ܒܪ ܠܠܒܝܢ ܠܒܠܗ. ܘܐܬܠܐ ܗܘܐ ܗܕܝܢ ܡܕܒܪܢܐ ܕܡܫܘܬܐ ܕܒܠܟ ܐܬܐܬܝ ܒܫܘܢܝܐ. ܘܐܬܒܗ ܡܢܗ ܕܢܦܪ ܢܦܩ [395] ܠܡܦܪܢܣܐ ܡܢ ܚܫܘܫܝܐ. ܘܦܪܘ ܗܘ ܐܡܪܐ ܠܟܠܐ ܐܚܪܢܐ ܕܠܐܬܪܟܐ ܘܐܦܩܘ ܐܢܘܢ ܡܛܠܬܗ. ܘܟܠܗ ܦܢܩܘ ܘܡܫܬܘܗܝ ܠܡܦܪܢܣܐ.

ܘܢܦܩ ܐܬܐ ܠܚܝܘܬܐ. ܘܟܕ ܕܚܠܐ ܕܚܘܪܐ ܗܘܐ ܒܗ: ܠܐܘܪܚ ܡܢ ܥܡܟܘܢ ܙܥܘܪܐ ܕܒܙܛܠܟ. ܘܡܟܡܢ ܠܚܝܘܬܐ. ܘܫܬܐܠܟ ܒܪܢ ܠܡܐܬܘܪܐ. ܡܢ ܠܐܦ ܗܠܟ ܠܒܘܡܪܐ ܕܡܪܢ ܒܪܘܡܐ. ܘܠܐ ܐܫܟܚ ܠܛܝܪܬܐ ܡܪܢ ܢܘܚ ܠܐܦ. ܡܛܠ ܕܒܝܪܐ ܕܡܒܝܢ ܒܟܝ ܠܗ ܒܘܡܐ. ܘܫܡ ܡܦܪܢܣܐ ܘܐܙܠ ܠܚܙܐܘ. ܘܟܕ ܡܛܐ ܠܪܢܝܬܐ ܕܡܦܪܢ ܡܚܝܦܢ ܕܠܠ ܥܒܕ ܕܢܐ ܕܡܒܝܢ. ܡܦܢ ܕܢܦܘܩ ܛܝܪܬܐ ܠܠܘܪܒܗ. ܘܟܕ ܐܝܟ ܠܐܦ ܡܟܠܠ. ܘܠܐ ܐܬܐ ܛܝܪܬܐ. ܐܬܡܨܝ ܗܘ ܡܦܪܢܣܐ ܘܪܒܐ ܕܢܗܦܘܟ. ܘܠܐ ܡܟܡܢܘܢ ܢܘܗܝ ܕܒܥܘܗ. ܘܐܡܪܗ ܕܠܐ ܙܘܥ ܗܘܐ ܕܐܬܐ ܠܚܝܘܬܐ. ܐܠܐ ܟܕ ܡܢܟܝܢ ܠܒܝܪܐ. ܢܦܩ. ܘܐܬܐܦܩ ܠܗܘܢ ܘܐܙܠ ܒܝܫܐ ܠܥܒܪܐ ܘܡܟܣܝܬܐ ܒܢܝܬܐ ܕܡܠܘ ܕܙܒܪܐ. ܘܐܦܠܐ ܗܕܝܢ ܢܦܩ ܛܝܪܬܐ. ܘܙܥܪ ܡܦܪܢܣܐ ܘܠܐ ܒܠܠ ܠܒܝܪܐ. ܐܠܐ ܗܦܟ ܡܬܕܒܩ ܒܫܡܥܬܐ ܘܐܙܠ ܥܡܪܐ ܒܪܘܚܬܐ ܥܪܝܬܐ.

When the patriarch heard that the maphrian was angry, he set out on the road with his disciples, and they came to the maphrian in the aforesaid village. It was evening, and when [397] the maphrian was informed of his arrival he went out to meet him. The patriarch did not leave the maphrian until he had provided mounts for him and his companions. Then they all arrived together in the monastery of Modiq. Now at this time Melitene lacked a shepherd, for its bishop Iwanis bar Qanon, who used to be there, had been accused to the governor of the city of divorcing a woman in return for gifts from her husband. He was furious with him and expelled him from Melitene, promising to kill him if he ever set foot there again. So the bishop went to live in the monastery of Mar Ahron on the Blessed Mountain, where he remained until his death, having been assigned ten towns from the diocese of Qlisura by the patriarch. Then the patriarch urged the maphrian to accept the diocese of Melitene and reside there, if he had no desire to return to the East, since there was not a single diocese of the East that could equal it. The maphrian agreed and went to Melitene, where he remained for around two years, until the death of Mar Yohannan; when, as we have related in the section on Western affairs, the maphrian succeeded him in the year 1533 of the Greeks [AD 1222]. He was the first maphrian to obtain the patriarchate. From Apostolic times right up to the present day, no [399] primate of the East has ever sat upon the throne of the West.

Mar Ignatius immediately came to the East, and wrote a letter anathematising the Shemʿon who had attacked him and forced him to flee. In his letter, he said: 'I believe in Christ that a cross will be raised for Shemʿon at his gate.' And it fell out just as he had prophesied, and struck terror into all men. For at that time Modzafr al-Din, the lord of Erbil, invaded and ravaged the region of Nineveh, and Shemʿon wrote him a treacherous letter against Badr al-Din, the governor of Mosul. When Badr al-Din heard of this he ordered him to be crucified at his gate in the daytime, while the sun was in the furnace of the heaven, in the month of September in the year 616 of the Arabs, namely the year 1531 of the Greeks [AD 1220], the year in which Badr al-Din was plundered by Modzafr al-Din, the lord of Erbil, in the region of Nineveh. Badr al-Din of Mosul also crucified another Nestorian for the same reason.

In the year 623 of the Arabs [AD 1226], on the twelfth day of the fourth month, [401] on the first Sunday after Easter, SABRISHOʿ BAR MASIHI [Sabrishoʿ V bar Masihi, 1226–56], metropolitan of Daquqa, was consecrated catholicus, because he bribed the caliph al-Zahir with gold. This happened because he had won the respect of the caliph's brothers, who were distinguished noblemen, just as he himself was an honourable man, of a pleasant disposition, straightforward and affable, and on that account loved by all. He died on a Sunday, on the twenty-third day of the fourth month of the year 654 of the Arabs [AD 1256], after fulfilling his office for 31 years, and was buried in the church of Mar Sergius and Mar Bacchus in Karkh. He was succeeded by MAKKIKHA [Makkikha II, 1257–65], metropolitan of Nisibis.

ܘܡܫܡܫ ܦܛܪܝܪ̄ ܘܐܬܦܢܝܬ ܡܫܪܝܬܐ. ܘܟܕ ܗܘ ܡܬܘܡܬܠܐ ܥܡ ܐܠܟܣܢܕܪܘܣ. ܘܐܬܐ ܠܘܬ ܡܫܪܝܬܐ ܒܗܘ ܙܒܢܐ. ܘܐܬܠܘ̄ ܗܘܐ ܪܒܐ. ܘܐܬܐܡܪ [397] ܠܡܫܪܝܬܐ ܘܟܕ ܠܐܘܪܚܗ. ܘܠܐ ܥܒܕܗ ܦܛܪܝܪ̄ ܠܡܫܪܝܬܐ ܕܒܝܬܐ ܘܐܘܪܚܗ ܘܟܠܗܘܢ ܕܒܗܘܢ ܘܐܬܝܗ ܐܚܝܕܐ ܠܒܢܝܐ ܕܒܝܬܗ. ܘܐܬܠܘܗ ܗܘܐ ܡܬܠܗܝܢ ܒܗܘ ܙܒܢܐ ܘܠܐ ܙܒܢܐ. ܡܛܠ ܕܢܫܡܐ ܐܬܘܐܢܫ ܕܗܘ ܒܪ ܒܢܘܗܝ ܐܬܠܘ̄ ܗܘܐ ܒܗ. ܘܐܬܐܡܪܬ ܡܬܪܕܘܗܝ ܠܘܬ ܐܚܝܕܐ ܕܒܝܬܐ. ܕܟܕ ܢܦܩ ܥܡܝܕܐ. ܘܒܬܪ ܦܘܪܩܢܐ ܕܐܝܬܬܐ ܡܢ ܓܒܪܗ. ܘܪܕܦ ܒܟܠܗܘܢ ܘܛܪܕܗ ܡܢ ܡܕܝܢܬܗ. ܘܟܕ ܕܝܢ ܐܬܐ ܢܦܩ ܠܗ. ܢܛܠܩܘܢ. ܘܐܝܟ ܗܘ ܫܡܥܐ ܠܘܬ ܒܪܢܐ ܕܩܕܡ ܐܬܘܪ ܕܛܘܪܐ ܒܪܡܐ. ܘܪܕܦ ܠܗ ܦܛܪܝܪ̄ ܡܬܪܐ ܒܫܘܪ ܡܢ ܡܕܝܢܬܐ ܕܠܡܥܪܐ. ܘܗܘܐ ܐܡܝܢ ܒܬܪܐ ܕܟܠܐ. ܗܘܝܘ ܐܦܩܗ ܦܛܪܝܪ̄ ܠܡܫܪܝܬܐ. ܕܝܢ ܐܡܪ ܟܠܗ ܒܗ ܚܝܠܐ ܕܢܦܠ ܠܡܕܝܢܐ ܢܩܦܘܢ ܡܕܝܢܬܐ ܕܡܬܠܗܝܢ ܘܐܝܟ ܢܡܘܣ ܒܗ. ܡܛܠ ܕܟܠܗ ܐܝܟ ܒܘܪܣܝܐ ܒܬܫܪܘܝܬܐ ܕܚܝܠܐ ܘܡܕܒܪܢܐ. ܘܡܫܬܠܛ ܡܫܪܝܬܐ ܘܐܝܟ ܕܐܡܪ ܒܗ ܒܡܬܠܗܝܢ. ܐܝܟ ܠܐܘܪܚ ܥܠܝ ܠܡܘܪܒܐ. ܡܕܝܢܐ ܕܟܕ ܥܕܪ ܢܚܬ ܦܛܪܝܪܟܐ. ܘܟܕ ܗܘ ܡܫܪܝܬܐ ܒܕܘܟܬܗ. ܒܥܠܡ ܐܠܗܝ ܕܩܕܝܫܐ. ܐܦܢܐ ܘܐܘܒܕ ܒܫܒܝܠ ܡܥܒܪܢܐ. ܗܘܐ ܓܒܪ ܡܫܪܝܬܐ ܦܩܝܕܐ ܘܐܬܦܛܪ. ܒܝܘܡ ܙܒܢܐ ܕܡܠܟܘܬܐ ܒܝܘܡܐ ܠܒܝܬܐ ܗܘܐ. ܠܐ ܐܝܟ ܠܘܬ [399] ܡܢ ܩܕܡ ܒܢܝܐ ܘܡܕܝܢܬܐ. ܥܠ ܟܠ ܒܘܪܣܝܐ ܘܡܕܒܪܢܐ.

ܗܘ ܕܝܢ ܡܪܝ ܐܘܣܛܐܬܝܘܣ ܡܫܝܚܐ ܘܐܝܟ ܠܡܕܒܪܢܐ ܚܕܪ ܐܚܪܢܐ ܠܡܫܝܚܐ ܗܘ ܘܐܒܫܘܗ ܘܐܒܪܘܗ. ܘܐܡܪ ܒܗ ܥܠ ܓܒܪܐ ܕܣܪܝܬܐ. ܘܡܫܡܪ ܐܢܐ ܒܫܡܝܐ ܕܟܠ ܠܐܘܪܚܗ ܢܛܠܩ ܕܡܟܗ ܘܡܠܗ ܕܡܫܒܚ. ܘܗܘܝܐ ܗܘܐ ܐܝܟ ܕܐܡܪ. ܘܢܦܠ ܕܚܠܬܐ ܥܠ ܟܠܗ. ܒܗ ܓܒܪ ܒܝܬܐ ܕܡܘܪܝܒ ܠܚܝܡ ܡܢܐ ܕܐܘܪܟܠ ܥܡܐ ܗܘܐ ܠܬܐܪܐ ܕܢܣܐ ܘܐܝܟ ܗܘܐ. ܟܠܒ ܗܘ ܡܫܝܚܐ ܠܟܐܬܗ ܠܓܒܪܐ ܕܢܟܐ ܟܠ ܒܪܐ ܠܚܝܡ ܠܟܠܗ ܡܕܝܢܐ ܕܡܘܪܝܒ. ܘܡܫܡܠ ܒܪܐ ܠܚܝܡ. ܘܡܦܪ ܕܡܟܗ ܟܠ ܠܐܘܪܚܗ ܒܐܡܫܝܐ ܒܝ ܡܫܝܚܐ ܒܫܘܒܚܐ ܡܫܝܚܐ. ܒܐܬܠܘܬ ܢܬܐ. ܡܫܚ ܡܠܟܘܬܐ ܘܡܠܟܫܪܐ ܕܛܝܒܐ. ܕܗܝ ܡܫܚ ܐܠܗܐ ܕܩܕܝܫܐ. ܗܝ ܗܝ ܡܫܚܐ ܗܝ ܕܐܬܐܡܪ ܠܚܝܡ ܡܢ ܡܘܫܦܪ ܠܚܝܡ ܡܢܐ ܕܐܘܪܟܠ ܒܬܐܪܐ ܘܢܣܐ. ܘܪܫܡ ܠܘܬ ܗܘ ܒܪ ܠܚܝܡ ܢܬܛܪܝܢܐ ܐܚܪܢܐ ܒܡܘܪܝܒ ܡܛܠܬܗ ܕܟܠܬܐ.

ܘܒܡܫܚ ܡܠܟܘܬܐ ܘܒܫܪܝܢ ܘܐܬܟܠ ܕܛܝܒܐ. ܒܠܘܒܫ ܒܢܝܐ ܙܒܢܝܐ. ܒܝܘܡ [401] ܚܕ ܒܫܒܐ ܚܝܐ. ܐܬܐܬܦܪܣ ܡܫܪ ܢܦܫܗ ܡܠܘܟܝܬܐ ܒܪ ܡܫܝܚܝܢ. ܘܐܬܠܘ̄ ܗܘܐ ܡܫܛܪܘ̄ ܕܕܘܡܘ. ܒܟܠܗ ܗܢ ܕܢܦܪܘܩ ܕܗܘܐ ܠܟܠܟܘܗ ܛܐܘܪ. ܡܛܠܐܡܬܐ ܘܐܣܩܘܗܝ. ܗܢܘܢ ܕܐܬܠܘܗܝ ܗܘܘ ܐܢܫܐ ܡܫܬܐ ܘܡܬܠܬܐ ܒܐܬܘܬܐ ܘܐܦ ܗܘ ܓܒܪ ܠܓܒܪܐ ܗܘܐ ܡܬܠܬܐ ܘܪܫܡ ܠܟܘܬܐ. ܘܪܫܡ ܐܫܝܢܬܐ ܘܡܫܡܫ ܠܐܘܪܚܐ ܘܡܫܝܚܐ ܒܪܢܐ ܘܡܫܝܚܐ: ܘܡܛܠ ܗܝܢ ܪܫܡ ܗܘܐ ܟܠ ܡܫܝܚ. ܒܗ ܕܝܢ ܝܘܡ ܡܟܬܐ ܡܢ ܒܗ ܒܪܢܫܐ ܙܒܢܐ ܕܡܫܚ ܡܠܟܘܬܐ ܘܡܫܝܚ ܘܐܘܪܚܐ ܕܛܝܒܐ. ܡܫܚ ܕܝܢ ܡܢܐ ܠܐܠܗܝܢ ܘܚܝܐ. ܘܐܬܐܡܪ ܒܚܕܐ ܕܡܪܢ ܘܡܫܡܫ ܕܒܪܢܐ. ܟܠ ܒܐܝܟ. ܘܟܕ ܒܠܘܗ ܡܫܝܚܐ ܡܫܛܪܘ̄ ܕܚܢܝܢ.

After Ignatius David, DIONYSIUS SALIBA of Kfar Salta [Dionysius II Saliba, 1222–31]. After Mar Ignatius was chosen and called from [403] the maphrianate to the patriarchate, he appointed Dionysius of Kfar Salta, the bishop of Gazarta, his visitor to the Easterners, in order to consecrate him for them if they agreed. The Easterners gave him their seal of approval, because he was of imposing stature, introduced the most charming hymns in the churches, fulfilled his priestly ministry outstandingly, and was a practised hand at writing. He also had an enviable understanding of both sacred and profane knowledge. The patriarch therefore summoned him and consecrated him, and sent him into the East, where he was well received by everyone. However, he did not enter Tagrit, on account of the disputes which at that time were dividing the Christians of Mar Ignatius.

He lived a miserable life for eight years in Nineveh, because in those years a famine spread in the East and crops failed everywhere, but he was not humbled by this. On the contrary, he puffed himself up and considered himself equal to the patriarch in all respects. And so, when he was gently rebuked by the patriarch, he set out for his own region on the pretext of visiting his relatives. For his elderly father was still alive, and was living the life of a solitary, dressed in the garb of a monk; while the maphrian's sister had donned [405] the habit of a nun, and was living with her brother in the cell of Bartallah. And in the same year that the maphrian withdrew to Tur ʿAbdin, namely 1542 [AD 1231], the Tartars chased the Khwarizmians as far as Amid, and the regions were given over to tumult. The Kurds of Tur ʿAbdin took the opportunity to rise up against the Christians, and came to Kfar Salta to plunder it. But the maphrian, who was a fit and active man, mounted a horse and took up some spears and sallied forth to fight the Kurds. But he was struck by an arrow, and died in September of the same year, and all the inhabitants of both the East and the West mourned him. His elderly and decrepit father died of grief, while his sister lived for a long time after his death as a nun, never ceasing from lamentation and weeping for the rest of her life.

After Dionysius of Kfar Salta, Mar YOHANNAN BAR MAʿDANI [Yohannan VI bar Maʿdani, 1232–52]. After the violent death of Dionysius of Kfar Salta, [407] the people of Mosul and Nineveh sent delegates to the patriarch Mar Ignatius to beg him to consecrate a maphrian for them. The patriarch tried to compel his syncellus Rabban Shlemun to accept consecration, but he refused, and told him that Mar Yohannan, or Ahron bar Maʿdani, who had recently been consecrated metropolitan of Mardin, was suitable for the East. The patriarch summoned this man to him and proclaimed him maphrian of Tagrit and the whole East in the year 1543 [AD 1232]. When he came to Mosul and Nineveh, the faithful received him without much enthusiasm, because he little resembled his handsome predecessor and was incapable of preaching a stirring sermon in church. After remaining for around five years in Nineveh, he went down to Baghdad in the year 1548 [AD 1237], and after he had been there one year composed a panegyrical hymn on Mar Ahron in the metre of Mar Yaʿqob.

ܒܬܪ ܐܦܣܩܘܦܘܬܗ ܕܗܘ ܕܩܕܝܫ: ܕܢܘܚܡܘܗܝ ܕܗܘ ܙܒܢܐ ܒܦܪܗܣܝܐ.

ܡܢ ܒܬܪ ܗܕܐ ܐܦܣܩܘܦܘܬܐ ܗܘܬ ܡܢ [403] ܡܦܪܣܝܬܐ ܠܐܦܪܣܝܬܐ ܐܬܦܪܚܬ ܘܐܬܦܢܝ ܘܩܡ. ܒܬܪ ܐܘܪܚ ܠܡܕܝܢܬܐ ܡܫܝܚ ܕܢܘܚܡܐ ܒܦܪܗܣܝܐ ܕܐܝܟܢܐ ܗܘܐ ܐܬܚܙܝ ܕܒܙܒܢܐ. ܕܐܦ ܠܗܘ ܡܬܚܙܐ ܒܗ ܢܦܪܫܘܗܝ ܠܗܘܢ. ܘܐܬܚܙܝ ܡܕܝܢܬܐ ܒܗ ܒܗܝܐ. ܡܫܝܚ ܕܡܘܡܬܐ ܗܝܐ ܗܘܐ ܡܫܝܚܬܐ. ܘܬܒ ܚܠܝܡ ܗܘܐ ܢܦܫܗ ܒܒܝܬܐ. ܘܫܡܥܢ ܗܘܐ ܫܡܗ. ܘܐܝܟ ܗܘܐ ܠܗ ܐܦ ܐܒܐ ܒܫܘܠܡܐ. ܐܝܟ ܒܫܘܒܚܐ ܕܟܠܗܘܢ ܩܕ̈ܡ ܘܒܫܘܠܡܐ ܫܠܝܚܐ ܗܘܐ. ܘܦܪܝܫ ܠܗܘܢ ܒܦܪܗܣܝܐ ܘܐܦܪܫܗ ܘܡܢܬܗ ܠܡܕܝܢܬܐ. ܘܐܬܡܠܟ ܫܒܝܚ ܡܢ ܟܠܗܘܢ. ܠܐܬܪܝܢ ܕܝܢ ܡܫܡܫ ܠܐ ܗܘܐ. ܒܟܠܗ ܢܦܫܗ ܕܒܝܬ ܗܘܐ ܒܗ ܠܒܪܢܫܐ ܒܠܒܗ ܕܗܢܐ ܐܦܝܣܩܘܦܘܬܐ.

ܘܡܢ ܡܠܟܐ ܕܐܡܪܬܐ ܥܡܝܩ ܕܢܝ ܒܫܘܪ ܒܝܬܐ ܡܕܝܢܬܐ. ܒܟܠܗ ܗܝ ܕܒܗܠܝܢ ܘܠܗܘܢ ܥܡܐ ܒܗܝܐ ܡܫܠܚ ܗܘܐ ܟܠ ܡܕܝܢܬܐ. ܘܡܫܪܝܐ ܠܟܠܗܝܢ ܒܫܒܝܠܐ. ܠܐ ܡܫܟܚ ܠܗ ܒܗܘܢ. ܐܠܐ ܐܦ ܐܬܪܘܬܐ ܒܢܦܫܗ. ܘܗܘܐ ܒܪܝܐ ܠܦܠܚܢܐ ܚܕܐ ܗܘܐ ܗܘ ܠܗ ܘܡܢ ܪܥܝܢܝܗ ܬܐܐ ܒܗ ܦܠܚܐ. ܘܥܡ ܐܢܫ ܠܐܬܪܗ. ܬܐܡܪ ܐܝܟ ܕܒܫܬܐ ܘܐܢܫܘܗܝ. ܡܫܝܚ ܕܒܡܫܡܠܝܢܘܗܝ ܫܢܐ ܚܕ ܗܘܐ. ܘܐܫܬܡܥܬ ܕܢܕܝܢܬܐ ܠܟܠܗ ܗܘܐ. ܘܡܚܝܕܐܝܬ ܚܝܠ ܗܘܐ. ܐܦ ܒܬܪ ܘܫܠܡ ܕܡܠܟܗ ܘܡܫܪܝܐ. ܡܢ ܠܟܠܗ [405] ܐܫܬܡܥܬ ܕܢܕܝܢܬܐ. ܠܟܠܗ ܕܐܝܟܢ ܒܫܠܡܗ ܕܒܪܝܬܐ ܒܫܪܐ ܗܘܐ. ܗܝܕܝܢ ܒܗ ܒܗܢܐ ܚܝܠܐ ܕܐܬܐ ܗܘ ܡܦܪܝܢܐ ܠܟܬܪ ܒܥܕܢ. ܕܗܢܐ ܚܫܒ ܐܢܫܝܢ ܪܕܘ ܠܐܬܪܐ ܒܬܪ ܡܐܬܪܘܬܐ ܒܕܝܢܐ ܠܐܡܝܢ. ܘܐܬܚܫܒܘ ܐܬܪܘܬܐ. ܘܒܬܪܝܢܐ ܕܒܬܪ ܒܥܕܢ ܐܪܝܫܘ ܪܝܫܐ ܒܟܠ ܒܪ̈ܝܫܝܬܐ. ܘܐܬܐ ܐܦ ܒܟܠ ܡܦܪܣܝܬܐ ܕܢܒܘܗ ܡܦܪܣܝܐ ܕܝܢ ܡܫܝܚ ܕܫܡܥܢ ܗܘܐ ܘܐܡܝܢ ܚܝܠܐ. ܪܒܐ ܫܘܫܠܐ ܘܢܩܒ ܪ̈ܘܡܝܐ. ܘܢܩܦ ܠܡܦܪܣܘ ܒܗܢ ܒܥܘܪܝܐ. ܘܒܟܠܗ ܒܥܠܕܒܒܐ ܘܫܡܠܐ ܒܐܬܘܬܐ ܚܪܝܢܐ ܕܡܠܟܗ ܘܗܘܐ ܚܝܠܐ ܕܐܡܪܐ. ܘܐܬܐܒܠ ܒܠܒܗ ܒܠܒܗܘܢ ܒܢ̈ܝ ܡܕܝܢܬܐ ܘܡܒܪܟܐ. ܐܦ ܐܒܗܘܢ ܫܒܐ ܒܝܬܪܘܬܐ ܚܝܠܐ ܫܡܥܘܗ ܒܫܘܠܡ. ܐܦ ܡܠܟܗ ܕܪܝܫܐ ܢܦܪܐ ܚܝܠܗ ܒܐܬܪܗ. ܘܥܡ ܐܠܗܐ ܘܒܟܠܐ ܠܐ ܫܒܩܗ ܒܠܒܗ ܙܟܝܐ ܕܚܝ̈ܘܗ.

ܒܬܪ ܕܢܘܚܡܐ ܕܡܪܝ ܫܒܝܚܐ: ܗܢܐ ܢܘܚ ܒܪ ܡܒܝܢ.

ܡܢ ܕܝܢ ܐܬܡܠܟ ܕܡܪܝ ܫܒܝܚܐ: ܩܒܪܗ [407] ܒܬܪ ܡܘܬܗ ܘܒܝܬܐ ܠܟܠܐ ܦܠܚܢ̈ܐ ܗܢܐ ܐܦܣܩܘܦܘܬܐ ܘܐܬܒܗ ܕܢܦܪܫ ܠܗܘܢ ܡܦܪܣܝܐ. ܘܗܘ ܦܠܚܢ̈ܐ ܐܠܨܗ ܠܪܡ ܫܡܥܘܢ ܫܘܫܠܗ ܕܢܦܪܫܘܗܝ ܘܠܐ ܫܠܡ. ܐܠܐ ܐܡܪ ܡܫܝܚ ܗܢܐ ܢܘܚ ܕܗܘ ܐܒܘܢ ܒܪ ܡܒܝܢ. ܗܘ ܕܒܝܬܐ ܕܐܬܦܪܫ ܗܘܐ ܡܬܚܫܒ ܠܡܪܝܢ. ܕܗܘ ܚܫܡ ܠܗ ܠܡܕܝܢܬܐ. ܘܡܢ ܦܠܚܢܐ ܘܐܝܟܢ ܠܟܠܗ. ܘܐܡܪܗ ܡܠܘܟܐ ܠܟܠܐܬܪܝܢ ܘܫܠܡ ܡܕܝܢܬܐ. ܒܫܡܗ ܐܒܘܢ. ܘܡܢ ܐܬܐ ܠܡܫܝܚ ܘܠܚܝܢܐ. ܠܗ ܫܒܩ ܚܝܠܗ ܒܗ ܡܫܝܚܝܐ. ܒܗܢ ܕܠܐ ܗܝܐ ܗܘܐ ܡܘܬܒܐ ܡܫܡܠܝܬܐ ܐܝܟ ܗܢ ܕܡܢܗܘܢ. ܐܠܐ ܡܢܐ ܗܘܐ ܕܐܡܪ ܡܢܗ ܡܢ ܐܬܪܘܬܐ ܒܬܪܐ ܫܡ. ܒܝܘܡ ܡܢ ܚܫܒ ܫܢܝ ܠܡܦܪܣܝܐ ܕܢܝ ܒܫܠܡܐ ܡܟܝܠ ܘܚܝܠ ܠܟܠܐܬܪ. ܒܫܠܡ ܐܒܘܢ. ܘܒܬܪ ܚܕܐ ܫܢܬܐ ܫܡ ܡܐܡܪܐ ܕܡܦܪܣܝܐ. ܠܟܠ ܡܪܝ ܗܢܐ ܐܒܘܢ. ܚܢܢܐ ܕܗܢܐ ܡܟܝܠ.

After he had been there for some time, his outstanding quality was recognised by the brothers Shams al-Dawla, Fakhr al-Dawla and Taj al-Dawla, the three sons of the celebrated archpriest Thomas, who were placed in the service of the caliph and handled all the administration of the royal palace. They recognised his profound learning, his austere morals, his wit and erudition, [409] and also admired his devotion to the cell, in that he never once set foot outside the bounds of the church during all the seven years he remained with them. They therefore treated him with great honour, and showered gifts and presents upon him. At that time there arrived Athanasius Shemʿon bar Summaneh, the bishop of Baghdad. When the aforementioned archpriests saw that he seemed likely to usurp the honour due to the maphrian, they hatefully attacked him, so that he decided that it would be best for him to leave the city. He left Baghdad and came to his own city of Haditha, where he remained for a while.

At this time there flourished Yaʿqob or Severus bar Shakko, bishop in the monastery of Mar Mattai. He had a keen intellect, and by assiduous reading of books had made himself a master in his field; for he not only learned grammar and the first book of dialectic from Bar Zoʿbi, a Nestorian monk from the monastery of [411] Beth Qoqa in the Erbil region; but he was also taught the exposition of the dialectic of the Arabic books and philosophy by Jamal al-Din bar Yunus, an outstanding philosopher of Mosul at that time. He wrote a book with the title *Dialogues*, in which he partially treated various disciplines. The elderly patriarch Mar Ignatius heard of his fame and wished to meet him, and sent a messenger to summon him. But when he set out, he fell ill upon the way and returned to Mosul, where he died, and was taken to the monastery of Mar Mattai, where he was buried in the year 1552 of the Greeks [AD 1241]. He had many books, which were all placed in the treasury of the governor of Mosul.

Now the maphrian studied Arabic at Baghdad, engaging a famous doctor of the Arabs, with whose help he became completely fluent in the language, achieving a written style that was universally admired. As a result [413] his reputation soared among the rulers and chief men of the Arabs. He also consecrated Joseph, a monk of Mardin, bishop of Gazarta d'Qardu in Baghdad, on 23 August in the year 1554 of the Greeks [AD 1243], giving him the name Gregory.

When the people of Nineveh saw that the maphrian they had scorned was honoured by all the leading citizens of Baghdad but remained as modest as ever, they were ashamed of the way they had acted. They were also dismayed that he had stayed away from them for so long, and showed no sign of ever wishing to come back. They therefore accepted a letter from Badr al-Din, the lord of Mosul, to the maphrian, hoping to soothe him and persuade him to return to his flock in all honour, and they sent this letter by the hand of Abuʾl Hasan bar Shammaʿ, the archimandrite of the monastery of Mar Mattai.

ܘܒܬܪ ܕܝܠܐ ܕܗܕܪܐ ܕܗܘܐ ܒܗ. ܐܪܟܢܘ ܒܡܠܟܘܬܗ ܐܪܩܕܝܘܣ ܡܫܡܠܝܐ ܒܢܝ ܬܐܘܕܐ. ܘܐܬܡܢܘܢ ܗܢܘܢ ܬܠܬܐ ܐܢܫܐ ܥܡܗ ܠܐܒܪܘܢ ܘܦܩܕ ܠܐܒܪܘܢ ܘܐܬܝ ܠܐܒܪܘܢ ܒܬܫܡܫܬܐ ܕܡܠܟܘܬܗ. ܘܡܫܠܛܝܢ ܐܢܘܢ ܒܟܠܗ ܦܘܪܢܣܐ ܕܦܠܛܝܢ ܡܠܟܘܬܐ. ܘܐܫܬܘܕܥܘ ܡܬܒܥܢܘܬܗ. ܘܐܬܐܘܪܘ ܒܡܬܒܥܢܘܬܐ ܕܢܩܘܫ ܘܒܥܘܠܘ [409] ܘܒܙܒܢܝܬܗ. ܘܒܥܘܠܡܢܘܬܗ ܕܒܡܠܟܘܬܐ. ܒܟܠܗ ܥܡܠܝܐ ܕܥܒܕ ܚܝܠܐ ܕܗܘܐ ܒܚܝܠܘܗܝ: ܠܐ ܚܙܘ ܠܐܚܘܕܝܬܐ ܕܐܪܥܐ ܒܪܢܫܐ ܕܟܠܗ ܕܒܝܬܐ. ܡܛܠ ܗܕܐ ܐܡܪܐ ܙܥܐ ܦܪܝܡ ܠܗ. ܘܒܥܒܪܘܟܘܢ ܦܩܘܕܝܬܐ ܘܡܩܝܡܬܐ ܐܬܠܚܘܢ. ܐܝܟ ܗܘܐ ܕܝܢ ܒܗܘ ܕܥܠܐ ܒܛܝܒܘ: ܐܦܝܩ ܐܬܐܝܣܘܪ ܕܗܘ ܡܥܒܕ ܒܪ ܗܡܡܦܝܣ. ܘܒܪ ܚܪܘܢܐ ܗܘܝ ܐܪܟܢܘ. ܘܡܒܪܘܪ ܡܢ ܐܡܪܐ ܕܚܝܒ ܗܘܐ ܠܡܦܪܥ ܠܡܦܪܫܐ. ܗܘܬܘܢ ܘܐܬܦܩܘ ܐܦܐ ܡܢܗ. ܒܕܡܐ ܕܐܬܠܝ ܗܢܘ ܡܢܗ ܡܚܡ ܘܢܩܡ ܘܐܬܠ ܠܘܬ ܚܝܕܘܬܗ ܡܕܝܢܬܗ.

ܒܗܝܐ ܕܝܠܐ ܡܬܚܝܕ ܗܘܐ ܡܢܥܘܬ ܐܦܝܩ ܒܥܘܡܪܐ ܕܡܪܝ ܡܠܝ ܕܗܘ ܡܬܪܐ ܒܪ ܥܡܡܘ. ܗܝܐ ܚܪܡܐ ܗܘܐ ܠܗ ܒܟܢܫܗ. ܘܒܥܘܕܢܐ ܕܥܬܝܕܐ ܕܡܠܟܐ ܐܬܠܟ ܗܘ ܡܢܗ. ܒܪܫܝܬܐ ܒܪܝܬ ܒܟܢܫܗ ܘܡܠܟܐ ܡܦܩܕܐ ܕܡܬܡܠܟܝܐ ܡܠܟ ܡܢ ܒܪ ܙܒܢܐ ܐܝܟ ܕܥܬܝܕ ܢܬܦܪܫܐ. ܘܡܢ ܕܥܬܝܕ [411] ܕܟܠܗ ܡܩܡܐ ܕܐܬܐܪܐ ܕܐܪܡܝܐ. ܘܐܬܚܘܪ ܒܥܠܡܐ ܐܪܡܝܐ ܕܡܠܟܘܬܐ ܘܦܠܘܩܣܘܦܘܬܐ ܡܢ ܒܥܠܡܐ ܕܠܘܩܒܠ ܒܪ ܚܘܣܘ ܦܠܘܣܘܦܐ ܡܫܒܚܐ ܚܕܝܐ ܕܪܒܗ. ܘܗܘܐ ܒܥܠܡܐ ܗܘ ܕܕܩܠܕܘܢ ܡܫܡܫ. ܘܒܗ ܟܠ ܡܠܦܢܐ ܡܫܒܚܐ ܡܠܠ ܡܬܐܡܪ. ܘܒܪ ܥܡܢ ܠܐܬܗ ܡܢܐ ܐܪܫܩܘܦܘܣ ܦܠܣܛܝܢܐ ܗܕܐ ܐܬܟܪܙ ܚܪܘܩܐ. ܘܡܕܪ ܡܢܝܐ ܠܘܬܗ. ܘܒܪ ܗܘ ܕܐܬܐܠ. ܐܬܦܢܝ ܠܐܘܪܚܐ ܘܗܦܟ ܠܡܕܝܢܬܐ ܘܒܢܐ ܒܝܬ. ܘܐܬܬܘܒ ܠܥܘܡܪܐ ܕܡܢܐ ܡܠܟ. ܘܐܡܪ ܐܬܐܡܪ ܒܡܠܟ ܐܝܟ ܕܡܩܝܡܐ. ܐܝܟ ܗܘܐ ܠܗ ܫܘܒܚܐ ܕܟܠܗܘܢ. ܘܟܠܗܘܢ ܒܪܘܚܐ ܩܕܝܫܐ ܕܡܫܝܚܐ ܘܡܕܝܢܬ ܐܠܟܣܢܕܪܝܐ.

ܡܦܪܫܐ ܕܝܢ ܚܕ ܕܫܦܝܪ ܐܪܐܘܢܐ ܒܟܢܫܗ. ܘܡܠܟܬܐ ܗܘܐ ܠܘܬܗ ܡܬܠܩܐ ܐܝܟ ܡܢ ܫܒܝܚܘܬܗ ܕܫܢܝܐ. ܘܐܬܕܪܝ ܡܢܝܢ ܕܒܪܐ ܫܦܝܪܬܐ. ܘܗܘܐ ܠܗ ܫܘܡܠܝܐ ܡܠܟܬܐ ܠܒܢܝܬܐ ܐܪܡܝܬܐ. ܘܡܬܚܪܐ ܗܘܐ ܠܟܠܗ. ܘܒܗܘܐ [413] ܠܡܐܬܐ ܐܬܬܘܣܦ ܠܗ ܐܡܪܐ ܙܒܢ ܡܠܟܐ ܕܫܢܝܐ ܘܡܠܟܬܗܘܢ. ܘܒܪ ܒܛܝܒܘ ܐܦܝܩ ܐܦܝܩ ܠܛܘܪܐ ܘܢܦܩ ܠܡܘܬ ܕܝܠܐ ܡܪܕܝܐ. ܘܒܛܝܒܘܬܐ ܒܫܡܗ. ܒܝ ܒܥܕ ܕܝܠܐ ܚܕܐ ܐܢܫܝ ܕܡܩܝܡܐ.

ܫܢܝܐ ܕܝܢ. ܒܪ ܚܕܗ ܕܗܝܐ ܒܟܠܗ ܐܬܐܡܪ ܡܢ ܡܩܡܝܐ ܕܒܛܝܒܘ ܡܦܪܫܐ ܗܘ ܕܡܢܗܘܢ ܐܬܬܐܡܪ. ܘܠܐ ܐܬܬܠܒ ܒܗ ܙܢܝܐ ܒܗܬܗ ܒܒܟܝܬܗܘܢ. ܘܡܢܗ ܕܝܢܐ ܐܝܟ ܡܦܪܫܐ ܘܐܬܠ ܠܪܘܡܝܐ. ܘܐܝܟ ܒܡܘܬܗ ܕܐܡܪ. ܘܠܐ ܫܐܠ ܒܟܠܗ ܬܘܒ ܠܡܡܠܐ ܠܘܬܗܘܢ. ܒܪܝܟ ܢܡܘܣ ܐܟܪܐ ܡܢ ܒܪܙ ܠܟܝܢ ܡܪܐ ܕܡܬܠܠ. ܠܘܬܗ ܕܡܦܪܫܐ. ܕܒܥܡ ܠܘܬܗ ܘܐܘܦܩ ܠܡܪܒܥܬܗ ܘܐܬܐܡܪ ܡܢ ܟܠܗܘܢ. ܘܡܕܪܘܗ ܠܐܟܪܐ. ܒܗ ܐܬܐ ܠܟܝܢܐ ܒܪ ܡܫܡܠܝ ܢܨܝܚܐ ܕܒܥܘܡܪܐ ܕܡܪܝ ܡܠܝ.

When the archimandrite reached him, the maphrian fobbed him off by promising to come back with him to Nineveh, but then kept him waiting day after day for a full five months. Then the maphrian wrote a splendid letter to Badr al-Din, saying that he had received his commands and would leave Baghdad, but that he had first to fulfill a sacred vow he had made to worship in Jerusalem, and that it was his duty to go there first. [415] He entrusted this letter to the archimandrite, and set off on the desert road to Jerusalem, escorted by a guard of horsemen of the Maʿdaye. From Jerusalem he went on to Antioch to see the patriarch, who was residing there at this time, and then left the patriarch and returned to Mosul, intending to go on to Mardin. He was received with honour by Badr al-Din. The people of Nineveh also loved and honoured him more once they became accustomed to his grace and presence and his honourable and honest demeanour. His name was revered throughout the East, and his reputation shone.

After he had held the office of maphrian for 20 years, the elderly patriarch Mar Ignatius died, and ʿAngur was appointed. Then Bar Maʿdani went into Syria, and was appointed patriarch in opposition to him, in the year 1564 [AD 1252]. The result was a serious schism in the Church, which we have described in our history of Western affairs.

[417] After Mar Yohannan bar Maʿdani, IGNATIUS SALIBA of Edessa [Ignatius IV Saliba, 1253–58], from Aleppo. In the first section of this ecclesiastical history, we showed how Saliba bar Yaʿqob Wagiah was appointed bishop of Aleppo, and how he opposed Dionysius of Melitene and appointed Bar Maʿdani in opposition to him. Once he was appointed, Mar Yohannan repaid his debt to the bishop of Aleppo and proclaimed him maphrian of the East. This man, who had earlier been called Basil, asked to be called Ignatius now that he was maphrian, but that childish notion was judged by all to be inappropriate. Shortly afterwards the new maphrian made his preparations. He hired some wagons to carry both his own possessions and gifts for the governor of Mosul, the cost of which was borne partly by himself and partly by the lawyers who were his friends. He arrived in Mosul on Palm Sunday in the year 1564 [AD 1253] and was courteously received by Badr al-Din. He was a very handsome man, pleasant and courteous of speech, who spoke Arabic fluently, expressed himself with great eloquence, and was a skilled physician. [419] Furthermore, thanks to the experience he had gained in ecclesiastical debates, none of his generation could match his skill in dialectic, philosophy and declamation. However, he was far better read in profane than in sacred learning, and his knowledge of the holy Scriptures was a little shaky.

He was clothed in royal garments by Badr al-Din, and then went up according to custom to the monastery of Mar Mattai, so that he might be first enthroned there and then proclaimed throughout the region. When he arrived at the gate of the monastery, he quarrelled with the monks of Mar Mattai over the shameful traditions which these monks had maintained from earliest times, when they had struggled to prevent the maphrians of Tagrit from visiting them and exercising any jurisdiction over them.

ܘܟܕ ܐܙܠ ܗܘ ܙܥܘܪܐ ܠܡܕܒܪܐ ܫܦܝܐ ܠܘܬܗ ܕܡܫܝܚܐ ܘܐܬܠܘܝ ܘܢܦܩ ܒܬܪܗ ܠܚܘܒܐ. ܘܡܢ ܝܘܡ ܟܠܗܘܢ ܡܕܒܪ ܗܘܐ ܠܗ: ܡܠܐܟܐ ܕܫܠܡܐ ܢܛܝܪ. ܘܡܢ ܟܠܗ ܗܘ ܡܫܒܚܐ ܐܝܟܢܐ ܠܐܡܘܢܐ ܠܟܠܗ ܕܒܝܬ ܐܠܗܐ ܡܪܐ ܕܡܘܬܐ. ܘܡܢ ܕܡܛܠ ܦܘܩܕܢܗ ܘܢܦܩ ܡܢ ܥܠܡܐ. ܘܡܛܠ ܕܝܕܥ ܐܢܐ ܕܠܗܘܢ ܕܢܫܝܘܢ ܒܐܘܪܚܐ. ܗܐ ܐܙܠ ܠܡܫܝܚ ܘܡܢ ܒܬܪ ܐܢܐ ܠܡܫܡܫܘ. [415] ܘܡܟܝܠ ܠܟܢܫܐ ܕܢܫܝܚܐ. ܘܗܘ ܟܠ ܫܥܬܐ ܕܥܢܝܢܐ ܕܒܚܝܐ ܒܐܘܪܚܐ ܡܕܒܪܢܝܬܐ ܚܕܐ ܘܪܫܡܐ ܘܡܢ ܐܘܪܚܐ ܐܢܐ ܠܐܬܦܘܫܐ ܠܗܐ ܦܛܪܘܣ. ܡܛܠ ܕܐܡܪ ܡܕܒܪ ܗܘܐ ܠܗܘ ܕܝܢܐ. ܘܡܢ ܕܝܢ ܦܛܪܘܣ: ܐܢܐ ܠܡܫܝܚ. ܟܠܗ ܗܘ ܕܢܦܠ ܠܡܪܝܡ. ܘܐܬܡܛܠ ܡܢ ܒܝܬ ܐܠܗܐ ܡܫܪ. ܐܦ ܢܫܝܐ ܥܠܡܐ ܒܠܥܕ ܐܚܘܗܘܢ ܘܡܪܝܗܘܢ ܒܗܘܢܝܢ ܐܬܠܘܝܗܘܢ. ܘܐܬܚܝܠ ܠܗܘܢ ܠܡܛܠܗ ܘܡܫܬܘܕܝܢ. ܘܐܬܚܙܝܐ ܥܠܡܐ ܘܡܫܒܚܐ ܕܢܝܐ ܗܘܐ. ܘܡܫܠܐ ܙܕܐ ܘܢܝܚܐ ܗܘܐ ܠܗ ܒܡܕܝܢܬܐ.

ܘܟܕ ܗܘܐ ܒܗ ܒܡܫܪܝܘܬܐ ܡܠܐܟܐ ܕܒܫܡܝܐ ܥܡܢܐ. ܟܕ ܦܛܪܘܣ ܫܡܥ ܗܢܘܢ ܐܬܚܙܝܘܗܝ. ܘܡܢ ܒܝܬܗ. ܘܐܙܠ ܒܪ ܡܕܝܢܬܐ ܠܡܫܝܚܐ. ܘܡܢ ܐܦ ܗܘ ܦܛܪܘܣ ܠܡܫܝܚ ܗܘ. ܟܡܐ ܐܢܫܝ. ܘܗܘܐ ܫܪܝܐ ܙܕܐ ܒܕܝܪܐ. ܐܒܘܢ ܕܫܘܒܚ ܒܫܡܝܐ ܡܫܬܒܚܐ.

[417] ܟܠܬܪ ܡܢܐ ܢܘܚ ܒܪ ܡܕܝܢ: ܐܬܚܙܝܘܗܝ ܕܗܘܐ ܙܥܘܪܐ ܐܘܪܚܐ ܕܚܠܟ.

ܒܫܘܪܝܐ ܡܢ ܩܕܡܐ ܕܡܫܬܡܫܢ ܗܘܐ ܢܘܚ ܐܒܘܢܐ ܡܢ ܙܥܘܪܐ ܒܪ ܢܡܘܣ ܘܫܠܗ ܘܐܬܠܘܝ ܗܘܐ ܐܦܝܗ ܒܫܠܡ ܘܫܡܥܗ ܠܒܝܬܘܬܗ ܕܡܫܝܚܘܬܗ. ܘܐܬܡܕܝ ܠܒܪ ܡܕܝܢ ܠܡܘܫܠܗ. ܒܫܪܝܐ ܗܘ ܡܢܐ ܢܘܚ ܒܪ ܡܢ ܦܪܘܩ ܢܘܚܐ ܠܗܘ ܕܫܠܡ ܘܡܕܝܢܬܐ ܠܡܕܝܢܐ ܐܚܪܝܗ. ܘܟܕ ܒܡܫܠܡܘܬ ܡܠܐܟܐ ܗܘܐ ܡܫܝܢܝܢ. ܥܠܝܗ ܘܐܬܚܙܝܬ ܠܡܢܐ ܒܡܕܝܢܬܗ. ܘܠܐ ܙܢܝܐ ܐܬܐܘܪܚܬ ܗܘ ܗܘܐ ܥܠܝܡܬܐ ܒܠܡܫܡܫܬܐ ܠܟܠܗܘܢ. ܘܡܢ ܒܬܪ ܠܗ ܒܥܠܝܐ ܗܘ ܡܕܝܢܝܐ ܫܪܝܐ ܘܐܬܒܪ ܠܗ ܫܘܒܚܐ ܘܥܝܢܬܐ ܘܢܦܩܬ ܠܥܠܡܐ ܕܡܫܝܚ. ܡܢܝܢ ܡܢ ܕܠܗ ܘܡܢܝܢ ܐܝܟܢܐ ܚܙܐ ܡܢ ܢܘܚܡܐ ܩܝܡܘܗܝ. ܘܐܬܐ ܠܡܫܝܚ ܒܠܒܬܐ ܕܐܝܬܝܗ. ܚܝܠ ܐܒܘܢ. ܘܐܬܡܛܠ ܠܐܡܪܐ ܡܢ ܒܝܬ ܐܠܗܐ. ܙܢܝܐ ܗܘܐ ܟܢܫ ܫܘܒܚܗ ܠܟ. ܘܒܫܡܝܢ ܒܝܬܗ. ܘܢܗܐ ܡܫܬܠܚܗ. ܘܡܫܬܟܚ ܗܘܐ ܠܗܘܢ ܒܫܪܝܐ ܐܝܬܝܐ. ܘܡܫܝܚ ܘܡܕܝܢܘܬ ܒܫܘܡܠܝܐ ܡܠܬܐ. ܘܒܐܡܘܢܐ ܕܒܝܬܐ ܠܗܘܢ ܫܘܒܚܐ ܡܫܡܫ ܗܘܐ. ܗܘ [419] ܗܘܝܐ ܘܡܫܡܠܝܘܬܐ ܘܫܠܡܘܬܐ. ܘܒܝܠܘܬܐ ܫܠܡܬܐ. ܡܫܝܚܘܬܐ ܕܗܝܐ ܗܘܐ ܒܐܘܪܚܘܬܐ ܕܝܠܗ ܘܠܐ ܫܘܒܚܐ ܗܘܐ ܒܝܬܗ. ܐܝܟ ܒܡܕܝܢܐ ܘܫܘܒܚܐ ܕܡܠܟܐ ܡܕܝܢܬܐ ܡܫܝܚܘܬ ܗܘܐ ܡܟܝܠ. ܘܒܪܢܫܐ ܒܟܠܗ ܗܘܐ ܠܒܝܬܐܘܬܗ.

ܘܟܕ ܠܟܠܗܘܢ ܒܝܬ ܐܠܗܐ ܠܒܢܝܐ ܡܠܟܬܐ. ܫܠܡ ܠܗܘܢܝܐ ܘܡܢܐ ܡܠܐ ܐܝܟ ܒܝܬܐ ܕܡܕܝܢܬܐ ܐܡܪ ܠܐܒܝܗ ܠܗ ܫܘܒܚܘܢܝܐ. ܘܡܢ ܢܡܪ ܒܐܬܪܐ. ܘܟܕ ܡܛܠ ܠܟܢܘܫ ܒܗܘܢܐ. ܗܘܐ ܒܡܠܟ ܠܗ ܠܡܠܟܐ ܙܘܓܐ ܒܟܠܗ ܒܬܪܐ ܠܐ ܡܫܠܡܢܐ ܘܐܬܚܕܝ ܒܗܘܢ ܗܘܢ ܒܡܫܝܚܐ ܡܢ ܕܝܠܐ ܒܠܒܝܐ ܕܡܠܚܘܢ ܗܘܘ ܠܡܫܝܚ ܡܫܝܚܐ ܕܡܢ ܐܬܟܢܫܬ ܐܝܟ ܗܘܘ ܠܡܫܠܡܘܬܗ ܒܥܠܡܐ.

For example, whenever a new maphrian came to visit them, they would wait until he was halfway up the ladder and order him to kiss a certain stone, and they would not allow him to enter until he offered them gifts. Sometimes they would even make unfitting remarks. They might say, for example: 'Kiss the threshold of the gate of the monastery, and then you may come in.' This kind of behaviour would obviously be uncharitable and arrogant if offered to the humblest visitor, let alone an archbishop who held the same rank [421] as the holy Apostles.

After the dispute ended outside the gate of the monastery, the maphrian entered the monastery and the monks assembled to enthrone him. Then the archimandrite Abu'l Hasan bar Shammaʿ flounced out in a huff and went to his own cell, exclaiming that he should not be allowed to sit on the throne until he produced the edict of Badr al-Din. Although the necessary instructions had been given, there had not yet been enough time for this edict to be copied out, so the maphrian remained until the middle of the night in the church of the monastery, oppressed almost to death by grief and woe at the insults he had received from the monks. His brother the monk Denha, wishing to console him, remarked to him quietly in Armenian: 'Let it go! Don't upset yourself over a pack of howling dogs!' Some of the monks overheard this remark and told their companions. Then they all rose up indignantly against the maphrian, shouting insulting remarks. He replied that he would leave them and go down from the monastery without taking his throne. Their indignation was somewhat soothed, and they brought back the archimandrite Abu'l Hasan and robed the maphrian and proclaimed him. When he began to read the Gospel, 'of the good shepherd', and pronounced the phrase [423] 'who did not enter the sheepfold through the gate', a certain monk thrust his head through the window of his cell, which overlooked the altar, and said: 'Very true! You ignored the gate and came in by another entrance!' Then the maphrian left the monastery by night, biting his fingers in fury and frustration. He then proceeded to visit the entire region and was consoled by the love of the people. They all helped him to pay the tribute imposed upon him by the sultan, particularly the people of Beth Khudaida. While he was receiving their good wishes, he wept and said: 'You have beggared yourselves on my behalf, yet I have gained no profit', since all their donations went straight into the sultan's treasury.

In the same year in which the Nestorian catholicus Sabrishoʿ bar Masihi died, namely the year 654 of the Arabs [AD 1256], the bishops gathered together at Baghdad, and a quarrel arose between the men of Baghdad and the bishops over the election of the catholicus. Some men preferred Eliya, metropolitan of ʿIlam, others Makkikha, metropolitan of Nisibis, and others still Denha, metropolitan of Erbil. After wrangling amongst themselves for six months, they began to outbid one another in offering bribes to the caliph, so that the sum of money rose as high as 45,000 gold dinars. They were then told [425] that the man who first raised this sum and handed it over would be made patriarch.

ܐܝܟ ܗܘ ܕܡܫܠܡ ܠܡܦܪܢܣܐ ܚܝܠܐ ܕܐܬܐ ܠܘܬܗܘܢ. ܡܢ ܗܘ ܡܥܪܟܬ ܕܩܪܒܐ ܠܡܩܡ ܩܘܒܠܐ ܡܕܝܢ ܘܐܡܢ. ܘܠܐ ܡܫܡܫ ܠܗ ܕܢܩܒܠ ܥܒܕܐ ܘܐܟܠ ܡܘܬܐ ܡܕܝܢܬ. ܘܠܐ ܡܫܡܥܢܝ ܥܒܕܐ ܕܢܩܒܠ ܥܡ ܢܦܫܗ. ܘܐܝܟ ܐܝܠܝܢ ܕܡܬܦܫܩܝܢ ܠܘܬ ܠܐ ܦܘܠܚܢ ܘܐܡܪܝܢ ܠܗ. ܗܟܢ ܐܦܣܩܘܦܘܬܐ ܕܐܘܪܗܝ ܠܘܡܪܐ. ܘܗܘܝܘ ܠܐܗܠ. ܘܥܠܝܐ ܕܗܠܝܢ ܥܠܘܗܝ ܡܫܬܥܠܝܢܐ ܐܝܟ ܕܟܘܠ ܥܒܪܐ ܗܘ ܘܡܬܐܡܪ ܠܡܦܪܢܣܐ ܕܐܬܐ ܡܢ ܥܡܐ ܕܝܢ ܠܡܪܡ ܥܒܕܐ ܕܕܪܟܐ ܚܝܠܐ [421] ܕܡܬܟܢܫܐ ܡܢܝܢܐ. ܘܡܬܩܪܒܐ ܐܝܟ ܕܕܠܡܘܦܠܐ ܕܢܡܘܣܐ ܐܢܫܐ. ܘܡܢ ܐܬܠܘܢܗ ܡܢܝܢܐ ܕܠܒܪ ܡܢ ܐܘܪܗܝ ܠܘܡܪܐ: ܥܠ ܗܘ ܡܦܪܢܣܐ ܠܘܡܪܐ. ܘܐܬܦܩܕ ܕܢܐܬܐ ܠܡܬܐܟܠܘ ܥܠ ܡܘܪܫܐ. ܗܢܝܢ ܪܡܝܢܐ ܐܒܘ ܠܐܠܗܐ ܒܪ ܡܥܡܕܢܘ ܐܬܬܚܝܕ ܘܡܚܐ ܘܐܙܠ ܠܡܬܠܬܗ. ܘܐܡܪ ܕܠܐ ܢܐܒ ܥܠ ܡܘܪܫܐ ܥܒܕܐ ܕܚܣܐ ܡܫܡܠܝܢ ܘܒܪ ܠܐܠܗܝܢ. ܘܡܢ ܗܘ ܕܠܐ ܥܒܕܠܐܬܠܒ ܠܗ ܡܫܡܠܝܢ. ܡܛܠ ܠܐܠܗܘܬܗ ܘܚܝܠܐ. ܐܠܐ ܐܬܦܩܕ ܗܘܐ ܕܢܬܠܒ ܠܗ. ܦܩ ܗܘ ܡܦܪܢܣܐ ܥܒܕܐ ܠܦܠܚܘܗܝ ܕܟܠܐ ܒܗ ܥܒܕܐ ܕܠܘܡܪܐ. ܡܢ ܡܬܐܒܠ ܘܒܪܐ ܠܗ ܥܒܕܐ ܠܡܘܬܐ. ܘܗܘܝܐ ܡܬܬܐܡܪ ܡܢܗܘܢ ܕܠܘܡܪܐ. ܬܡܢܐܬ ܡܢ ܡܥܠܐ ܗܘܐ ܠܗ ܐܢܫܘܢ ܕܚܝܐ ܕܢܦܠ ܘܐܡܪ ܠܗ ܒܠܒܐ ܐܘܪܚܐ. ܡܢܘܢ ܢܚܝܢ ܐܠܝܢ ܒܠܟܠ ܐܝܟ ܗܘܢ ܕܫܡܥ ܐܝܟ ܢܦܫ ܡܬܠܒܠܘܢ. ܘܐܬܠܒܠܒܘ ܠܗܘܐ ܐܢܫ ܡܢ ܕܚܝܠܐ ܘܐܘܕܝܘ ܠܡܦܩܢܗܘܢ. ܘܐܬܒܪܘ ܒܠܗܘܢ ܥܠܘܗܝ ܕܡܦܪܢܣܐ ܘܐܒܠܝܢ ܗܘܘ ܠܗ ܘܡܬܢܠܡܢ. ܘܡܢ ܙܒܢܐ ܕܢܥܒܘܕ ܐܝܟ ܘܚܝܐ ܡܢ ܠܘܡܪܐ ܒܠܒܝ ܡܫܬܪܘܢܝܐ. ܘܐܬܪܚܩܬ ܡܠܬܐ ܡܬܠܗܘܢ. ܘܐܙܠܘ ܐܢܫܘܗܝ ܠܪܡܝܢܐ ܐܒܘ ܠܐܠܗܐ ܘܚܝܘܗܝ ܠܡܦܪܢܣܐ ܘܫܪܘܗܝ. ܘܡܢ ܥܕܢ ܠܡܦܪܢܣܐ ܐܘܕܝܘܗܝ ܗܘ ܕܩܪܒܐ ܩܕܡ. ܘܐܡܪ ܦܠܛܝܢܐ [423] ܕܗܘ ܕܠܐ ܝܕܥ ܡܢ ܐܘܪܚܐ ܕܢܨܚܢܐ ܕܢܒܝܐ. ܐܦ ܚܕ ܡܢ ܡܫܡܫܢܐ ܪܡܫܐ ܡܢ ܦܘܠܐ ܗܘ ܕܒܗ ܩܝܪ ܗܘܐ ܡܢ ܡܠܟܘܬܐ ܠܡܕܒܪܢܐ ܘܐܡܪ. ܐܦܠܐ ܕܐܝܟ ܗܫܬܐ ܡܢ ܩܪܒܐ ܐܝܟܢܐ ܘܠܗ ܡܢ ܐܘܪܚܐ ܥܠܬܐ. ܘܡܥܕܪܘ ܐܦ ܠܗܘܐ ܗܘ ܡܦܪܢܣܐ ܘܐܬܒܪܢܘ. ܘܚܝܠ ܡܢܗ ܕܠܘܡܪܐ ܥܠܠܐ ܡܢ ܡܢܗܠ ܙܒܢܬܗ ܡܢ ܡܠܟܘܬܐ ܘܚܝܠܐ. ܘܐܬܒܪܝ ܒܥܠܘܗ ܐܬܪܐ ܘܐܬܪܡܝ ܡܢ ܥܠܘ ܒܥܐ. ܘܡܥܠܗܘܢ ܕܢܘܚܘܗܝ ܠܡܦܠܐ ܘܐܝܟ ܗܘܐ ܒܠܗܘܢ ܠܡܠܦܢܐ ܬܡܢܐܬ ܥܘܕܪܢܐ. ܘܡܢ ܡܢܠܐ ܗܘܐ ܒܠܗܘܢ: ܚܒܐ ܗܘܐ ܘܐܡܪ. ܕܐܝܟܘܢ ܠܟܡ ܡܫܪܝܢ ܐܝܟܘܢ ܘܐܢܐ ܠܐ ܬܠܘ ܐܢܐ. ܡܛܠ ܕܡܠܟܘܬ ܠܥܠܡ ܠܐܬܐ ܕܡܠܟܘܬܐ ܡܬܠܡܫܠ.

ܘܒܗ ܒܫܢܬܐ ܕܒܗ ܡܢ ܗܢܐ ܫܢܘܐ ܒܪܡܫܝܚܝܢ ܡܬܘܠܢܢܐ ܕܡܛܪܘܦܠܝܬܐ ܕܗܝ ܗܘܬ ܐܘܪܗܝ ܕܛܝܝܐ: ܐܬܦܩܘ ܐܦܣܩܘ ܠܟܝܪܐܘ. ܘܢܦܩܘ ܡܢܝܢܐ ܒܝܬ ܒܟܬܘܒܐ ܠܐܦܣܩܘ ܒܟܬܒܐ ܕܡܬܘܠܢܢܐ. ܘܡܢܗܘܢ ܡܢ ܒܠܟܠܐ ܡܬܛܪܝ ܕܒܠܟܝ ܙܒܢ ܗܘܘ. ܐܢܫܐ ܕܝܢ ܒܡܕܡܡܐ ܡܛܪܝ ܕܢܪܒܝܢ ܘܐܢܫܐ ܕܒܝܬ ܡܛܪܝ ܕܐܪܒܠ. ܘܒܬܪ ܡܢܝܢܐ ܗܘܐ ܕܗܘܐ ܒܫܢܬܗܘܢ ܡܬܐܝܐ ܕܡܬܐ ܢܦܝܫ. ܘܡܢܗ ܡܬܡܫܡܫ ܥܠ ܚܝܪܐ ܕܗܘܐ ܠܒܬܠܗ. ܥܒܕܐ ܕܡܛܠܬ ܗܘ ܒܡܢܘܬܐ ܠܐܘܪܚܝܢ ܘܡܡܚܐ ܠܐܠܦܢܐ ܕܚܬܐ ܕܗܘܐ. ܘܐܬܐܡܪ [425] ܠܗܘܢ ܕܐܝܟܐ ܕܡܛܠܒ ܘܗܘܒ ܒܡܥܒܕܐ ܗܘ ܩܛܝܡ ܒܢܝܐ.

Mar Denha of Erbil raised this sum and handed over 4,000 gold dinars as a down payment, but his enemies slandered him, saying: 'He is a friend of the Tartar kings, and any money you accept from him now he will soon take back from you twofold.' The caliph's advisers believed this slander, and the three metropolitans were accordingly summoned to the caliph's palace, where an edict was read out conferring the leadership on the elderly metropolitan of Nisibis instead of his younger colleague of Erbil. Then the diploma was given to MAKKIKHA [Makkikha II, 1257–65], and the mitre was placed on his head, and they paraded him on a mule, accompanied by two noblemen who held the diploma above his head. He went down to the church of the third ward, and the fathers accompanied him to Seleucia and consecrated him on the fifth Sunday of Lent. They gave Mar Denha back his gold, and the arrival of the Tartars in Baghdad not long afterwards freed the catholicus Makkikha from having to pay back the money he himself had borrowed.

The physician Abuʾl ʿIzz bar Duqiq disliked the youthful maphrian Saliba, who had just been consecrated, and accused him to the governor and spread [427] foul rumours about him. And so, after dwelling for a year and a half in Nineveh and Assyria, living a miserable life, he lost heart, left the East and fled back to Syria. He arrived in Aleppo and built himself a chapel outside the church to live in, and from time to time he visited the sick. Meanwhile Gregory bar Ahron, the man who had earlier been bishop of Gubos, was occupying the cathedral of Aleppo. When the maphrian had been in Aleppo for around a year, he went to Damascus, gathered a sum of gold to bribe the sultan, and then returned and occupied the throne of Aleppo, proclaiming the patriarch Dionysius ʿAngur both there and throughout Syria. But shortly afterwards Gregory went to Damascus with an orator of the Tartars, and again resisted the proclamation of Dionysius. When the maphrian heard this he left Aleppo and took refuge in Tripolis, where he fell acutely ill shortly afterwards. He died of this illness on Wednesday 12 June in the year 1569 of the Greeks [AD 1258]. He had brought 600 gold dinars with him from the East, which he willed to our own churches and monasteries and to those of the Franks. Then the clerics and monks of the Franks all gathered together and celebrated his obsequies in state and honour.

[429] In the year 1573 [AD 1262], when the city of Mosul was besieged by the forces of the Mongols, a large number of our people fled from Nineveh and elsewhere to the city of Erbil. And since they had no place to pray, the nobles asked Mar Makkikha, the catholicus of the Nestorians, who was then at Erbil, to allow them to build themselves a church. But he would not agree, and said to them: 'We will give you part of our own church, in which you can pray and celebrate the mysteries.' But our people did not like this idea, and instead petitioned Mar Denha, metropolitan of Erbil, who later became catholicus, and the Christian emir Taj al-Din bar Mukhtas; and they allowed the nobles of our people to buy a piece of land and build themselves a church there, against the wishes of the catholicus.

ܘܡܢ ܒܬܪ ܗܕܐ ܕܚܙܐ ܕܐܘܪܫܠܡ. ܐܘܪܚܐ ܠܠܦܢܐ ܕܝܬܐ ܕܗܘܐ ܡܢܗ ܕܡܫܡܠܝܐ ܘܡܘܠܕܗܘܢ܆ ܐܬܐܡܪܬ ܡܬܪܘܢ ܡܢ ܒܒܠܒܒܗܘܢ. ܘܗܘܐ ܠܗܘܢ ܡܕܝܢ ܠܗ ܡܠܟܐ ܕܐܬܘܪܝܐ. ܘܡܠܟܐ ܕܫܡܥܘܢ ܐܠܗܝ ܡܢܗ ܒܐܝܕܝܐ ܗܘܦ ܡܠܦܢܐ ܡܢܗܘܢ. ܘܡܫܬܥܐ ܠܡܠܟܐ ܗܘܐ ܕܒܒܠ ܒܡܠܟܘܬܗ. ܘܡܕܘܪܗ ܡܢܗ ܠܡܠܟܘܬܗܘܢ ܘܠܟܡ ܡܫܬܥܒܕܘܬܐ ܠܒܒܠ ܘܡܕܝܢܬܗ. ܘܢܦܩ ܦܘܩܕܢܐ ܕܡܠܟܐ ܗܘ ܕܢܬܟܢܫܘܢ ܢܦܩܘܢ. ܘܟܠ ܥܡܡܐ ܗܘ ܕܐܘܪܫܠܡ. ܘܐܬܟܢܫܘ ܠܗ ܫܒܝܬܗܘܢ ܠܡܕܝܢܬܐ. ܘܐܘܪܚܘ ܒܫܘܒܐ ܡܫܒܚܬܐ ܘܐܘܪܚܘܢ ܥܠ ܟܘܪܝܐ. ܘܐܬܐ ܟܢܫܐ ܕܝܢ ܡܢ ܙܘܥܐ ܡܢ ܬܚܘܡ ܥܠ ܙܡܢܗ ܠܫܡܫܘܬܗܘܢ. ܘܐܬܐ ܚܠܦ ܒܒܝܬܐ ܕܫܘܪܐ ܕܐܬܟܠܐ. ܘܡܢ ܐܬܠܗ ܒܡܢܗ ܐܚܝܢܬܐ ܠܥܒܕܘܢ ܘܐܥܒܪܘܗܝ ܒܫܘܡ ܚܕ ܒܥܡܐ ܕܫܥܝܐ ܕܪܘܡܐ ܡܕܐܢܐ. ܘܡܒܪܘܟܘ ܕܡܕܝ ܕܚܙܐ ܐܘܦܣܩܘܢ ܠܗ. ܘܒܗ ܒܟܢܐ ܗܘܐ ܡܠܟܐ ܕܐܬܘܪܝܐ ܠܒܝܬܐ. ܘܐܬܚܙܝ ܡܢ ܕܗܘܐ ܗܘ ܡܫܡܫܐ ܡܠܘܟܝܐ.

ܘܡܫܡܫܢܐ ܡܦܪܢܐ ܪܘܡܐ ܘܚܕܐ. ܗܘܐ ܠܗ ܫܡܐ ܒܫܡܐ ܐܒܘ ܠܠܟܡ ܐܫܡܐ ܒܪ ܕܘܡܝܛ. ܘܫܬܝܢ ܫܢܝ ܗܘܐ ܠܗ ܠܡܦܪܢܐ ܘܐܟܠ ܗܘܐ ܡܬܪܘܢ ܒܗܘܢ ܐܣܝܪܐ. ܘܡܫܡܫ [427] ܗܘܐ ܠܗ ܒܥܠܠܐ ܡܫܬܠܬܐ. ܒܙܒܢ ܡܢ ܕܒܐ ܕܫܠܐ ܚܕܐ ܘܦܠܓ ܕܝܢ ܒܫܢܬܐ ܘܐܬܐܪ ܠܗܘܢ ܚܝܐ ܐܬܚܙܝ ܒܗܠ ܠܗ ܒܬܪ. ܘܡܫܡܫ ܠܡܕܝܢܬܐ ܘܐܝܟ ܕܒܪܘܡܐ ܠܡܘܪܝܐ ܡܠܬܐ. ܘܐܬܐ ܠܚܠܒ ܘܐܬܪ ܠܗ ܕܪܬܐ ܘܡܠܟ ܒܗ ܠܒܪ ܡܢ ܒܝܬܐ. ܡܢ ܫܡܪ ܒܬܪܘܬܐ. ܒܗܢ ܕܐܬܪܝܟܬ ܗܘ ܕܒܟܢ ܕܐܬܟܬܒ ܕܗܘ ܒܪ ܐܘܪܗܝ܆ ܐܣܝܪ ܗܘܐ ܒܩܘܪܩܠܐ ܕܚܠܒ. ܘܡܢ ܗܘܐ ܒܗ ܒܚܠܒ ܗܘ ܡܦܪܢܐ ܐܝܟ ܚܠܡܐ ܚܝܐ܆ ܐܬܠܐ ܠܒܪܘܡܣܘܣ ܘܡܫܠܐ ܒܠܘܢ ܕܗܘܐ ܠܡܫܬܠܛܢܐ. ܘܐܬܐ ܐܣܝܪ ܒܩܘܪܩܠܐ ܕܚܠܒ ܘܡܫܠܛܐ ܡܢܗ ܘܡܢ ܒܠܗ ܡܕܝܢܐ ܒܪܘܡܝܐ ܕܐܘܠܘܣܛܝ ܦܛܪܝܪܟܐ ܕܗܘ ܒܝܘܡ. ܘܒܬܪ ܡܠܟܘܬܗ ܗܘ ܥܬܝܕܘܢܘܣ ܠܒܪܘܡܣܘܣ ܒܗܘܢ ܐܡܪܝܐ ܕܐܬܘܪܝܐ. ܘܐܘܦܟܢܗ ܡܢܒܪܘܡ ܠܒܪܘܡܝܐ ܕܐܘܠܘܣܛܝ. ܘܡܡܠܟ ܡܦܪܢܐ. ܘܢܦܩ ܡܢ ܚܠܒ ܘܐܬܠܐ ܠܦܪܢܣܘܒܠܝܣ. ܘܒܬܪ ܕܝܢܐ ܕܒܪܘܐ ܐܬܟܢܗ ܒܩܘܪܩܠܐ ܚܪܝܢܐ. ܘܡܫܚ ܡܢ ܚܝܐ ܗܘܟܡ. ܢܟܡ ܐܘܪܒܐ ܠܐܘܪܫܠܡ ܒܚܕܪܝܢ ܚܪܝܐ. ܚܒܠ ܐܫܬܐ ܕܩܕܝܫܐ ܒܗ ܒܚܡܪܘܬܗ. ܒܬܪ ܕܠܝܫ ܒܡܠܬܗܐ ܕܚܝܐ ܕܗܘܐ. ܘܐܬܠܗ ܗܘܐ ܒܫܢܗ ܡܢ ܡܕܝܢܐ. ܘܦܪܢܣܗ ܠܡܫܡܫܐ ܟܠܠ ܒܝܬܐ ܘܚܝܬܐ ܕܠܐ ܘܦܬܓܡܐ. ܘܐܬܟܢܫܘ ܡܠܬܢܫܘ ܘܚܝܬܐ ܦܬܓܡܐ ܒܠܗܘܢ. ܘܒܠܗܘܢ ܒܐܝܕܝܐ ܕܪܘܡܝܐ܆ [429] ܘܒܡܫܠܡ ܐܢܫܝܢ. ܒܝܕ ܚܫܘܟܐ ܗܘܐ ܡܫܬܠܐ ܡܕܝܢܬܐ. ܡܢ ܚܬܝܬܐ ܕܡܫܬܠܛܢܐ ܫܡܫܬܐ ܕܚܕܐ ܕܠܐ ܚܝܠܐ. ܘܫܠܛܢ ܒܐܘܪܫܠܡ ܡܕܝܢܬܐ ܒܢܫܝܢ ܗܘܘ. ܘܡܢ ܒܬܪ ܗܘܐ ܠܗܘܢ ܕܘܟܬܐ ܠܡܕܝܢܬܐ. ܐܬܟܪ ܬܘܒܐ ܡܢ ܡܕܝܢܬܐ ܡܠܘܟܝܐ ܕܫܠܛܢܘܬܐ ܕܒܗ ܒܐܘܪܫܠܡ ܡܫܬܡܫ ܗܘܐ ܕܢܫܬܡܫ ܠܗܘܢ ܕܒܗܘܢ ܠܗܘܢ ܒܝܬܐ ܘܠܐ ܡܫܬܪܝܐ ܠܗ ܐܠܐ ܐܡܪ ܠܗܘܢ ܕܝܢ ܗܘܟܝܢ ܠܗܘܢ ܚܝܐ ܡܘܟܠܐ ܒܝܬܐ ܕܠܐ ܕܐܬܠܗܘܢ ܒܗ ܘܐܬܦܠܓܘ ܐܦ ܐܬܪܐ. ܘܠܐ ܐܬܚܙܝ ܗܟܢ ܕܠܐ ܐܬܚܙܘܢ ܒܡܕܝܢܬܐ ܡܫܬܪܝܐ ܕܝܠܗ ܕܐܘܪܫܠܡ. ܗܘ ܕܡܠܘܟ ܐܬܠܟܘܬܐ. ܘܒܐܬܪܐ ܐܬܝ ܠܐܕܪܝܢ ܡܫܡܫܢܐ ܒܪ ܡܫܒܠܢ. ܘܗܘܝ ܐܦܣܘ ܠܐܢܫܝܐ ܕܒܢ ܕܢܚܘܢ ܠܗܘܢ ܘܡܠܟܐ ܘܒܚܘܢ ܠܗܘܢ ܚܝܐ ܐܝܟ ܕܙܒܢ ܘܐܦ ܠܐ ܙܒܢܐ ܡܠܘܟܝܐ.

Then they went vigorously to work. First they bought a small courtyard, and set the life-giving altar there. Then they raised a table, and made the offerings for the days of the Lenten Fast. A great multitude of people lent their aid, and rejoiced with great joy. Even though they were poor exiles, they took nothing for the work of their hands except their daily necessities, and gave the rest of their pay to build the church. Indeed, work has continued on the church [431] right up to the present day. They built a bishop's cell in it, and a lodging for the monks and the illustrious visitors of Mar Behnam. The Orthodox faith was spread throughout the city and its environs, where it had never been known before.

After Ignatius Saliba, GREGORY ABUʾLFARAJ BAR AHRON [Gregory II Abuʾlfaraj, 1264–86]. At the time when the maphrian Ignatius died, the regions were disturbed and Baghdad was devastated, and after that Aleppo was also devastated, and all Syria and Mesopotamia. After that the Arabs of Assyria and Nineveh attacked the Christians of those regions and massacred them. Shortly afterwards the Tartars arrived and killed the Arabs, and everybody was involved in a general ruin. The devastated Eastern Church remained widowed for the space of six years. Now the Church had also been deprived of its common father for three years before the death of the maphrian Saliba, so when the synod of holy bishops met in Cilicia and consecrated Rabban Ishoʿ, archimandrite of Gawikath, as the patriarch Mar Ignatius, it also elected a maphrian. A few days after the patriarch's consecration, the bishops and the patriarch gathered [433] in Sis of Cilicia, summoned Gregory Abuʾlfaraj bar Ahron, and proclaimed him maphrian of Tagrit and the East, on Sunday 16 January in the year 1575 of the Greeks [AD 1264]. For the patriarch Mar Yohannan bar Maʿdani instructed them to proclaim him, and he also informed the Easterners that he was a fit person to lead them, but that the unsettled state of the country had delayed his consecration.

The maphrian was consecrated in the church of the Mother of God in Sis, and the king of Cilicia was present at the consecration, together with his sons and his brothers and the other nobles, and also several Armenian bishops. Then the patriarch and the maphrian and the rest of the bishops went to pay homage to the king of kings, and one patent was written for the patriarch, and another for the maphrian. Then the patriarch withdrew to the territory of the Romans, and the maphrian came to Mosul, where the officials of the palace and all the Christians went out to meet him, and they escorted him in with the singing of hymns and psalms. From there he went up to the monastery, and he was courteously received by the monks and by the local inhabitants. He consecrated the monk Behnam bar Summane bishop of Beth Nuhadra in the church of upper Beth [435] Daniel, on the fourth day after the middle of the Lenten fast in the year 1576 [AD 1265].

ܘܡܢ ܩܕܝܡ ܥܒܕܗ ܘܪܒܗ ܡܕܝܢܬܐ. ܘܙܐܘܣܛܐ ܕܒܘܪܐ ܘܐܦܝܩܗ ܒܗ ܦܠܘܓ ܚܝܠܐ. ܘܫܡܗ ܠܚܟܡܬܐ ܘܡܢܗ ܡܘܪܒܐ ܒܩܘܫܬܐ ܕܪܘܚܐ ܡܢ̄ ܕܐܪܒܝܢ. ܘܐܫܬܠܛ ܒܗܠܐ ܪܒܐ ܕܒܝܬ ܠܚܝܫܐ ܘܡܕܝܢܗ ܣܒܘܬܐ ܪܒܬܐ. ܘܡܛܠ ܕܪܘܫܐ ܗܘܐ ܘܡܟܬܒܐ ܡܛܪ ܢܩܫ ܒܠܫܢܗ ܢܣܒܝܢ ܗܘܘ ܡܢ ܒܥܠܐ ܘܐܬܝܘܗܝ ܘܠܒܝܫܐ ܒܚܣܝܢܘ ܕܒܝܬ ܡܘܣܝܐܠܬ ܢܘܟܪ ܗܘܘ. ܘܒܪܗܐ ܠܡܘܡܐ ܠܐ ܒܠܒܗ [431] ܡܢ ܡܘܟܠܬܗ. ܘܒܗ ܒܗ ܐܦ ܒܗܠ ܐܦܣܩܘܦܘܬܗ ܘܒܗܠ ܡܫܪܝܐ ܠܘܬ ܠܒܢ̈ܝܐ ܘܡܟܘܪܐ ܘܒܪܝܫܐ ܡܢܗ ܒܗܘܢ. ܘܐܬܦܫܛܬ ܐܘܪܬܘܕܘܟܣܝܐ ܒܗ ܒܡܕܝܢܬܐ ܘܒܐܬܪܗ. ܒܪ ܕܟܠܗ ܗܘܐ ܠܗ ܒܗܘܕܝܐ.

ܒܬܪ ܐܣܛܦܢܘܣ ܕܗܘܐ ܪܝܫܐ ܒܪ ܡܫܘܚ: ܠܓܪܝܓܘܪܝܘܣ ܕܗܘܐ ܒܗ ܠܐܦܪܝܡ ܒܪ ܐܘܪܝ. ܒܗ ܒܙܒܢܐ ܕܒܪ ܐܣܛܦܢܘܣ ܡܫܝܚܐ ܕܗܘܐ ܪܝܫܐ. ܐܬܚܠܦ ܐܠܘܝܐ. ܘܡܢܝܗ ܠܡܚܝܢܘ ܘܒܬܪܗ ܠܘܬ ܚܢܘܟ ܫܟܢ ܘܒܠܗ ܗܘܪܐ ܘܟܠܗ ܢܘܩܦ. ܘܒܬܪ ܗܘ ܠܘܬ ܡܢܗ ܠܫܢܐ ܕܐܬܪ ܘܣܘܐ. ܒܠܐ ܒܪܝܫܝܬܐ ܘܐܡܪ ܘܠܐܢܫܘ ܐܢܘ. ܘܒܬܪ ܡܛܠܠܬܗ ܐܢܬܬܐ ܘܫܠܚܗ ܠܐܣܝܬܐ: ܘܗܘܝܐ ܐܟܝܠ ܓܘܢܐ ܗܘܐ ܠܟܠܗܘܢ. ܘܫܡܥ ܟܕܝܐ ܡܫܘܫܠܬܐ ܕܡܕܝܢܬܐ ܐܪܥܝܬܐ ܡܠܝܐ ܕܝܠܗ ܥܡܗ. ܐܦ ܓܒܪ ܘܡܕܡ ܡܕܝܢܗ ܕܪܚܡܐ ܡܟܝܢܐ ܒܠܒܠܗ ܥܡܝ ܐܢܫܝܢ ܡܓܪܬܐ ܗܘܐ ܡܢ ܐܝܟ ܓܘܢܐ. ܒܪܓܘܢ ܡܢ ܐܬܦܫܛ ܡܘܣܪܘܣ ܕܡܘܣܐ ܡܢ̈ ܒܡܠܟܘܬܐ ܘܐܬܥܢܝܢ ܠܡܠܟܐ ܐܣܛܦܢܘܣ ܦܛܪܝܪܟܐ ܕܗܘܐ ܪܒ ܡܢܗ ܪܡܝܪܐ ܕܓܡܠܐ. ܒܪܒܐ ܐܦ ܓܘܢܝܬܐ ܕܡܫܝܚܐ. ܘܒܬܪ ܢܘܡܬܐ ܕܒܘܪܐ ܘܡܬܐܦܝܣܘܬܗ ܕܦܛܪܝܪ. [433] ܐܬܦܢܝ ܡܫܟܢܐ ܒܡܕܝܢܬܐ ܕܦܛܪܝ̈ ܒܝܬܗ ܘܡܕܝܢܬܐ. ܘܡܢܗ ܠܓܪܝܓܘܪܝܘܣ ܕܗܘܐ ܐܒܘ ܠܐܦܪܝܡ ܒܪ ܐܘܪܝ. ܘܒܗܘܢ ܡܢ ܒܝܬܐ ܫ̄ܢ ܒܗܘܢ ܐܢܫܝ. ܥܡܗ ܐܒܘܗ̄ ܘܐܚܘܗܝ. ܐܒܪܗܡ ܡܫܟܢܐ ܒܐܠܟܣܢܕܪܝܐ ܘܠܡܕܝܢܬܐ. ܡܛܠ ܕܐܦ ܡܢ ܡܘܬ ܦܛܪܝ̈ ܒܪ ܡܕܝܢ ܙܒܢܐ ܗܘܐ ܕܒܪܝܘܗܝ ܘܐܘܕܝ ܐܦ ܠܡܕܝܢܬܐ ܡܛܠܠܬܗ ܕܗܘܐ ܒܠܚܘܕ ܕܢܩܘܡ ܒܗܘܢ ܙܡܢܐ. ܘܒܪ ܡܬܚܫܒܢܐ ܕܐܬܪܐ. ܐܬܐܘܢ ܗܘܐ ܡܢܘܡ ܐܒܐ.

ܘܒܗ ܒܝܘܡܐ ܐܬܝܒ ܡܠܟܐ ܘܡܠܟܬܐ ܘܒܢܝ̈ܗܘܢ ܘܐܝܢܐ ܘܡܕܝܢܬܐ ܘܙܘܪܥܘܗܝ ܒܝܬ ܡܫܝܚܐ ܐܢܫܝܐ ܐܬܘܢܝܐ ܒܕܝܬܐ ܕܡܕܝܢܬܐ ܠܟܠܗ ܕܒܫܡܫ ܒܥܪܘܒܬܐ ܘܡܕܝܢܬܐ. ܘܐܬܟܢܫܘ ܦܛܪܝܪܟܐ ܘܡܕܝܢܬܐ ܒܢ ܥܕܬܐ ܕܫܡܝܐ ܘܐܬܕܟܪ ܠܡܫܝܚܘܬܐ ܕܡܠܟܐ ܡܛܠܬܐ: ܘܐܬܠܘܬ ܣܝܡܟܘܢ ܠܦܛܪܝܪܟܐ: ܘܐܣܝܪܐ ܠܡܕܝܢܬܐ. ܘܒܪ ܦܛܪܝܪܟܐ ܐܝܟܠ ܠܟܠܗ ܙܘܥܐ ܡܕܝܢܬܐ ܐܠܐ ܠܡܕܘܪܐ ܘܫܡܥ ܠܐܘܪܒܗ ܒܬܪ ܦܠܐܛܝܢ ܘܒܠܗܘܢ ܒܪܝܫܝܬܐ ܘܐܬܒܠܗܘܢ ܒܡܕܝܢܬܐ ܘܪܘܡܝܐ. ܘܡܢ ܠܐܡܪ ܡܠܟ ܠܡܘܡܪܐ ܘܐܬܐܡܠܟ ܒܝܘܡܐ ܡܢ ܒܗܝܡܢܘܬܐ ܘܡܢ ܒܢܝ ܐܬܪܐ. ܘܐܡܪܝܢ ܠܒܗܘܢ ܕܪܒܐ ܕܡܠܟܝܢ ܒܪ ܡܘܡܠܬܗ. ܐܡܪ ܠܟܠܗ ܢܘܪܐ ܒܕܝܬܐ ܕܟܠܗ [435] ܕܢܠܐ ܟܠܬܐ ܒܗܘܢ ܐܪܒܐ ܕܦܠܓܗ ܕܪܘܚܐ ܡܪܐܝܬܐ ܥܠܗ ܐܝܟܢ.

He also went down to Baghdad, and the archdeacon and the other notables came out to meet him. Mar Makkikha, the catholicus of the Nestorians, was informed, and sent his brother's son and his sister's son and other natives of Baghdad to meet him, and they conducted him to the catholicus with honour. When he went forth from the cell of the catholicus to go to his church which is in the gate of Muhul, he sent with him those who had gone forth to meet him, and with them was a white silk dalmatic, and they came and put it on the maphrian, and they left and departed. The maphrian also sent to him valuable gifts, and the believers rejoiced greatly in the maphrian. Crowds of Nestorians also gathered together every day in our church, and they also prepared *muron* oil for consecration, and saw a wonderful sign. For when the vessel was unfilled to a depth of four fingers, as soon as it had been consecrated the *muron* oil swelled up in the vessel and would have run over the top to waste, had they not poured it off into a small flask.

When certain of the Nestorians heard that the Jacobites had proclaimed the maphrian catholicus [437] in the diptychs, they told this to their own catholicus, and he was racked with jealousy and schemed to discover an opportunity for stirring up strife. Then God (glory be to His grace) prevented him from giving offence to any man. In the days that followed the festival he felt pain in the colon on Friday, at the ninth hour, and he died on the morning of the Sunday after Whitsun, on 18 April 1576 [AD 1265], and was buried in the new church which he had himself built.

The maphrian was at Baghdad throughout the summer, where he ordained many deacons. He also consecrated Ishoʿ, a monk of the monastery of Mar Hnanya, bishop for Baghdad, calling him Timothy. He also consecrated Denha bar Hamzah, a monk of the monastery of Mar Mattai, for Adarbaigan, under the name Yohannan. Yohannan set out after his consecration to join his flock, but got no further than Beth Sayyade, a village in the region of Erbil. There he died, and was buried in the new church which had been built in that village.

In the autumn the maphrian returned to Nineveh, and in the year 1577 [AD 1265] consecrated Wahab, a monk of the monastery of Mar Mattai, bishop of Gazarta d'Qardu, giving him the name [439] Yohannan. At the same time he also consecrated Ishoʿ, a monk of the same monastery, for Adarbaigan, under the name Severus.

In this same year of 1577 [AD 1265] Mar DENHA [Denha I, 1265–81], the metropolitan of Erbil, was consecrated catholicus. He went to the Camp of the king of kings as soon as the catholicus Makkikha died, arriving before anyone else. Hulegu had just died, and his story was told to the believing queen Dokuz Khatun. 'Some time ago he was tipped to be catholicus,' they said, 'but Makkikha overcame him by bribery and slander.' The queen commanded that he should become catholicus, and a diploma was given to him, and he came to Erbil. He assembled the bishops and went down to Baghdad, and was consecrated in Seleucia in November, on third Sunday of the consecration of the church.

ܘܣܠܩ ܐܦ ܠܡܨܪܝܢ ܘܢܦܩܘ ܐܘܚܕܢܬܗܘܢ ܘܡܪܟܒܐ ܕܡܫܪܝܬܐ ܠܐܘܪܗܝ. ܐܦ ܡܪܡܫܡܫܐ ܡܠܘܟܝܐ ܕܢܣܛܘܪܝܐ ܡܢ ܐܘܪܫܠܡ ܥܒܪ ܠܒܪ ܐܣܘܣ ܘܠܒܪ ܣܠܩܘ ܘܠܐܝܟܢ ܐܚܪܢܐ ܡܨܪܝܬܐ ܠܐܘܪܗܝ. ܘܐܬܟܢܫܘ ܠܘܬܗ ܒܐܬܪܐ. ܘܟܕ ܢܦܩ ܡܢ ܙܒܢ ܡܠܘܟܝܐ ܕܐܬܐ ܠܡܕܝܢܬܗ ܕܟܠܗܘܢ ܡܘܣܝܠ: ܣܒܪ ܒܥܕܗ ܠܩܘܒܠܗܘܢ ܕܢܦܩܘ ܗܘܘ ܠܐܘܪܗܝ. ܘܟܢܫܗܘܢ ܦܝܐ ܚܘܪܐ ܕܐܬܚܫ. ܘܐܬܐ ܠܟܢܘܫܬܗܘܢ ܠܡܦܪܢܣܐ ܘܚܒܫܘ ܘܐܙܠܗ. ܘܐܠܨܗܘܢ ܩ̈ܛܠܐ ܕܟܐܒܐ ܘܦܪܝܫܐ. ܘܣܒܪ ܠܗ ܐܦ ܡܦܪܢܣܐ ܕܫ̈ܢܐ ܡܫ̈ܢܐ. ܘܣܒܪܗ ܡܢܡܫ̈ܢܐ ܒܗ ܒܡܦܪܢܣܐ ܗܨܪܢ. ܐܦ ܒܢ̈ܝܐ ܕܢܣܛܘܪܝܐ ܠܘܬ ܒܟܠ ܡܘܫܐ ܡܠܐܟܡܦ ܗܘܘ ܒܐܬܪܐ ܗܢ ܕܡܟ ܘܐܬܦܫܒ ܐܦ ܒܩܘܒܠ ܡܘܪܘܢ ܘܣܝܘ ܐܬܐ ܕܐܬܬܘܪܬܐ ܕܡܢ ܐܝܟ [ܐܪܒܥ ܙܒ̈ܢܝܢ ܣܒܪ ܗܘܐ ܡܠܐܘܗ] ܕܡܫܬܦܠܐ. ܡܢ ܐܬܠܡܒܢ ܡܘܕܝܐ ܦܢܐ ܗܘ ܡܘܪܘܢ ܘܡܬܕܒܪܝܢ ܗܘܐ ܠܟܠܠ ܒܪ ܡܢܗ ܒܒܠܘܛܐ ܕܚܘܪܐ.

ܘܡܫܟܚ ܠܘܬ ܐܝܬܝ ܡܢ ܢܣܛܘܪܝܐ ܕܡܠܘܟܝܐ ܡܬܪܡ ܡܩܪܒܐ ܠܡܦܪܢܣܐ [437] ܒܕܘܦܛܘܒܐ. ܘܐܙܠܘ ܐܡܪܘ ܠܗ ܠܡܠܘܟܝܐ. ܘܟܠܢ ܒܫܫܠܐ. ܘܡܠܦܪܫ ܗܘܐ ܕܐܣܟܐ ܢܡܣ ܦܟܠܐ ܘܢܡܪ ܚܪܝܐ. ܗܕܝܡ ܠܟܠܐ ܫܩ ܠܛܡܥܘܬܗ. ܡܫܟܢ ܡܢ ܗܘ ܕܢܫܡܠ ܠܐܢܫ. ܘܟܗܘܢ ܒܩ̈ܫܠܐ ܕܟܠܪ ܟܐܘܐ ܐܘܪܫܠܡ ܒܟܐܟܐ ܕܡܘܟܠܢ ܒܠܫܡܫܝ̈ܢ ܕܝܘܡ ܒܪܘܟܬܐ. ܘܒܪ̈ܦܪܐ ܕܡܟܠܬܐ ܕܟܠܪ ܫܟܠܬܐ ܕܝܘܪܐ ܚܝ̈ܠ ܒܣܝܫܡ ܫܝܠ ܐܝܟܘ ܒܝܢ ܘܐܬܫܪ ܒܒܝܬܐ ܚܕܬܐ ܕܟܠܐ ܗܘܐ.

ܡܦܪܢܣܐ ܕܝܢ ܒܢ ܗܘܐ ܒܗ ܡܨܪܝܢ ܡܠܟܗ ܫܟܠܬܐ ܗܘ ܘܐܫܪܚ ܫܘܨܐܐ ܕܡܩ̈ܛܡ ܘܐܦܫܩ ܠܘܬ ܠܗ ܠܡܨܪܝܢ ܠܡܣܒܠ ܕܚܢܐ ܕܡܢ ܒܗܡܪܐ ܕܡܪܝ ܡܚܝܐ ܐܫܪܚ ܘܐܬܐܪܝ ܛܡܥܘܬܐܘܫ. ܘܐܫܪܚ ܠܘܬ ܠܒܚܝܐ ܕܚܢܐ ܕܗܘ ܒܪ ܡܟܕܗ ܡܢ ܒܗܡܪܐ ܕܡܪܝ ܡܠܟܝ ܠܐܘܪܫܠܡ ܘܐܬܐܪܝ ܐܬܐܚܝܫ. ܗܝܐ ܒܢ ܐܬܐܫܪܚ ܘܢܦܩ ܠܟܠܐܬܐܠ ܠܡܪܚܡܠܗ ܡܟܛܐ ܠܟܡܠ ܙܒܐ ܪܘܡܬܐ ܕܒܬܪܐ ܚܕܬܐ ܕܡܠܟܝܢܐ ܗܘܐ ܒܗ ܒܡܪܝܡܬܐ.

ܘܟܠܡܪ̈ܝܡܬܐ ܗܟܝܢ ܡܦܪܢܣܐ ܠܚܢܐ ܘܟܡܫܠ ܐܝܟ ܐܫܪܚ ܐܦܩ ܠܡܨܪܝܢ ܕܢܪܒܘ ܠܗܘܢ ܕܢܪܐ ܡܢ ܒܗܡܪܐ ܕܡܪܝ ܡܠܟܝ [439] ܢܘܚܝ ܐܬܐܪܝ. ܘܟܗܘܢ ܒܩ̈ܫܠܐ ܐܫܪܚ ܠܘܬ ܐܦܩ̈ܫ ܠܐܘܪܫܠܡ ܠܡܣܒܠ ܕܢܪܐ ܡܢܗ ܕܒܗܡܪܐ ܘܫܐܘܚܪܐ ܐܬܐܪܝ.

ܘܟܕ ܒܗܘܐ ܫܟܠܐ ܕܐܝܟ ܐܬܐܫܪܚ ܡܪܝ ܕܚܝܐ ܡܠܘܟܝܐ ܘܐܬܠܗܘܢ ܗܘܐ ܡܫܬܪܐ ܕܐܘܪܫܠܡ. ܦܝܡ ܗܘܐ ܓܒܪ ܘܐܬܐ ܠܡܦܪܢܣܐ ܕܡܟܠ ܡܠ̈ܟܐ ܘܓܒܪܐ ܘܡܫܚ ܗܘܠܐܟܘ. ܘܟܕ ܐܦ ܡܫܡܫܐ ܡܠܘܟܝܐ ܘܐܬܐܡܪ ܩܪܝܗ ܠܡܠܟܠܬܐ ܡܫܡܫܢܬܐ ܘܡܘܪܟܠܗܘܢ ܕܟܠܡ ܒܡ ܦܝܡ ܗܘ ܠܟܡ ܗܘܐ ܕܗܘܐ ܡܠܘܟܝܐ. ܐܠܐ ܡܫܡܫܐ ܒܡܫܝܚܐ ܘܡܐܬܟܠܬܪܢ ܕܟܘܢ. ܘܦܫܝܛ ܕܗܘ ܢܗܘܐ ܘܐܬܐܡܪ ܠܗ ܢܟܠܦ ܘܐܬܐ ܠܐܘܪܫܠܡ. ܘܩܡ ܐܦܩ̈ܫ ܘܣܠܩ ܠܡܨܪܝܢ. ܘܐܬܐܫܪܚ ܒܫܟܠܗ ܒܠܫܪܝܢ ܐܝܪܝ ܒܝܪ ܒܫܒܐ ܕܐܬܠܟ ܕܡܘܪܦ ܒܬܐ.

In the year 1579 [AD 1268] the maphrian went to the West, to see his kinsfolk. On the road he met the patriarch in the city of Argish, which is on Lake Archestia, who was on his way to lay a charge against Shemʿon the elder and physician over the affair of the monastery of Barsawma. The maphrian did not wish to meet the patriarch, because he had advised him that it was not seemly [441] to engage in quarrels before the barbarous Huns and to lower our dignity in their eyes, and that the dispute between the elder and the patriarch was better settled among ourselves. But the catholicus did not welcome this advice, because he thought that the maphrian was supporting the elder. When the patriarch saw that the maphrian was unwilling to meet him, he sent three of the bishops who were with him to try to change his mind. The maphrian bowed to their entreaties and called upon the patriarch in his lodging, then he took his leave and continued on to Cilicia. Meanwhile the patriarch went to the king of kings, settled his affairs, and returned to the monastery.

At the same time the maphrian fell gravely ill from a dysentery in his kidneys in the city of Sis in Cilicia. He was brought almost to death's door, but God took pity on him and he recovered. When the patriarch heard that his health had been restored, he sent him a kind letter, in which he thanked God for his recovery. After the maphrian recovered he went to see the patriarch in the monastery of Mar Barsawma. At the same time the priest Shemʿon also came, bringing an edict that rescinded the one held by the patriarch, and thus the maphrian's prediction was fulfilled. The maphrian then left and went to Tabriz, and from there to Maragha, and he stayed [443] in the new monastery there to write a commentary on a book of Euclid. In autumn he returned to Nineveh.

In the winter of 1583 [AD 1272] Basil of Tabriz died, who had restored our church in that city with the help of certain blessed merchants. Then a number of monks from the monastery of Mar Mattai approached the maphrian, and offered him money to consecrate them to that diocese, but he refused to do so because they lacked learning and had the habits and manners of young men. Instead, he committed the monastery to Severus, who was well received when he went there in the days of the great festival of the Resurrection; and he began to supervise the completion of the buildings of the new church in Tabriz.

In the summer the maphrian again withdrew to Maragha, and there built a cell and an oratory in the new church. He remained in that city for a year to write a commentary on the *Alamagest* of Ptolemy, and the priest Yaʿqob, the brother of the priest and doctor Shemʿon, came to him after the festival of the Resurrection in the year 1584 [AD 1273], and begged him to go with him to the monastery of Barsawma to be reconciled with the patriarch. The maphrian followed his advice, and went up with him to the monastery, and from there he went to Cilicia to see the patriarch, taking [445] with him the deacon Nemrud, the son of the priests' brother. To confirm the reconciliation, he ordained him a priest, and then consecrated him metropolitan of Melitene. Then the maphrian returned to Melitene, and journeyed on to Nineveh.

ܘܒܗܢܐ ܐܝܟ ܐܙܠ ܡܨܪܝܐ ܠܡܕܒܪܐ ܐܝܟ ܕܚܝܘܬܐ ܘܐܢܫ̈ܐ. ܘܦܓܥ ܒܐܘܪܚܐ ܒܦܛܪܝܪܟܐ ܕܐܘܪܫܠܡ ܡܕܝܢܬܐ ܕܟܠ ܡܠܟܬܐ ܘܐܪܥܬܗܝܢ ܘܐܙܠ ܗܘܐ ܠܡܫܡܠܝܘ ܟܠ ܡܐ ܕܐܡܪ ܫܡܥܘܢ ܡܛܠ ܥܒܪܐ ܕܨܘܡܐ ܘܕܡܪܝ ܒܪܨܘܡܐ. ܘܠܐ ܐܬܚܫܒ ܠܡܬܠܚܡܘ ܥܡܗ ܕܦܛܪܝܪܟܐ: ܡܛܠ ܕܗܘ ܡܨܪܝܐ ܡܠܟ ܗܘܐ ܘܠܐ ܙܕܩ ܠܗ [441] ܠܡܬܚܪܝܘ ܒܝܕܝܐ ܡܢܗ ܗܘܝܐ ܒܬܪܝܢܐ ܘܡܬܟܠܠ ܒܚܝ̈ܘܗܝ. ܐܠܐ ܐܝܟ ܒܫܠܝ. ܢܦܪܘܫ ܠܡܪܢ ܥܡܗ ܘܡܢܗ: ܘܦܛܪܝܪܟܐ. ܠܐ ܒܥܘܠܐ ܡܡܠܠ ܗܘܐ ܡܠܟܘ ܐܠܐ ܫܒܩ ܗܘܐ ܕܠܡܢܘ ܡܕܝܪ. ܘܟܕ ܚܙܐ ܦܛܪܝܪ̈ܟܐ ܕܠܐ ܡܬܪܘܡܐ ܡܨܪܝܐ ܠܩܘܒܠܗ ܥܒܪ ܐܬܐ ܡܢ ܣܓܝ̈ܐܐ ܕܥܡܗ ܠܘܬܗ ܘܐܦܝܣܘܗܝ ܕܢܫܒܘܩ ܠܗ: ܘܐܬܪܡܝ ܡܨܪܝܐ ܠܪܓܠܘܗܝ ܘܐܙܠ ܥܡܗ ܦܛܪܝܪܟܐ ܒܪ ܕܫܢܐ ܗܘܐ ܘܡܬܢܗܘ. ܘܥܡܗ ܘܐܙܠ ܠܡܕܝܢܬܐ. ܘܦܛܪܝܪܟܐ ܐܙܠ ܠܗܠ ܡܢ ܡܠܟ̈ܐ ܘܕܒܪ ܫܘܒܪܗ ܘܗܦܟ ܠܡܕܒܪܐ.

ܘܟܕ ܒܟܠܐ ܐܙܠ ܠܡܨܪܝܐ ܒܘܪܚܐ ܒܫܢܬܐ ܕܙܘܥܬܐ ܒܟܢܝܫܬܐ ܒܫܡܫܐ ܘܡܠܟܬܐ. ܘܡܛܐ ܒܝܬܐ ܠܡܠܘܬܗ ܡܬܐ. ܘܐܬܟܠܝ ܚܙܘܗ ܘܐܬܕܝܪ. ܘܟܕ ܫܡܥ ܦܛܪܝܪ̈ܟܐ ܒܡܠܟܘܬܗ ܥܒܪ ܠܗ ܠܓܒܝܐ ܡܘܟܝܢܬܐ ܘܐܘܕܝ ܒܗ ܠܠܒܐ ܟܠ ܚܘܙܝܗ. ܡܨܪܝܐ ܕܝܢ ܟܕ ܐܬܚܝܬ ܠܘܬܗ ܕܦܛܪܝܪ̈ܟܐ ܒܟܘܡܪܐ ܕܗܢܐ ܒܪܝܫܐ. ܘܒܗܘܢ ܒܢܘ̈ܗܝ ܐܬܐ ܐܦ ܡܢ ܫܡܝܐ ܘܐܬܐ ܦܘܩܕܢܐ ܘܒܥܠܬܗ ܠܗܘ ܕܗܘ ܦܛܪܝܪܟܐ. ܘܫܡܥ ܠܡܫܡܥܝܘܬܐ ܡܢܗ ܘܐܡܪ ܗܘܐ ܡܨܪܝܐ. ܘܡܛܠ ܗܘ ܡܨܪܝܐ ܘܐܙܠ ܠܡܕܒܪ. ܘܡܢ ܒܬܪ ܠܡܬܥܒܕܘ: ܘܡܚܐ [443] ܒܕܝܪܐ ܚܕܬܐ ܕܒܗ: ܘܡܢܐ ܠܚܠܒܐ ܘܐܘܟܠܝܢܢ ܡܢ ܐܙܠ ܠܚܝܘܬܐ ܒܟܠܐ ܘܐܬܪܒܝܬܐ.

ܘܒܗܢܐ ܐܝܟ̈. ܒܢܫܡܬܐ ܕܫܠܘܬܐ ܥܡ ܒܫܠܡܘܬܗ ܘܐܬܕܝܪ. ܗܘ ܕܚܙܐ ܗܘܐ ܒܗ ܒܝܬܐ ܠܟܠܗܝܢ ܒܥܘܕܪܢܐ ܘܐܬܓܪܐ ܡܥܒܪܢܐ. ܘܟܕ ܐܬܡܛܝ ܕܢܦܠ ܐܢܫ̈ܝܢ ܡܢ ܒܝܬܐ ܕܡܪܝ ܡܠܟܐ ܘܡܪܗ ܡܠܟܘܬܐ ܠܡܨܪܝܐ ܕܡܪܝܐ ܐܢܬ ܠܗ ܠܡܪܒܝܬܐ: ܠܐ ܐܬܟ ܡܛܠ ܕܫܡܝ̈ܢ ܡܠܝܬܐ ܗܘܘ ܘܡܠܠܢܫ ܗܘܦܟܐ. ܐܠܐ ܙܕܩ ܠܡܬܦܪܢܐ ܕܒܫܡܝܐ. ܗܘ ܕܟܕ ܐܙܠ ܠܐܦܝ ܒܢܝܫܬܐ ܕܠܘܬܐ ܪܒܐ ܕܫܡܫܬܐ ܐܬܦܠܠ ܫܡܪ. ܘܫܪܐ ܚܕ ܕܫܘܦܠܐ ܒܢܝܢܐ ܕܠܗ ܕܚܙܐܐ ܫܪܘܝܬܐ ܕܐܬܕܝܪ.

ܘܟܕ ܒܫܠܡ ܐܬܠܐܦ ܡܨܪܝܐ ܠܡܪܐܝܗ ܕܒܢܬܐ ܕܐܘܪܚܐ. ܘܒܝܐ ܡܠܟܬܐ ܘܒܗܢܐ ܙܟܘܬܐ ܒܒܝܬܐ ܚܝܬܐ ܕܐܬܐ. ܘܟܕ ܗܘܐ ܒܗ ܫܠܬܐ ܚܝܐ ܘܫܪܐ ܠܟܠܟܠ ܕܡܣܬܟܠ ܘܦܛܘܠܡܘܣ ܐܬܐ ܠܘܬܗ ܡܢ ܡܕܘܟ ܐܚܘܗܝ ܕܡܢ ܘܐܫܬܐ ܫܦܝܪܘܬ ܒܠܒ ܚܠܘܐ ܕܡܫܝܚܐ ܕܒܢܝܗ ܐܝܟ ܘܐܦܣܩܗ ܕܢܐܙܠ ܒܥܗ ܠܡܕܒܪܐ ܕܡܢ ܒܪܝܫܐ ܘܫܒܩ ܠܗܘܢ ܚܝܐ ܒܗܝ ܦܛܪܝܪ̈ܟܐ. ܘܐܬܠܟܝܬ ܠܗ ܡܨܪܝܐ ܘܫܒܩ ܒܗܘ ܠܡܕܒܪܐ. ܘܡܢ ܢܦܩ ܟܠ ܠܡܠܟܬܐ ܠܘܬ ܦܛܪܝܪ̈ܟܐ ܘܐܘܒܠ [445] ܒܗܘ ܠܡܣܪܩܗ ܡܫܩܠ ܒܪ ܐܚܘܗܝ ܕܡܢܐ. ܘܐܫܬܪܝܘܗܝ ܡܢ ܘܡܦܛܪ ܠܡܠܟܘܬܗ ܘܐܬܠܘܙ ܚܝܐ. ܘܗܘܦ ܡܨܪܝܐ ܠܡܠܟܘܬܗ ܘܡܢ ܐܬܐ ܠܚܝܐ.

In the year 1585 [AD 1274] the church of our people in the city of Baghdad, near the palace of the caliph, was restored at the expense of the chief of the lawyers, Safi al-Dawlah Sulaiman bar Gamala.

In the year 1588 [AD 1277] the bishop Severus of Tabriz died and the faithful mourned his death greatly, and with one accord voted for the monk Joseph, his sister's son. This man came and was consecrated by the maphrian in the monastery of Mar Mattai in the days of the Lenten fast, and set out and assumed his throne in the church of Tabriz, under the name Dionysius. In the same year, during the time of the feast of the Resurrection, the maphrian went down to Baghdad and celebrated the feast there. He ordained the deacon Shams al-Dawla Mari, the son of ʿAmin al-Dawla Thomas, and with him some other sons of the nobles. He also consecrated the chrism in the patriarchal church of Mar Thomas the Apostle by the gate of Muhul, and ordained some other deacons in the other church, that of the Mother of God, in Baghdad.

[447] Before the maphrian entered Baghdad he gave notice of his arrival to the archdeacon Thomas, who informed the catholicus Mar Denha, who sent out bishops and many noblemen to meet the maphrian and also went in to him by the roadside, where he greeted him with great honour. He turned to the large crowd of Jacobites and Nestorians and said to them: 'Blessed is the people for whom this has happened!' After staying there throughout the summer he went up to Tagrit in the autumn of the year 1589 [AD 1278] and tarried in its celebrated churches, and all the nobles of Tagrit everywhere rejoiced, as no maphrian had entered the city for the space of sixty years, since the patriarch Ignatius had left it. After remaining there for about two months he returned to Nineveh and consecrated three bishops: Mikha'il Mukhlas for Beth Ramman, Basil for the monastery of Mar Mattai over the diocese of Beth Takshur, and Denha Yohannan for the monastery of Moʿallaq.

On the first sabbath of the great fast in the year 1590 [AD 1279], while the maphrian was in the city of Maragha, [449] the bishop Athanasius bar Summane of Beth Nuhadra, a perfect and outstanding man, died at Bartallah. His body was taken to the monastery of Mar Mattai. In the same year Shemʿon, surnamed Bar Qalij, who had been the bishop of Tus, a city of Khorasan, and whom the catholicus Mar Denha had consecrated metropolitan for the Chinese, began to act proudly towards the catholicus before he set out for the country of the Chinese, and the latter summoned him to Ushnuh, a city of Adarbaigan, and despoiled him of all his possessions, and imprisoned him in the monastery of Mar Behnam in the city of Luheh. He fled from there to the mountain, but several inhabitants of the mountain captured him and brought him to the catholicus, and he was imprisoned in a cell near him, and a few days later he died, as did the bishops and monks who were with him. There are many different stories as to how this happened.

In the year 1591 of the Greeks [AD 1280], on the Wednesday of Passion Week, Yohannan, bishop of Gazarta d'Qardu, died. Before he died he gave away everything that he had, for he had been ill for a long time. He ransomed a prisoner and left all that he could to the monastery and the maphrian, so as not to leave a single obol behind him.

ܘܒܫܢܬ ܐܢܗ̈ ܐܬܚܙܝܬ ܒܫܡܝܐ ܐܝܟ ܚܙܘܐ ܕܡܫܝܚܐ ܒܓܪܒܝܐ ܒܓܙܪܬܐ ܕܙܘܥܐ ܕܡܠܟܘܬܐ ܒܟܘܪ̈ܐ ܙܡܢ ܢܩܦܬܐ ܪܗܛ ܠܐܝܕܗ ܘܡܠܟܘܬܗ ܒܪ ܥܒܕܐ.

ܘܒܫܢܬ ܐܢܘ̈ ܫܡܥܝܢ ܘܐܬܡܠܟ ܕܟܣܝܐ ܘܐܬܐܡܪ ܘܐܬܐܕܟܪ ܡܠܟܘܬܐ ܫܒܝܐ ܥܠ ܥܡܘܗܝ. ܘܡܘܥܠ ܡܠܟܘܬܐ ܓܘܢܝܐ ܠܥܡܗ ܕܢܦܠ ܒܪ ܢܡܘܗ ܘܐܬܐ ܐܬܐܬܦܢܝ ܒܥܘܡܪܐ ܕܩܕܡ ܡܠܟܐ ܡܢܘܗ ܘܡܦܪܢܐ ܒܫܘܠܛܢܐ ܕܝܘܡܐ ܕܐܪܥܐ. ܘܐܬܠ ܢܠܟ ܒܟܝܬܐ ܕܐܟܪܙ. ܐܬܦܢܝ ܕܝܢ ܕܡܬܢܚܫܢܘܬܐ. ܘܟܕ ܒܟܢܝܬܐ ܒܫܘܡܝܬܐ ܕܐܬܪܐ ܕܡܫܘܬܐ ܢܦܠ ܡܦܪܢܐ ܠܓܘܫܝܪܐ ܘܟܝܪ ܐܟܢ. ܘܐܬܦܢܝ ܠܟܫܟܫ ܠܐܝܕܗ ܡܬܐܪܝ ܒܪ ܐܡܝܢ ܠܐܝܕܗ ܐܬܚܫܒ ܡܦܩܐ ܘܟܘܠܗ ܐܢܫ̈ܐ ܡܢ ܟܢ̈ܫܐ ܘܡܫܟ̈ܢܐ. ܘܟܕ ܐܦ ܡܢܘܗܝ ܒܗ ܒܝܬܐ ܡܠܟܘܬܗ ܕܡܢܝ ܐܬܚܫܒ ܡܟܝܢܐ ܕܠܘܬܗ ܡܢܘܚܬܐ. ܘܐܬܦܢܝ ܐܬܟ ܡܦܩ̈ܐ ܐܢܫ̈ܐ ܒܟܝܬܐ ܐܦܣܬܐ ܕܡܠܟܬܐ ܠܐܝܬܐ ܓܘܪܗ ܕܓܘܪܐ.

[447] ܗܘ ܓܝܪ ܡܦܪܢܐ ܩܕܡ ܕܢܦܠ ܠܓܘܫܝܪܐ: ܥܕ ܐܦܝܣ ܠܐܦܝܣܩܘܦܐ ܐܬܚܫܒ ܗܘܐ ܐܘܪܚ ܠܡܠܟܘܬܐ ܡܢܝ ܕܢܚܐ ܘܥܕ ܐܦܝ̈ܩ ܘܫܒܝܬܐ ܕܡܫܝ̈ܬܐ ܒܓܙܪ̈ܬܐ ܠܐܘܪܚܗ ܕܡܦܪܢܐ. ܘܟܕ ܥܠ ܒܬܪܗ ܥܠ ܡܢ ܐܘܪܚܗ ܡܢܘܗ ܫܒܝܢ. ܘܟܠܐ ܒܬܐ ܒܝܬ ܫܒܝܬܐ ܕܡܫܘܚܬܐ ܘܡܬܚܫܒܢܐ ܘܐܡܪ ܠܗܘܢ ܬܘܒܘܢ ܒܟܝܬܐ ܕܗܘܝ ܐܢܐ ܠܗ. ܘܟܕ ܦܫ ܐܝܟ ܟܠܗ ܡܢܬܐ ܒܡܠܟܘܬܐ ܕܡܢܗ ܐܢܫ ܡܠܟ ܠܡܬܚܫܒܢܐ ܘܡܢ ܒܚܪ̈ܢܐ ܡܦܩܬܐ ܕܟܠ ܘܡܢܐ ܒܢܝܢ ܡܠܟܘܬܐ ܡܫܬܟܚܢܐ ܡܫܝ̈ܚܐ ܘܒܥܠܕܒܒܐ ܒܟܝ ܕܡܢ ܡܠܟܐ ܕܡܠܟ ܡܢܬܐ ܕܢܦܩ ܡܢܗ ܐܬܦܢܝܢܫ ܕܗܘܐ ܦܬܓܡܐ ܠܐ ܐܘܟ ܥܠ ܗܘܐ ܒܗ ܡܦܪܢܐ. ܘܟܕ ܡܠܟ ܒܗ ܐܝܟ ܐܬܐ ܢܦܫ ܗܘܦ ܠܫܡܝܐ ܘܐܬܦܢܝ ܐܬܠܟܐ ܐܦܝܩܘ ܡܢ ܡܢ ܡܬܚܫܒܢܐ ܕܗܘ ܡܬܚܫܒ ܠܥܡܗ ܙܡܢ. ܘܐܢܫ̈ܐ ܒܥܠܕܒܒܐ ܠܟܘܪܗ ܕܡܢܝ ܡܠܟܐ ܥܠ ܡܢܝܢܬܐ ܕܥܡܗ ܓܢܒܪ ܘܐܢܫ̈ܐ ܕܢܦܩ ܕܗܘܘ ܢܦܩ ܒܓܙܪܐ ܕܡܬܚܫܒ.

ܘܒܫܢܬܐ ܡܕܝܢܬܐ ܕܪܘܡܝܐ ܙܒܢܐ ܕܥܡܗ ܐܝܟ ܒܪ ܡܦܪܢܐ ܒܥܠܕܒܒܗ ܡܕܝܢܬܐ ܒܝܬ [449] ܐܬܐܬܦܢܝ ܐܦܝ̈ܩ ܕܥܡܗ ܢܦܪܘܬܐ ܕܗܘ ܒܪ ܫܘܡܫܢܗ ܓܒܪܐ ܫܦܝܪܐ ܘܡܥܠܝܐ ܒܓܙܪܬܐ. ܘܐܬܐܬܦܢܝ ܠܟܘܪܗ ܕܡܢܝ ܡܠܟ. ܘܒܗ ܒܟܘܬܐ ܡܢܬܐ ܫܡܥܘܢ ܐܝܟ ܗܘ ܕܡܠܟܐ ܒܓܙܪܬܐ ܘܐܬܠܘ̈ ܗܘ ܐܦܝ̈ܩ ܠܬܚܘܡ ܡܕܝܢܬܐ ܕܒܥܘܪܫܐ. ܘܐܬܦܢܝ ܕܢܦܠ ܡܠܟܘܬܐ ܡܬܚܙ̈ܐ ܓܒܝ̈ܬܐ ܒܝܬ ܡܢܝ ܠܡܠܟܘܬܗ ܥܠ ܡܠܟܘܬܐ. ܩܕܡ ܕܢܦܠ ܠܓܘܫܝܪܐ. ܥܕ ܐܬܡܠܟ ܒܬܪܗ ܠܐܡܝܢ ܡܕܝܢܬܐ ܘܐܬܦܢܘܫܝܬ ܘܟܕ ܥܠ ܘܐܬܐ ܠܗ ܘܫܡܥܘܢ ܒܓܙܪܐ ܘܡܢܝ ܒܥܝܢ ܕܒܥܘܪܫܐ ܘܡܕܝܢܬܐ. ܘܟܕ ܒܪܗ ܡܢ ܐܝܟ ܠܬܘܪܐ ܘܐܬܦܢܝ ܐܝܟ ܓܒܪܐ ܘܐܬܠܘܗܝ ܒܟܝܬܐ ܕܡܠܟܘܬܐ. ܘܫܡܥܘܢ ܪ̈ܓܘܫܝ ܒܥܠܕܒܒܗ. ܘܒܠܟ ܡܠܟ ܢܩܡܬܐ ܡܢܗ ܗܘ ܘܐܬܦܢܝ ܡܢ ܐܦܝ̈ܩ ܕܒܝ̈ܬܐ ܕܥܡܗ. ܘܐܬܚܙܝܬ ܕܡ ܡܫܬܪܝܢܘܬܐ ܡܬܚܙ̈ܝܬܐ ܗܘܝ ܠܓܘܫ̈ܝܪܐ.

ܘܒܫܢܬ ܐܢܙ̈ ܕܢܦܫܬܐ ܒܝܘܡ ܐܪܒܥܐ ܕܡܠܟܬܐ ܕܫܡܝܐ ܒܝܬ ܢܘܚ ܐܦܝ̈ܩ ܕܓܘܪܬܐ ܕܡܢܪܗ. ܘܟܕ ܩܕܡ ܦܪܢܫ ܡܠܟܐ ܕܐܡܪ ܗܘܐ ܠܗ ܡܠܟܐ ܕܢܦܝܪܐ ܐܡܪ ܗܘܐ ܠܗ ܕܒܪܢܘܗ. ܚܙܘ ܓܝܪ ܐܦܣܪܐ ܘܥܕܪ ܠܟܘܪܗ ܘܡܬܚܫܒܢܐ ܗܘ ܡܠܐ ܘܐܡܪܝ. ܘܠܐ ܫܟܚ ܒܠܘܗ ܐܦܠܐ ܚܕܐ ܡܠܐ.

[451] In the year 1592 of the Greeks [AD 1281], when the catholicus Mar Denha set out to go down to Baghdad, he fell ill during the journey, and after his arrival he remained ill for several days. Finally, on the night of the Monday of the vigil of the Lenten Fast, on 24 February of the same year, he departed from this life. While Mar Denha was still alive two Uighur monks came from China on the order of the great khan Khubilai to make a pilgrimage to Jerusalem; and when they were unable to find a way of reaching these regions nor any opportunity for leaving, they remained a while with Mar Denha. Mar Denha, in order that his enemy Bar Qalij should not go to China, consecrated one of these two Uighur or Turkish monks metropolitan of China, and gave him the name YAHBALLAHA [Yahballaha III, 1281–1317]. While they were with him, so that they should return to their place, Mar Denha died. Then the emir Ashmut, a man of the same race as Yahballaha, told the king of kings that the Christians wanted him to be appointed their catholicus, and that all the people of Baghdad wanted him because he could help them because of his affinity to the Mongols both by race and language. On account of this wish a royal edict was issued that he should become catholicus; and he gathered together [453] around 24 bishops, who went down to Seleucia-Ctesiphon and consecrated him catholicus. Although this Mar Yahballaha was somewhat deficient in the knowledge of Syriac doctrine and writing, he was a man of good disposition, and the fear of God was found in him; and he showed great love to us and our people.

In the spring of the year 1593 of the Greeks [AD 1282], the maphrian decided to go to the city of Tabriz, to dedicate the building of a new church, because many things were lacking in its oratory. After he set out, after attaching himself to the caravan of the daughter of the Mongol king, so that he could make the journey in her company, the news arrived that the king of kings Abaqa had died. He therefore abandoned his journey to Tabriz and made his way to Tak, where a new king was to be enthroned. When he got there, the illustrious Ahmad was elected and enthroned, and the chiefs brought the maphrian forward to meet him, and he offered him his prayers and blessings in the usual way. Then it was decreed that a splendid edict should be written for him, concerning the churches of Adarbaigan, [455] Assyria and Mesopotamia. Then he came back down to Tabriz and stayed awhile in the aforesaid church. He restored its oratory, and built it a gate from cut stones. He also built cells above the oratory for pilgrims and a cemetery for the dead. Because there was no place for a bishop to stay except for a small room inside the church, he built a summer porch and a winter residence with a fireplace. He did all that he could in person, but in fact his brother Barsawma oversaw everything.

At the beginning of the year 1594 of the Greeks [AD 1282], after the death of the patriarch Mar Ignatius, messengers came from the monastery with letters of submission and of apology for the urgency with which they were compelled to appoint a new patriarch; but the maphrian rejected them.

[451] ܘܫܡܥ ܐܚ̈ܐ ܕܩܕܝܫܐ ܡܢ ܐܡܫܠ ܡܠܘܟܢܐ ܡܕܒܪܢܐ ܕܣܘܐ ܠܡܥܡܪܘ ܒܗ ܒܛܘܪܐ ܐܬܐܡܪܘ: ܘܟܠܙ ܕܐܬܡܣܟ ܠܗ ܗܘ ܒܩܘܡܬܐ ܡܫܘܚܬܐ. ܐܝܟ ܟܠܢܐ ܕܐܪܥ ܒܡܟܐ ܕܗܘ ܙܘܥܐ ܪܟܐ ܚܢܢ ܡܢ ܚܝ̈ܠܐ ܗܟܢ ܒܪ̈ ܒܡܟܣ ܕܟܠܗ ܕܚܝܠܐ. ܘܡܫܬܠ ܕܟܕ ܚܢ ܗܘܐ ܡܪ ܕܚܝܐ ܐܪܥ ܕܬܪ̈ܝܐ ܫܘܪ̈ܝܐ ܐܬܘ ܗܘܘ ܡܢ ܙܒܢ. ܒܟܘܡܢ ܡܘܟܠ ܡܢ ܪܟܐ. ܕܐܬܟܢ ܢܫܟܪܘܢ ܒܐܘܪܚܬܗ. ܘܟܕ ܡܛܠ ܠܗܘܢ ܐܬܪ̈ܘܬܐ ܠܐ ܐܡܟܢ ܐܘܪܚܐ ܘܐܬܐܪܐ ܠܡܬܬܠܟܬܐ ܐܬܟܢܐ. ܙܟ ܡܢ ܕܚܝܠ ܗܘܘ ܡܪܕܚܝܐ ܡܛܠ ܕܠܐ ܢܬܬܠ ܗܘܐ ܗܘ ܒܢ ܡܠܟܝ ܗܐܢܗ ܠܙܒܢ: ܐܡܪܗ ܠܚܕ ܡܢ ܗܟܢ ܬܐܪ ܕܬܪ̈ܝܐ ܫܘܪ̈ܝܐ ܐܘܟܡ ܬܐܘܪܝܐ ܡܫܬܪ̈ܘ ܠܙܒܢ ܘܗܘܒ ܠܐܠܗܐ ܡܫܒܚܘ. ܘܟܕ ܡܫܬܟܚܝܢ ܗܘܘ ܕܗܘܦܟܗܘܢ ܠܐܬܪܗܘܢ ܚܕ ܡܢ ܕܚܝܐ. ܗܕܝܢ ܐܡܪܐ ܐܒܘܟ ܕܐܬܠܬ̈ ܗܘܐ ܒܢ ܝܫܘܥܗܘܢ ܐܡܪ ܡܫܬܠܛܘ ܕܗܘܒ ܠܐܠܗܐ ܠܟܠܢ ܡܫܒ̈ܚܐ: ܕܠܗ ܠܟ ܒܟܢ ܒ̈ܢܝܫܬܐ ܕܗܘܐ ܠܗܘܢ ܡܠܘܟ̈ܐ. ܐܦ ܝܫܪ ܒܝܫܘ̈ܥܐ ܡܠܟܘܢ ܙܟܗ ܒܗ ܐܟܡ ܕܟܢ ܡܪܟܘܬܗ ܠܟܝܬܘ̈ܬܐ ܟܝܢܫܐ ܘܟܠܢܐ ܢܬܒܪܘܢ ܡܢܗ. ܘܐܝܟ ܕܗܘ ܢܦܩ ܦܘܩܕܢܐ ܡܟܠܢܐ ܕܗܘ ܢܬܟܠܟܠ ܘܟܝܡ [453] ܐܦܬ̈ܩ ܐܝܟ ܒܟܢܝܢ ܘܐܪܟܐ ܘܢܫܬܘ ܠܟܠܟܢ ܘܡܫܟܚܢ ܘܐܦܢܝܗ ܡܠܘܟܬ̈ܐ. ܗܘ ܕܝܢ ܗܝܠ ܡܢ ܚܕ ܠܐܠܗܐ ܐܦ ܡܚܝܠܐ ܒܡܠܟܘܬܐ ܘܡܦܢܐ ܡܘܪܚܐ ܐܠܐ ܟܒܢܐ ܗܘ ܛܒܐ ܒܟܝܢܗ. ܘܫܒܚ ܠܐܠܗܐ ܡܚܝܠܐ ܒܗ. ܘܡܘܟܐ ܡܫܬܐ ܚܕܐ ܠܝ ܘܠܟܢ̈ܝ ܒܟܢ.

ܘܫܡܥ ܐܢ̈ܝ ܕܩܕܝܫܐ ܒܩܘܡܬܐ ܕܐܬܪܐ ܗܟܢ ܡܫܢܝܐ ܐܦܗܘܢ ܕܢܦܠ ܠܐܦ̈ܝ ܐܪܥܐ ܡܕܢܚܐ ܘܢܦܩܠܐ ܒܝܬܐ ܕܚܕܐ ܚܕܐ ܕܒܗ ܡܛܠ ܕܡܫܬܪ̈ܬܐ ܡܫܬܐ ܦܪ̈ܝܡ ܗܘ̈ܝ ܒܟܡܠ ܙܒܢܬܗ. ܘܟܕ ܐܬܠ ܘܐܬܡܠܟ ܒܡܫܪܝܬܐ ܕܒܪܐ ܡܠܟܐ ܡܫܬܠܚܘ ܐܟܡ ܕܐܬܠ ܒܟܘܢܬܗ ܡܛܠ ܛܐܒܐ ܕܡܘܫܗ ܡܠܟܝ ܘܐܒܐܡܐ ܡܠܟ̈ܐ. ܒܙܒܢ ܡܟܡܗ ܠܐܘܪܚ ܐܒܪܝ ܘܐܪܙ ܠܘܡܟܠ ܠܛܐܘ. ܐܡܠ ܕܡܠܟܐ ܚܕܬܐ ܠܟܡ ܗܘܐ ܕܢܦܘܩ. ܘܟܕ ܡܛܠ ܠܟܐܡ ܘܐܬܝܟܢ ܘܡܠܟ ܠܠ ܒܘܪܡ ܡܟܒܘܬܐ ܗܘ ܐܡܟܝ ܢܝܫܐ ܐܠܟܘܗܝ ܙܘܪ̈ܟܐ ܠܡܫܪܝܐ ܡܕܡܘܗܝ ܘܦܪܫ ܙܟܘ̈ܬܐ ܘܡܘܪ̈ܟܬܐ ܐܝܟ ܒܕܐ ܘܟܡܝ ܘܐܬܡܠܟ ܠܗ ܡܫܬܠܟܘܢ ܠܡܘܬܐ ܠܟܠ ܒ̈ܬܐ ܕܐܘܪܚܬܐ [455] ܘܐܬܐܪ ܘܟܡܠ ܢܗܪ̈ܝ. ܘܡܟܡ ܘܐܬܐ ܡܠܟ ܒܕܒܐ ܕܐܟܢܝ: ܘܡܫܟܢ ܠܚܝܐ ܕܟܡܠ ܙܟܘܬܐ ܕܒܐ ܕܟܢ. ܘܡܫܟܠ ܠܐܪܥܐ ܕܐܪ̈ܥܐ ܦܫܝܠܬܐ ܒܟܢ. ܘܟܝܐ ܐܦ ܡܟܢ̈ܬܐ ܠܟܠ ܡܢ ܟܡܠ ܙܟܘܬܐ ܠܐܪܥܐ ܘܗܘܡܐ ܠܟܢ̈ܙܐ ܡܛܠ ܕܡܛܪ ܡܢ ܡܪܘܝܬ ܗܘ ܕܐܬܡܐ ܕܗܘܛܐ. ܠܟܠ ܗܘܐ ܕܘܟܬܐ ܕܡܘܠܬܗ ܠܦܩܘܕܘܬܐ. ܒܢܐ ܐܦܛܐ ܡܛܝܐ ܘܟܡܠܬܐ ܡܠܘܡܐ ܕܟܡܠ ܢܘܪܐ ܘܡܫܟܢ ܐܝܟ ܚܝܠܗ ܟܠܟܐ ܕܐܬܡܪܝ. ܒܢ ܒܡܢܘܪܐ ܐܡܗܘܢ ܒܙܘܡܐ ܙܟܢ ܗܘ ܗܘܐ ܕܚܝܐ ܗܟܢ ܟܠܗܘܢ.

ܘܟܕ ܟܠܗ ܫܡܥ ܐܚ̈ܝ ܕܩܕܝܫܐ ܘܟܕ ܦܛܪܘܗ ܡܢܗ ܐܣܬܠܩܘ. ܡܛܠ ܐܝܟ ܕܐܡܬ̈ܐ ܡܢ ܒܡܫܪܐ ܘܡܫܟܢ ܐܚܪ̈ܢܐ ܕܡܫܟܢܐ ܘܡܟܡ ܒܪܘܚܐ ܠܟܠ ܡܫܪܘܟܐ ܕܚܝܠ ܒܡܫܡܫܢܘܬܐ ܦܛܪ̈ ܚܕܬܐ. ܘܠܐ ܡܟܠܗ ܐܢܝ ܡܫܪܝܐ.

Shortly afterwards the physician Rabban Shemʿon came in person to see the maphrian, coaxing him in various ways to recognise his nephew; but he refused to be won over, and said: 'The holy fathers in ancient times laid it down that no maphrian was to be appointed without a patriarch, and no [457] patriarch without a maphrian. Since these men have trampled on the law and the canons of the fathers, I will have no part in their misdeeds, nor will I abet them in their transgressions.' At this the physician took his leave, offended. Then the maphrian set out with the entourage of the king's daughter, to go to Nineveh. Taj al-Dawlat came to him on the road, the son of Rabban Shemʿon, on account of this business; and because the maphrian had educated him, and brought him up, and loved him as his own son, he accepted him and his gifts.

Then the maphrian wrote to give his suffrage to Philoxenus, and said to him: 'Do not think that I spoke against you because I was ambitious and wished to advance myself. God, the searcher of hearts, knows that there is not one member in me that desires that, and for many reasons. One of them is that forty years have already passed since I was entrusted with the grade of priest, twenty in the West and twenty in the East, and I am weary of the burden of my office. I now desire merely peace, rest and a quiet life, and the consummation and happy release that is the reward for men who love peace. Another reason is that I have lived, by the grace of God, in great tranquillity in this Eastern diocese of mine, and I lack nothing here [459] that I should abandon it and move across to another one, like some of my predecessors. For although this time of ours is full of difficulties, nowhere else could I find the peace that I have obtained in the East. Thirdly, even if I wanted to be patriarch, as many others do, what is there to covet in the appointment, since so many dioceses of the East have been devastated? Should I set my heart on Antioch, where sighs and groans will meet me? Or the holy diocese of Gumal, where nobody is left to piss against a wall? Or Aleppo, or Mabbugh, or Callinicus, or Edessa, or Harran, all deserted? Or Laqabin, ʿArqa, Qlisura, Semha, Gubos, Qlaudia and Gargar, the seven dioceses around Melitene, where not a soul remains? This being the case, it is obvious that the reason I opposed you was that your behaviour was disgraceful and reprehensible, because you did what you did without the agreement of the Easterners or the Westerners. This you know very well, and Our Lord knows it too, who is no respecter of persons.'

At that time the maphrian joined in wedlock two doctors, his disciples, in the city of Tabriz, and ordered Abuʾl Khayr to live in Tabriz, [461] and Yohannan in Maragha. Then he set out for Nineveh in the days of the Lord's fast, in the year 1595 of the Greeks [AD 1284], and chose the monk and priest Rabban Job from Beth Khudaida, and consecrated him bishop by the laying on of hands, and called him Yohannan and set him over the diocese of Beth Nuhadra. He was the twelfth bishop whom the maphrian consecrated in the East.

ܘܟܠܙܒܢ ܐܢܐ ܗܘ ܕܝܢ ܥܡܟܘܢ ܐܣܝܐ ܡܣܬܟܠܢ ܠܟܠܗ ܕܡܟܪܝܗܐ ܘܟܣܝܢܝܬܐ ܡܕܠܗ ܘܢܫܬܡܠܘܢ ܠܒܪ ܐܣܝܘܬܗ ܘܠܐ ܐܫܬܘܕܥܬܐ ܦܣܝ: ܕܡܢ ܕܒܬܪ ܡܕܡܢܬܐ ܠܐܣܝܘ ܐܒܗܬܐ ܡܕܝܢܬܐ ܘܠܐ ܒܠܒܕ ܦܓܪܢܝ̈ܐ ܡܟܪܝܗܐ ܢܣܒܢ ܐܦܠܐ ܒܠܒܕ [457] ܡܟܪܝܗܐ ܦܓܪܢܝ̈ܐ. ܘܡܢ ܗܠܝܢ ܒܒܪܗ ܟܠܗ ܢܦܫܐ ܘܡܫܬܐ ܕܐܒܗܬܐ. ܒܠܚܘܕ ܒܗ ܒܥܘܡܩ ܡܣܟܢܐ ܐܦܠܐ ܡܫܬܠܡܬ ܐܢܐ ܒܥܘܡܩ ܒܒܪ ܢܣܘܩܘܢ. ܘܗܘܝܐ ܗܒܝܒ ܗܘ ܐܣܝܐ ܘܐܝܟ ܡܢ ܡܫܝܚ. ܘܡܟܪܝܗܐ ܐܫܟܚ ܒܗܘ ܡܡܪܝܢܬܐ ܕܒܪܐ ܡܟܠܐ ܕܢܐܬܐ ܒܢܦܫܐ. ܘܡܢ ܗܘ ܒܐܘܪܚܐ ܐܢܐ ܠܒܝܬܗ ܐܬܝ ܠܐܘܪܚܗ ܒܪܗ ܕܙܒܢ ܥܡܟܘܢ ܒܗܘܐ ܡܪܢܐ: ܘܡܫܬܠܠ ܕܠܒܘܬܐ ܗܘ ܡܟܪܝܗܐ ܕܒܗܘ ܘܐܠܗܘ ܘܐܡܪ ܕܠܒܪܐ ܕܥܡܪ ܗܘܐ ܠܗ: ܡܟܠܗ ܘܠܒܝܬܐ ܕܒܝܬܗ. ܘܟܠܗ ܡܟܪܝܗܐ ܡܫܬܘܕܥܐ ܠܥܠܡܘܬܐ ܘܐܡܪ ܠܗ. ܕܠܒܬܐ ܠܐܣܝܪ ܕܟܠ ܐܝܟ ܗܘܐ ܠܗ ܙܟܝܬܐ ܘܐܣܩ ܘܟܠ ܗܘܐ ܡܫܬܪܝܢ ܐܢܐ: ܗܘ ܡܢ ܕܠܒܐ ܒܝܬ ܠܒܢܝܐ ܚܝܠ ܕܒܗ ܡܢ ܐܦܠܐ ܚܕ ܗܘܝܐ ܐܝܟ ܕܡܬܪܥܝܢ ܠܗܘܢ ܡܢܐ ܒܟܠܗܐ ܡܫܬܡܥܢܘܬܐ. ܚܝܠ ܡܢ ܕܗܘܐ ܕܠܒܘܪܟܐ ܘܐܪܒܥ ܡܢܝܢ ܐܝܟ ܟܠ ܕܐܬܬܣܝܟ ܕܙܟܝܐ ܕܢܦܫܐ ܒܗܘܢܐ ܒܡܢܝܢ ܒܡܒܪܟܐ ܘܒܡܢܝܢ ܒܡܒܝܢܐ ܘܡܬܟܠ ܡܢ ܡܘܡܬܐ. ܘܡܬܦܠܓ ܠܟܠܗܐ ܘܒܘܝܐ ܘܚܝܐ ܒܗܘܠܐ ܙܟܝ ܐܢܐ. ܘܟܠܡܘܠܟܐ ܘܚܪܢܐ ܠܒܠܐ ܕܢܦܪܐ ܠܟܝܢܬܐ ܕܟܠܗܐ. ܐܚܪܢܐ ܕܝܢ ܕܒܥܪܒܠܐ ܗܘܐ ܡܕܝܚܝܬܐ ܕܟܠ ܒܠܒܘܬܐ ܘܐܠܗܐ ܚܝܝܐ ܙܟܐ ܐܠܗܐ. ܘܠܐ [459] ܡܕܡ ܚܫܒܪ ܠܗ ܒܗ. ܐܝܟܢܐ ܘܐܡܪܘܢ ܡܢܗ ܘܠܐܚܪܢܐ ܐܣܝܐ. ܐܝܟ ܡܝܬܐ ܦܘܩ ܘܡܕܒܪ. ܐܦ ܓܒܪ ܡܕܠܗܘܢ ܕܒܝ. ܒܪܡ ܚܝܐ ܕܗܘܐ. ܠܗ ܒܡܒܝܢܐ ܠܐܚܪܢܐ ܠܐ ܗܘܐ. ܘܐܠܟܠ ܕܝܢ ܗܘ ܘܐܦ ܐܝܟ ܗܘܐ ܠܗ ܚܝܐ ܕܦܓܪܢܘܬܐ ܐܝܟ ܡܪܥܐ ܘܐܢܦܐ ܐܠܐ ܡܢ ܡܟܪܝܗܘܬܐ ܘܡܒܪܥܐ ܡܢ ܒܝܫ ܡܬܪܥ ܐܝܟ ܙܟܝܬܐ ܦܣܩܐ. ܗܘܐ ܠܗ ܒܗܘܢ. ܐܘ ܙܟܝܬܐ ܘܐܝܬܘܗܝ ܕܗܘ ܠܟܠܗ ܘܒܥܠ ܗܘ ܠܗ. ܐܘ ܕܡܪܥܝܬܐ ܒܗܝܠܐ ܕܒܘܣܡܐ ܘܠܐ ܦܣ ܒܗ ܡܢ ܕܐܬܐ ܒܐܘܣܝܐ. ܐܘ ܕܒܪܘܬܐ ܐܘ ܕܡܒܘܢ. ܐܘ ܕܡܬܚܫܫܘܢ ܐܘ ܕܐܘܪܘܢ ܘܚܪܝ. ܘܕܟܠܗܘܢ ܙܟܝ. ܐܘ ܕܥܒܕ ܡܪܥܝܬܐ ܕܚܕܪܘ ܒܐܣܟܠ ܠܐܣܘܢ ܘܪܓܠܐ ܘܡܠܝܫܘܬܐ ܘܒܘܣܡܐ ܘܙܕܩܐ ܘܡܟܬܒܐ ܘܒܙܒܢ. ܘܡܢ ܗܠܝܢ ܚܕܐ ܕܟܠܗ ܙܘܥܐ ܘܡܕܝ. ܗܝ ܡܬܘܪܘܬܗܘܢ ܠܐ ܡܣܬܟܠܐ. ܘܒܪܟܬܐ ܐܠܗܝܐ. ܘܒܠܒܝ ܡܠܟܘܬܐ ܘܡܪܥܝܢܐ ܘܡܒܝܢܐ ܒܒܝܬܗܘܢ ܗܘ ܡܐ ܕܒܒܝܬܗܘܢ. ܡܫܬܟܚ ܒܝܬܝ ܐܠܗܝ ܘܡܪܥܝ ܗܘ ܕܟܠܗ ܠܒܝܬܗ ܡܫܠܡ ܒܐܝܕܐ.

ܘܗܘܐ ܕܟܠܗܐ ܐܡܪ ܡܟܪܝܗܐ ܠܐܝܟܢܐ ܐܣܝܬܐ ܠܬܫܒܘܚܬܐ ܕܠܒܪܝܐ ܡܒܝܢܐ. ܡܢ ܠܘܬܗ ܕܠܒܪ ܡܢ: ܒܗ ܕܠܒܪܝܐ ܐܒܪܗܘ. [461] ܘܠܡܘܬ ܒܒܝܬܗ. ܘܒܪ ܐܢܐ ܚܝܐ ܒܢܝܫܬܐ ܕܪܘܚܐ ܡܪܐܢܐ ܕܚܝܠ ܐܝܟܢ ܕܝܩܝܐ ܒܒܝܬܐ ܠܒܪ ܐܘܒ ܕܢܪܐ ܘܡܩܒ ܕܡܢ ܒܝܬ ܒܥܘܕܪܐ. ܘܗܟܢ ܒܠܗܘܢ ܐܚܪ ܘܐܦܝܣܩܘܦܘܬܐ. ܘܐܬܐܝܢ ܒܢܘ ܘܐܒܪܗ ܠܡܪܥܝܬܐ ܕܒܗ ܢܗܘܪܐ. ܘܗܘܘ ܐܦܝ̈ܩ ܠܐܘܡܢܐ ܘܐܣܝܪ ܡܟܪܝܗܐ ܒܡܒܝܢܐ.

In the same year the village of Beth Akre, where there was a church of Mar Yohannan bar Naggare, was devastated, and the bandits set an ambush and robbed the priests and deacons who were on their way there. The maphrian therefore began to build a monastery dedicated to the same martyr, to the northwest of the fortress of Bartallah in the region of Nineveh, where the clergy could find complete security.

In the year 1596 of the Greeks [AD 1285] the structure of the famous monastery built by the maphrian in the name of Mar Yohannan bar Naggare was completed at Bartallah; and because the believing queen Despoina Khatun had summoned two painters [463] of great skill from Constantinople, from her father the emperor, to adorn the church of the Greeks in the city of Tabriz with their paintings, the maphrian summoned one of them, and he decorated the new church of Bar Naggare with painted images. Now before this year the maphrian had sent a bishop and many monks and priests to collect the saint's relics from the old church. When they went outside and began digging, they did not find anything; but the saint appeared to some of the faithful in a dream and said: 'The relics will not be found unless the maphrian comes himself.' The maphrian, who did not believe the reports of these laymen, pleaded illness, and closed the door of the little bedroom in his cell and pretended to be asleep. There he fasted and prayed and spoke to nobody, from Friday night to the night of the following Sunday, 23 November of this year. And after his nightly prayer, when he began to drowse, he saw a glorious young man, who said to him: 'The relics are under the old throne.'

When the maphrian heard this, he called his brother and said that he wanted to go and search for the relics. They brought horses for him and for two of his bishops, and they rode off to the old church. Then the maphrian ordered the diggers to dig where [465] the old altar had once stood; and when they had dug down several feet into the soil, they found a sarcophagus, and some pots full of dust lying on top of it, and a marble coffin inside the sarcophagus; and when they forced it open, they found in it individual bones packed in spices. Then they rejoiced with great joy, and sent a messenger to Bartallah with the news, and the priests, deacons and all the clergy of Bartallah went out to meet them, and carried the coffin into the new church to the accompaniment of hymns, and placed it in the existing martyrium. On the Sunday following the discovery of these relics, the maphrian consecrated Gabriel, a monk of Bartallah, bishop of Gazarta, the city of Qardu, and called him Dioscorus; for the diocese had already remained widowed for five years. He was the architect of the monastery which the maphrian built above the relics of Bar Naggare.

In the year 1597 of the Greeks [AD 1286], the 60th year since the maphrian's birth, he began to fear death, and started making his preparations. He said: 'In the year that I was born, Saturn and Jupiter were in conjunction in the sign of Aquarius. Twenty years later, when they were in conjunction in Libra, [467] I was consecrated a bishop. Twenty years later still, when I accepted the office of maphrian, they were in conjunction in Gemini. Twenty years after that they will again be in conjunction in Aquarius, and in that year I think that I will depart from this world.'

ܘܒܗ ܒܫܢܬܐ ܗܝ ܒܗ ܐܦܪܐ ܡܕܝܢܬܐ ܕܒܗ ܗܘܐ ܗܝܟܠܐ ܕܡܪܝ ܢܘܚ ܒܪܝܫܝܬܐ ܚܪܒܬ ܘܫܒܩܬܐ ܗܘܘ ܒܥܠܝܗ ܒܗ ܘܠܒܩܒܬ ܘܩܒܩܒ ܕܪܒܝܢ ܠܐܡ ܡܠܟܘܬܝܢ ܗܘܘ. ܗܢܘ ܡܦܪܢܣܐ ܠܫܒܝܐ ܕܗܪܐ ܟܠܠ ܗܡ ܕܠܗ ܕܫܡܘܐ ܒܫܒܪܒ ܒܪܝܫ ܕܒܪܬܟ ܦܐܬܟܪܐ ܕܐܬܪܐ ܕܚܝܘܐ ܘܗܘܐ ܢܚܝܐ ܪܒܐ ܠܫܟܒܬܝܗܘܢ ܒܗܘܢ.

ܘܒܫܢܬ ܐܚܪܬ ܕܢܩܝܐ. ܐܬܡܫܟܚ ܒܚܝܐ ܕܕܡܪܐ ܠܫܒܝܬܐ ܕܒܫܬܪܘ ܒܪܬܟ ܒܝܐ ܡܦܪܢܣܐ ܟܠܠ ܗܡ ܫܡܘܐ ܡܢܝ ܢܘܚ ܒܪܝܫܝܬܐ. ܘܡܛܠ ܕܡܟܒܬܐ ܡܫܡܫܢܬܐ ܕܫܡܫܢܐ ܦܐܬܝ ܠܐܪܡ ܕܝܪܐ [463] ܐܦܣܢܐ ܠܐܦܝܘܐ ܐܬܬܠܬ ܗܘܐ ܡܢ ܡܘܬܬܬܚܘܦܘܟܣ ܡܢ ܪܝܫ ܡܟܟܠܐ ܐܚܘܗ. ܠܡܪܩ ܒܕܬܐ ܕܩܝܢܐ ܒܬܒܪܡ ܡܕܝܢܬܐ. ܫܕܪ ܡܦܪܢܣܐ ܘܐܬܠܗ ܠܟܝܕ ܡܚܘܘܢ. ܘܡܢܗ ܕܢܘܪܘܗ ܠܒܕܬܐ ܚܕܬܐ ܕܒܪ ܢܒܝܬܐ. ܘܡܕܡ ܗܘܐ ܫܢܬܐ ܫܕܪ ܡܦܪܢܣܐ ܐܦܝܗ ܘܫܘܠܛܢܐ ܕܕܝܢܐ ܘܩܦܝ ܕܢܬܠܘܗܝ ܠܫܢܬܐ ܕܡܢ ܡܢ ܒܕܬܐ ܒܠܡܫܬܐ. ܘܟܕ ܐܬܟܗ ܘܡܦܪܗ. ܘܠܐ ܐܫܟܚܗ ܡܕܡ. ܐܦ ܟܢܪ ܘܠܐܢܫܝ ܡܢ ܡܘܬܝܩ ܐܬܚܝܘ ܗܘ ܡܕ ܒܫܠܡܐ ܘܐܡܪ. ܕܐܦ ܡܦܪܢܣܐ ܠܐ ܐܬܐ. ܫܢܬܐ ܠܐ ܡܫܬܟܚܐ. ܡܦܪܢܣܐ ܕܝܢ ܟܕ ܠܐ ܐܬܐܬܟܠ ܟܠܠ ܡܟܬܒ ܒܠܫܢܐ. ܐܬܟܠܠ ܒܬܘܪܥܐ. ܘܐܚܕ ܠܐܘܪܚܐ ܕܬܘܪܥܐ ܕܒܗ ܦܐܬܐ ܗܘܐ ܟܝܡܗ ܡܟܠܬܗ ܦܐܩܘܗܝ. ܘܗܘܐ ܪܐܡ ܘܡܕܠܐ ܘܟܡ ܐܝܟ ܠܐ ܡܫܬܟܠܠ. ܡܢ ܟܟܠܐ ܕܒܪܘܟܬܐ ܒܕܡܐ ܠܟܠܠܐ ܕܗܘܡ ܚܕ ܒܫܡܐ ܕܟܠܘܪܗ. ܒܬܪ ܟܠܗܢܝ ܐܚܪܢ ܕܗܘܐ ܫܢܬܐ. ܘܟܠܗ ܪܟܒܐܐ ܕܟܠܠܐ ܟܕ ܗܘ ܐܝܟ ܒܪܢ ܕܫܡܝ. ܚܐ ܛܟܠܐ ܫܟܝܚܐ ܕܐܡܪ ܠܗ. ܫܢܬܐ ܐܬܘܐ ܠܐܘܪܚܘܫ ܟܠܫܠܐ ܐܬܠܚܢ. ܘܟܕ ܗܘܐ ܫܡܥ ܡܦܪܢܣܐ ܡܪܐ ܠܠܐܚܘܗܝ ܘܐܡܪ ܐܢܐ ܒܫܘܘܡܝ ܪܟܠ ܐܢܐ ܐܪܟܠܒܢܗ ܠܫܢܬܐ. ܘܐܬܠܗ ܠܗ ܘܟܠܬܪܡ ܚܫܒܐ ܩܒܠܐ ܘܪܒܟܗ ܘܐܪܟܗ ܠܗ ܠܒܕܬܐ ܒܠܡܫܬܐ. ܘܐܡܪ ܡܦܪܢܣܐ ܠܫܦܘܪܐ ܕܚܦܪܘܝ ܒܪ [465] ܘܐܬܠܘܗܝ ܗܘܐ ܡܢ ܩܕܡ ܡܕܒܚܐ. ܘܟܕ ܢܚܠܗ ܒܐܘܪܚܐ ܒܕܝܪ ܡܢ ܡܘܬܬܐ. ܐܫܟܚܗ ܟܘܪܝܐ. ܘܟܠܟܠ ܡܢܗ ܡܘܡܬܐ ܕܡܟܠܐ ܘܢܚܫܐ. ܘܟܠܐܢܫ ܡܢܘ ܟܝܢܘ ܕܟܘܪܝܐ ܟܠܘܫܫܡܐ ܕܒܐܦܐ ܕܫܡܥܐ. ܘܟܕ ܒܫܬܪܐ ܦܠܚܘܗܝ ܐܫܟܚܗ ܒܗ ܡܢܩܐܐ ܕܟܪܡܐ ܕܡܫܢܚܬ ܒܘܪܘܡܐ. ܘܡܚܘ ܚܕܘܐܐ ܪܟܬܐ. ܘܡܕܪܘ ܐܘܟܗ ܠܒܪܬܟܠܟ: ܘܢܩܡܘ ܠܠܐܘܪܟܘܗܝ ܦܩܕ ܘܡܫܩܩ ܘܟܠܗ ܡܠܟܪܘܫ. ܘܒܟܘܢܝܬܐ ܐܬܟܘܗܝ ܠܟܠܘܫܫܡܐ ܟܝܗ ܗܡܛܠܐ ܚܕܬܐ ܘܫܡܫܘܗܝ ܒܟܢܐ ܫܘܪܐ ܕܒܗ. ܘܒܡܘܡ ܚܕ ܒܫܡܐ ܕܟܠܪ ܫܢܬܐ ܕܗܟܡ ܡܢܩܐܐ ܐܫܪܚ ܡܦܪܢܣܐ ܠܟܝܒܪܐܠܠ ܕܝܢܐ ܒܪܬܟܠܐ ܡܟܠܐ ܐܦܝܗ ܠܟܪܘܬܐ ܡܕܝܢܬܐ ܕܡܪܕܘ. ܘܕܘܫܫܘܪܘܫ ܒܢܗ ܘܗܘ ܗܘܐ ܐܘܪܚܛܠܐ ܠܒܝܪܐ ܗܘܐ ܕܒܝܐ ܡܦܪܢܣܐ. ܘܗܘ ܒܝܐ ܟܠܠ ܫܢܬܐ ܕܡܕܝܢܬܐ ܒܪܝܬܐ: ܟܠܪ ܕܦܫܟ ܗܘܐ ܗܘ ܡܪܒܢܬܐ ܡܟܠܐ ܕܫܡܫ ܫܢܝ.

ܘܒܫܢܬ ܐܚܪܬ ܕܢܩܝܐ. ܕܗܘ ܫܢܬ ܫܠܡ ܕܡܘܟܒܗ ܕܡܦܪܢܣܐ ܦܢܝ ܗܘܐ ܡܢ ܡܘܐܐ ܘܡܫܟܠܐ ܗܘܐ ܠܗ. ܐܡܪ ܗܘܐ ܟܢܪ. ܕܒܫܢܬܐ ܗܘ ܕܒܗ ܐܬܦܢܘ ܦܪܘܢܫ ܘܪܘܫ ܒܡܟܠܘܫܐ ܕܕܘܠܐ ܐܬܟܪܐ. ܘܟܠܪ ܒܫܢܝܢ ܐܚܪܢܝܢ. ܒܪ ܐܬܦܢܘ ܒܫܒܬܐܐ [467] ܐܬܐܫܪܝܟ ܐܦܝܗ. ܘܟܠܪ ܒܫܢܝܢ ܐܚܪܢܝܢ. ܒܪ ܐܬܦܢܘ ܒܟܐܦܐ ܐܬܘܫܝܟ ܡܦܪܢܣܘܬܐ. ܘܟܠܪ ܒܫܢܝܢ ܫܢܝ ܐܚܪܢܝܢ ܒܪ ܡܬܦܢܝܢ ܡܕܒܪܫ ܒܕܘܠܐ. ܫܒܪ ܐܢܐ ܕܐܦܘܫ ܡܢ ܟܟܠܐ ܗܢܐ.

He also said: 'O snare of the world, your noose caught me in the year 1537 [AD 1226], and in the year 1597 [AD 1286] I think I will no longer be in you.'

From here on the writer's brother Barsawma has placed on record the story of his death, when and where and how it took place.

The maphrian stayed for a while in the region of Nineveh, tormented by the thought of this ill-omened year and unable to keep his mind from dwelling upon it. But at this time bandits and robbers from Syria used to raid the region every summer, plundering and looting and killing and carrying off into slavery the people of Mosul. His brother Barsawma was greatly disturbed by this state of affairs, as he feared that they would be taken and killed by the robbers and that the maphrian's premonition would turn out to be right. He begged and implored the maphrian to withdraw to the town of Maragha in Adarbaigan, hoping to cheat the fate that his brother was courting. He gave the maphrian no peace, and he eventually yielded to his brother's entreaties and went to Maragha. [469] Since he was held in honour there by both great and small, the chief men of the Arabs asked him to translate the chronicle which he had composed in Syriac into the language of the Saracens, so that they too could read and enjoy it. The maphrian agreed to do so, and immediately began to translate the work, in a stately and most elegant style. He worked for a whole month, until he had nearly finished it, and only about three folios remained to be translated.

On the night of Sunday 28 July he became feverish, and was burnt up by the heat of the fever all night long. On Monday the doctors came, and prescribed a draught of medicine. But he refused to drink it, saying: 'The drug will do me no good, for my time has come.' So he said, though he was as strong as a lion, and that year his constitution was healthier than it had been for years. In brief, he became so weak in these three days that when on the following Sunday he asked for a pen and paper so that he might write and bequeath his cell to his disciples, he was unable to hold the pen and write at all. But every hour once and twice he smote [471] his left hand with his right, saying: 'My strength has come to an end and is exhausted. You have wronged me, my brother, for not letting me die in the midst of the bishops, monks, elders and deacons at whose head I have now stood for 22 years. My brother, you made me flee from death, but my flight has not profited me at all. Nevertheless, be strong and of good courage, and do not weep or mourn excessively, as though my death were something new in the world. It is not.' These and similar encouragements he uttered throughout that day, and he was cheerful, and laughed, and said that he did not dread and fear death like other men. Then he sent for the deacon and physician Saʿad, and told him to write down what he said. He began his discourse as follows: 'Man, his days are like the grass, and he springeth up like the flower of the field.' Then after he had finished the confession of his faith, as was fitting, he took out two orders, one concerning the throne of the patriarch, and the other the throne of the maphrian and the administration of his cell, and gave them to his brother. And he began to lay commands on his disciples, and said: 'Dwell together in love, and do not part from one another, for whenever you are gathered together in love, I shall be in your midst.'

ܘܐܡܪ ܗܘܐ.. ܡܪܝܐ ܠܟܠܩܠܐ ܒܫܡܟ ܐܠܗܢ̈ ܙܕܩ ܢܥܒܕ. ܘܗܫܐ ܐܢܐ ܠܟ ܕܒܫܡܟ ܐܝܪ̈ ܠܐ ܐܒܗܬ ܠܥܠܡ.

ܘܡܢ ܗܝ ܫܥܬܐ ܘܠܗܠܐܡܘܗܝ ܕܡܫܠܡܢܐ ܕܗܘ ܒܪܘܚܐ ܡܕܡܘ ܥܒܕ ܒܥܘܕܪܢܗ ܕܐܠܗܐ ܘܐܬܚܐ ܘܐܬܚܐ ܗܘܐ.

ܟܕ ܕܝܢ ܐܟܣܢܝܐ ܦܘܠܝ ܗܘܐ ܗܕܐ ܚܙܐ ܒܫܠܝܐ. ܘܕܝܠܗ ܦܘܪܫܐ ܠܫܡܠܝܘܬܗ ܡܢܗ. ܐܬܠܘܿ ܗܘܐ ܗܕܝܪ ܒܐܬܪܐ ܕܚܝܐ. ܘܡܛܠ ܕܒܫܡܝܐ ܕܟܠ ܚܙܐ ܙܕܝܩ ܗܘܘ ܥܒ̈ܕܐ ܡܢ ܦܘܪܫܐ ܘܡܫܡܫ ܘܟܪܝܡ ܘܡܛܠܡ ܘܡܬܥܘܠܡ ܠܐܢܫܐ ܕܐܬܪܐ ܕܡܘܪܝܐ. ܐܬܚܙܝ ܐܝܟܢܘ ܒܟܠܠ ܕܟܬ̈ܒܐ. ܘܐܡܪ. ܕܠܫܐ ܠܟܘܢ ܐܝܟ ܕܥܒ̈ܝܕܐ ܢܟܠܝ ܒܐܬܪܝ ܥܒ̈ܕܐ. ܘܢܦܫܐ ܡܠܠܗ ܕܡܦܪܫܐ ܠܟܠܒܐ. ܗܪܝ ܕܢܟܠܝ ܘܥܒ̈ܕܝ ܘܫܦܠܝ. ܠܡܦܪܫܐ ܟܠ ܡܬܝܠܕܐ ܕܠܐܦ̈ܝ ܡܪܐܝܬܗ ܡܕܝܚܐ ܕܐܘܪܫܠܡ ܐܦܢܝ ܕܝܢ ܢܬܠܘܢ ܡܢ ܡܘܬܐ ܗܝܐ ܕܐܟܣܢܝܐ ܦܘܠܝ ܗܘܐ ܒܗ ܡܦܪܫܐ. ܘܟܕ ܐܬܚܙܝ ܡܢ ܐܢܘܢ ܫܦܠܗ ܘܢܝܚ ܠܟܠܗܝܢ. [469] ܘܟܕ ܗܘܐ ܠܐܦ ܒܐܬܪܐ ܡܢ ܬ̈ܒܐ ܘܪܥܘܬܐ ܡܫܠܬܐ ܕܛܝ̈ܒܐ ܠܐܒܘ ܡܢܗ ܕܠܟܠܒܐ ܕܡܫܠܡܢܘܬܐ ܕܟ̈ܢܐ ܕܫܡܥ ܒܥܘܪܗܠܟ ܠܟܬܒܐ ܫܪܝܪܐ ܢܗܦܟ ܕܐܦ ܗܘܢ ܢܦܪܘܢ ܘܢܦܪܝܢ ܒܗ. ܗܘ ܕܝܢ ܐܡܦ. ܘܡܝܬܐ ܫܪܝ ܡܥܘܦ ܒܫܠܟܐ ܚܠܡܫܠܐ ܘܠܐܪ ܫܡܫܠܐ ܐܝܟ ܢܪܝܢ ܦܩܡܢ ܒܪܡܐ ܕܫܪܝ ܠܡܫܠܡܢܘܬܗ ܘܦܫ ܡܢܗ ܒܒܪ ܠܐܟܠܐ ܡܠܦ̈ܐ.

ܒܠܠܐ ܕܝܢ ܕܫܠܐ ܩܡ ܒܠܡܘܪ ܐܪܟܢ ܠܐܡܠܐ ܡܪܡ ܘܐܫܬܠܡܘܢ ܒܫܡܫܡܘܬܐ ܒܠܗ ܠܠܝܐ ܗܘ. ܘܒܝܘܡ ܚܕ ܒܫܒܐ ܐܬܐ ܐܫܩܝܐ ܘܐܬܟܠܡܗ ܕܚܠܐ ܒܪܢܐ ܘܫܡܫܡܫܡ ܦܓܪܗ. ܘܗܘ ܠܐ ܡܬܛܪܝܐ ܗܘܐ. ܐܡܪ ܗܘܐ ܓܒܪ ܕܠܐ ܡܕܘܝܐ ܒܪܢܐ ܕܡܬܠܐ ܒܠܡ ܒܕܝܐ. ܟܕ ܛܒ ܐܝܟ ܐܪܘܐ ܐܬܠܘܗܝ ܗܘܐ. ܘܒܗܘܐ ܚܝܠܐ ܥܠܡܪ ܫܠܝܐ ܗܘ ܦܓܪܗ ܘܫܠܡ ܒܗܘܪܓܗ ܡܢ ܚܝ̈ܐ ܕܒܪܬܐ. ܘܒܫܝܐ ܠܡܐܡܪ ܒܗܠܝܢ ܠܐܠܗܐ ܩܥܠܐ ܗܘܝܐ ܐܝܟܢܐ. ܟܕ ܠܐܒܗ ܒܗܘܡ ܚܕ ܒܫܒܐ ܚܕܪܐ ܘܒܪܛܠܐ ܕܢܬܠܘܒ ܘܢܒܪ ܡܠܬܗ ܠܡܫܒܚܘܗܝ. ܠܐ ܐܬܡܪܝ ܕܒܗܘܡ ܚܕܪܐ ܘܢܬܠܘܒ ܡܕܡ ܡܢ. ܐܠܐ ܒܟܠܠ ܚܝܠܐ. ܪܚܝܠܐ ܘܐܬܪܐܡ ܡܠܦ ܗܘܐ [471] ܒܐܬܪܗ ܕܫܦܝܐ ܓܒܠܗ ܕܫܒܠܐ ܘܐܡܪ ܗܘܐ. ܓܒܪ ܚܝܠܟ ܘܐܘܦ. ܛܒܝܒܐ ܐܝܟ ܘܠܐ ܚܒܝܒܐ ܐܒܘܢܐ ܘܐܬܠܟܐ ܡܢ ܫܡܝܐ ܘܕܪ̈ܝܐ ܘܡܦܩ̈ܢ ܡܦܩܡ̈ ܕܗܘܡ ܒܩ̈ ܚܝܠܐ ܒܪܫܡܗܘܢ ܥܠܡ ܐܢܐ. ܠܪܫܠܢܟ ܐܝܟ ܡܢ ܡܘܬܐ. ܗܘܐ ܠܐ ܡܕܡ ܐܗܝܟ ܒܪܘܫܡܝ. ܡܫܬܠܐܝܢܠ ܘܐܬܠܒܒ ܘܠܐ ܠܐܒܐ ܘܐܬܐܒܠ ܠܒܪ ܡܢ ܡܫܘܝܢܘܬܐ ܐܝܟ ܗܘ ܕܡܕܡ ܚܕܐ ܗܘ ܒܒܠܥܐ. ܠܐ ܗܠܝܢ ܘܐܝܟ ܗܠܝܢ ܠܩܕܡܐ ܕܚܝܐ ܐܡܪ ܗܘܐ ܒܠܗ ܢܗܝܐ ܗܘ ܟܕ ܦܪܝܫ ܘܓܢܝܚ ܘܠܐ ܒܗܝ ܐܘ ܕܫܠܠ ܡܢ ܡܘܬܐ ܐܝܟ ܥܕܠܐ ܕܟܝܢܐ. ܡܚܝܐ ܗܕܐ ܠܡܒܥܝ ܡܩܡ ܘܐܦܫܐ ܘܪܡܪ ܠܗ. ܦܠܘܒ ܡܕܡ ܕܐܡܪ ܠܟ. ܘܡܒܥܝ ܦܘܪܫܐ ܠܫܠܠܐܗ. ܒܪܢܐ ܐܝܟ ܒܫܡܪܐ ܦܩܘܕܘܗܝ ܘܐܝܟ ܒܘܦܠܐ ܕܫܠܠ ܗܘܡ ܡܠ. ܘܗܘܒܠܐ ܒܐܒܝܐ ܒܠܙ ܕܥܒܕܟ ܡܘܕܝܢܘܬܐ ܐܝܟ ܙܕܩܐ. ܐܦܦ ܠܐܪܡ ܛܦ̈ܣܐ ܚܝ ܠܦܘܪܫܐ ܕܦܛܪ̈ܐ ܘܐܚܪܢܐ ܠܦܘܪܫܐ ܕܡܦܪܫܐ ܘܠܦܘܪܫ ܡܠܠܗ ܘܐܡܠܡ ܠܐܝ̈ܕܝ ܐܢܘܢ. ܘܗܪܝ ܡܦܩܝܢ ܠܬܠܡܝ̈ܕܘܗܝ ܘܐܡܪ. ܕܟܘܬܐ ܗܘܘ ܘܠܐ ܠܐܦܪܫܘܢ ܡܢ ܚܕ̈ܪܐ ܡܛܠ ܕܒܠܒܐ ܕܝܗܘܢ ܒܫܡܝܢ ܟܘܬܐ ܐܦ ܐܢܐ ܒܢܠܫܘܢ ܗܘܝܐ.

Then those [473] miserable men tore their garments and sprinkled dust on their heads, and wept until about three hours of the night had passed. All that time he continued to tell stories, smiling and with a cheerful face. Then he went out like a candle; or rather, not like a candle, but like a glorious and brilliant beacon, and a great pillar of the small and feeble Jacobite nation. He departed to his Lord on Tuesday 30 July, in the year 1597 of the Greeks [AD 1286].

The praiseworthy catholicus Mar Yahballaha happened to be present in Maragha at that time, and commanded that no man should go to business in the bazaar, and that no man should open his shop. He sent out a beater of the board, and all the people gathered together at the cell of the maphrian. The catholicus sent the bishops who were with him, and many large candles, and a crowd of Armenians and Greeks were there, but of our own community only four elders were present. About 200 souls were gathered together, and they stood in prayer from dawn until the ninth hour. O day of perdition and morning without mercy! O day of wrath and night of death which burst upon the brother of this saint who was joined [475] to the angels and left us poor and miserable ones in suffering, and weeping, and sadness, and tears and sighs. When the Nestorians, the Greeks and the Armenians had finished their prayers, and prepared him for burial in a fitting manner, they deposited his holy body in a little altar where a man might pray and make an offering whenever he was in Maragha.

Who will not weep over the noble nation of the Jacobites, seeing them bereft of such a paragon, such an outstanding and admirable sage? For none now remained among them who could make good his argument on any matter easy or difficult, sacred or profane, in front of an outsider; or who could write discreet, courteous or admonitory letters with such facility as he could, being blessed by God with every kind of learning, both of our own people and of the outsiders. From his twentieth year until the day he drew his final breath he never ceased from reading and writing. He composed and wrote many books, and he could translate from one language into another.

I shall set down here the titles of these books, which are thirty-one in number: (1) the *Book of the Commerce of Commerces* (*ktaba d'tgrath tgratha*), on physics and theology; [477] (2) the *Book of the Pupils of the Eyes* (*ktaba d'babhatha*), covering the Isagoge, the Categories, the Perihermenia and the Sophistica; (3) the *Book of the Speech of Wisdom* (*ktaba d'swad sofia*), a compendium of dialectics, physics and theology; (4) the *Book of the Ascent of the Mind* (*ktaba d'sulaqa hawnanaya*), which explains about the planets and the motion of the stars; (5) the *Book of the Lamp of the Sanctuary* (*ktaba d'mnarath qudshe*), which confirms the foundations of the Church and provides arguments against all heresies; (6) The *Book of Rays* (*ktaba d'zalge*), a brief compendium of theological questions; (7) the full-length *Book of Splendours* (*ktaba d'semhe*), an extensive grammar; (8) the shorter *Book of Grammar* (*ktaba d'grammatiqi*), in the metre of Mar Ephrem; (9) the *Book of Ethics* (*ktaba d'ithiqon*), on the regulation of morals and customs and the arts of politics and economics; (10) the full-length *Book of the Cream of Knowledge* (*ktaba d'hewath hekhmtha*), in which he collected and discussed all the parts of wisdom and the sentences of the philosophy of Aristotle;

ܗܘܘ [473] ܕܝܢ ܕܫ̈ܘܐ ܪܘܚܗ ܠܒܢ̈ܝܢܫܗܘܢ ܘܐܘܪܚܗ ܒܦܪܐ ܥܠ ܬ̈ܝܡܢܘܗܝ ܘܡܢܢ ܒܝܬܐ ܕܒܪ ܡܢ ܟܠܐ ܐܝܟ ܠܐܠܗܐ ܡܢ̈ܝ ܟܕ ܗܘ ܠܐ ܡܠܐ ܗܘܐ ܡܢ ܠܐܘܝܐ ܒܝܘܡܬܐ ܘܐܦ̈ܐ ܦܪܝܫܬܐ. ܕܟܝ ܐܝܟ ܡܪܝܐ. ܠܐ ܐܡܪ ܡܪܝܐ ܐܠܐ ܐܝܟ ܠܡܫܐܠܘܐ ܡܫܝܚܐ ܘܗܘܡܪܐ ܘܡܥܡܕܐ ܙܟܐ ܕܒܥܐ ܡܫܡܠܝܐ ܘܡܫܝܠܐ ܘܡܥܡ̈ܕܢܐ ܘܡܫܝܚ ܠܗܘܢ ܡܪܗ ܒܟܠܐ ܕܐܠܗܐ ܐܠܗܝܢ ܒܠܡܗܘܢ ܕܡܫܐ ܠܟܠ ܘܡܫܡܫܢܐ ܘܐܠܡܝܢ ܘܡܫܚܐ.

ܘܡܛܠ ܕܡܪܢ ܝܗܒ ܠܟܠܐ ܡܠܘܟܠܐ ܡܫܝܚܐ ܐܠܗ̄ ܗܘܐ ܒܗܘ ܕܝܢܐ ܒܗ ܒܡܥܪܬܗ ܡܕܝܢܬܐ ܦܡܝ ܘܠܐ ܢܦܘܩ ܐܝܟ ܠܡܘܬܐ: ܐܦܠܐ ܢܦܠܝܢ ܚܘܬܐ. ܘܢܦܩ ܢܦܘܩܐ ܘܐܬܝܗ ܒܠܗ ܟܢܫܐ ܠܡܠܟܬܐ ܘܡܦܪܝܚܐ. ܡܝܪ ܡܠܘܟܠܐ ܚܫܝ̈ܢܐ ܕܒܗܬܐ ܘܡܫܘܢܝܐ ܕܡܪܝܘܢܐ ܙܟܐ. ܘܟܢܫܐ ܒܠܗ ܕܐܘܪܚܐ ܘܩܝܡܐ. ܡܢ ܕܡܠܟ ܕܝܢ ܐܘܚܕܐ ܡܩܝܡܐ ܒܟܠܗܘܢ ܐܬܚܙܝ. ܘܟܕ ܐܬܟܢܫ ܐܝܟ ܡܠܐܟܐ ܢܦܩܘ ܥܡܗ ܒܪܟܘܬܐ ܡܢ ܪܘܚܐ ܘܕܝܡܐ ܠܟܠܗܘܢ ܡܢ̈ܝ. ܐܘ̄ ܠܡܘܡܐ ܕܐܒܕܐ ܘܪܘܚܐ ܘܠܐ ܬܡܝܐ: ܐܘ̄ ܠܡܘܡܐ ܕܙܘܥܐ ܘܟܠܠܐ ܘܡܘܬܐ ܕܪܘܚ ܒܠܝܘܬܗ ܕܗܘܐ ܦܕܝܐ ܕܐܬܝܢ [475] ܠܡܠܐܟܐ ܘܡܒܝܢ ܠܡܫܡܫܢܐ ܒܝܢܐ ܘܐܒܠܐ ܘܦܪܘܩܐ. ܘܟܒܝܐ ܘܐܬܝܢܬܐ. ܘܟܕ ܡܫܒܚܘ ܢܣܛܪܝܐ ܘܩܝܡܐ ܘܐܘܪܚܝܐ ܕܥ̈ܕܬܗܘܢ ܘܟܠܗܘܢ ܐܝܟ ܪܘܚܐ ܛܡܫܘܗܝ ܠܫܪܪܗ ܦܝܫܐ ܒܡܕܒܪܐ ܕܗܘܐ ܕܒܗ ܡܠܐ ܗܘܐ ܘܡܫܡܪ ܦܘܪܩܢܐ ܥܠ ܒܡܠܐ ܘܡܬܚܝܠ ܗܘܐ ܒܗ ܒܡܪܢܝܬܗ.

ܡܢܗ ܕܠܐ ܢܒܥܐ ܠܒܥܠܐ ܫܡܫܐ ܘܡܥܡ̈ܕܢܐ ܟܕ ܚܙܐ ܕܐܬܓܪܘܗ ܡܢ ܕܐܝܟ ܗܘܐ ܓܒܪܐ ܚܕܝܐ ܘܦܠܛܘܗܘܢ ܠܐܚܘܐ. ܘܠܐ ܦܫ ܒܗܘܢ ܡܢ ܕܢܘܕܥ ܠܡܘܦܪܐ ܒܡܘܫ ܚܕ ܡܘܬܐܠܐ ܡܢ ܒܝܬܐ ܐܘ ܡܢ ܠܒܪ ܒܫܡܐ ܗܘܐ ܐܘ ܦܫܡܐ ܐܘ ܕܡܠܟ ܚܙܐ ܐܓܪܬܐ ܛܥܝܢܬܐ ܘܡܫܠܡܬܐ ܘܡܥܡܕܢܬܐ ܐܟܚܕܐ ܘܡܠܟ ܗܘܐ ܗܘܐ ܓܒܪܐ ܕܪܓܠܗ ܗܘܐ ܠܟܠܐ ܒܟܠܗܘܢ ܢܩܠܣܐ ܕܓܩܐ ܘܒܝܬܐ. ܘܡܢ ܟܕ ܐܠܗ̄ ܗܘܐ ܒܪ ܒܡܪܝܢ ܡܢ̈ܝ ܒܕܡܐ ܠܡܫܡܫܢܐ ܐܚܪܢܝܬܐ ܠܐ ܒܛܠ ܡܢ ܡܪܢܝܬܐ ܘܡܠܟܬܐ. ܘܐܦܠܟ ܘܡܢ ܡܘܓܐ ܕܡܠܟܐ ܘܐܒܕܪ ܡܢ ܠܒܪܐ ܠܟܒܪܐ.

ܘܗܘܢܐ ܡܝܠܐ ܐܢܐ ܡܫܒܚܐ ܕܡܠܒ̈ܘܗܝ ܘܐܠܗܘܬܗ ܠܐܠܗܝܢ ܘܡܝܢ ܒܡܫܝܚܐ. ܡܠܟܐ ܕܐܬܓܪܐ ܠܐܓ̈ܪܝܐ ܡܢܝܢܬܐ ܘܐܠܗܘܬܐ.. [477] ܡܠܟܐ ܕܒܟܠܬܐ. ܐܘܣܓܓܢ ܘܦܛܓܘܪܛܐ ܘܦܪܝܫܝܫ ܘܗܘܦܫܛܝܢ.. ܡܠܟܐ ܕܗܘܝ ܗܘܦܐ ܡܡܠܟܘܬܐ ܘܡܢܬܐ ܘܐܠܗܘܬܐ ܒܒܝܢܬܐ.. ܡܠܟܐ ܕܗܘܟܠܐ ܗܘܘܝܐ ܒܡܘܠܟܢܐ ܘܡܕܒܪܢܘܬܐ ܘܪܘܚܐ ܕܩܘܕܫܐ.. ܡܠܟܐ ܕܡܪܢܐ ܦܘܪܩܢܐ ܘܡܘܪܙ ܡܠܐܟ̈ܐ ܒܐܝܢܬܐ ܒܩܝܡܐ ܠܡܘܡܠ ܒܠܗܘܢ ܗܘܡܫ.. ܡܠܟܐ ܕܓܠܝܐ: ܒܘܚܐ ܒܐܝܢܬܐ ܒܡܫܝܬܐ.. ܡܠܟܐ ܙܟܐ ܕܪܫܝܢܐ: ܓܪܫܛܝܫ ܒܐܘܪܟܬܐ.. ܡܠܟܐ ܕܟܘܪܐ ܓܪܫܛܝܫ ܒܡܫܘܚܬܐ ܕܡܪܢ ܐܦܪܝܡ.. ܡܠܟܐ ܕܐܠܗܝܢ ܒܠܡܘܬܐ ܕܘܒܪܐ ܘܟܢܫܐ ܘܡܕܝܢܬܐ ܘܟܠܬܐ.. ܡܠܟܐ ܙܟܐ ܕܚܠܘܬܐ ܢܡܡܠܬܐ ܕܒܗ ܒܝܢ ܘܡܘܬܠ ܒܠܗܘܢ ܡܢܩܐ ܢܦܫܠܝܬܐ ܘܪܒܝܐ ܕܦܠܘܦܘܬܐ ܕܐܘܣܛܛܠܝܣ..

(11) the *Book of Indications and Prognostications* (*ktaba d'remze wa mʿiranwatha*) of Abu ʿAli ibn Sina, translated from the language of the Saracens into Syriac; (12) the *Book of Directions* (*ktaba d'huddaye*), which contains canons and laws covering all human behaviour; (13) the *Book of Dioscorides* (*ktaba d'Diosqoridis*), which describes various herbs and their choice, properties and preparation; (14) an abridgement which he made of this long book, in which he took pains to leave nothing useful out; (15) an abridgement of the lengthy work of al-Ghafiki, written in Arabic, in which he condensed [479] three large books into one small one, so that the searcher might easily find whatever medical treatment he was looking for; (16) a *Commentary on the Aphorisms of Hippocrates*, in Arabic; (17) a lengthy astronomical table or *zij*, for beginners, so that they can compute the years without difficulty; (18) a book on the functions of the members of the body, in Arabic; (19) the *Book of the Cream of Secrets* (*zubdat al-asrar*), which he translated from Arabic into Syriac; (20) the *Book of Chronicles* (*ktaba d'maktabnuth*), in Arabic; (21) the *Book of the Interpretation of Dreams* (*ktaba d'pushaq helme*), which he composed when he was a young man; (22) the *Book of Laughable Stories* (*ktaba d'tunnaye maghkane*), to cheer up the sad; (23) the *Book of the Dove* (*ktaba d'yawna*), on the regimen for anchorites who lack a spiritual director; (24) a translation of the lengthy *Book of the Canon* (*ktaba d'qanana*) of Abu 'Ali, which was four-fifths complete when he died; (25) the *Chronicle* (*maktbanuth zabne*), the book which you now hold in your hands; (26) a large book in which he collected all the opinions of the doctors; (27) the *Book of the Spark* (*ktaba d'belsusitha*), a brief grammar which he did not finish; (28) a *Commentary on the Questions of Hunain the Physician*, up to Tariqi; (29) a book of hymns, in which he delivered marvellous sermons in metre; (30) the *Book of the Storehouse of Secrets* (*ktaba d'awsar raze*), [481] a critical commentary on the whole of sacred Scripture; and (31) a *Commentary on Hierotheus* (*ktaba d'pushaqa d'Irateos*), which contains a selection of excerpts from the original work.

Whoever reads and understands and pores over these books carefully will appreciate his force of speech, his eloquence, his presence and his writerly art, and how much he knew and excelled in his disciplines, and what a store of genuine wisdom he possessed. He won fame not only among his own people but also among the outsiders, so much so that one of the most learned doctors of the Arabs at Maragha said in the hearing of a vast crowd: 'When I hear the maphrian deliver a lecture, I seem to be learning wisdom from the mouth of Aristotle himself, because he alone takes pains to explain and correctly expound a matter in its deepest sense, and does not merely deal in sophistries, like the other doctors of our time.'

Although he spent his entire life reading books, as soon as he became a bishop he was also assiduous in building churches and restoring those that had been destroyed. At Aleppo he began to build a large guesthouse on the side of the church of that city.

ܥܠܬܐ ܕܬܡܪ̈ܐ ܡܢ ܫܪܡܝܐ ܠܡܦܘܪܢܝܐ.. ܥܠܬܐ ܕܗܘܕ̈ܝܐ: ܡܢ̈ܝܐ ܘܡܫܘ̈ܬܐ ܠܟܘܐ ܡܠܟܐ ܕܡܫܬܡܫ ܥܠ ܒܢ̈ܝܢܫܐ.. ܥܠܬܐ ܕܕܘܫܡܫܢܝܬܐ: ܒܗܘܢܐ ܫܡܫ̈ܢܐ ܘܒܢܝ̈ܬܗܘܢ ܘܡܪ̈ܝܗܘܢ ܘܐܘܠܕܝܗܘܢ ܡܢ ܥܠܬܐ ܗܘ ܕܒܐ ܥܠܬܐ ܕܗܘܢܐ ܒܒܝܬ ܘܠܐ ܚܘܒܫ ܙܘܒܢܐ ܕܠܐ ܐܝܬ ܒܗ.. ܥܠܬܐ ܕܒܐ ܕܨܠܘܬܗ ܐܝܣܪܐܝܠ ܡܢ [479] ܐܠܗܐ ܥܠܬ̈ܐ ܕܒܐ ܚܕ ܥܠܬܐ ܕܗܘܢܐ ܒܒܝܬ ܘܡܢܗܘܢ ܦܫܝܛܘܬܐ ܐܝܟ ܠܟܠܠ ܫܡܐ ܐܚܐ ܕܒܐ.. ܥܠܬܐ ܕܦܘܫܩܐ ܘܦܫܝܛܐ ܘܐܦܩܪܣܢܫ ܐܝܣܪܐܝܠ.. ܥܠܬܐ ܕܒܐ ܐܝܟ ܠܡܕܝܢܬܐ ܕܠܐ ܒܡܠܐ ܢܫܩܘܢ ܡܢܗ ܠܐܘܡܘ.. ܥܠܬܐ ܕܗܘܢ ܡܠܟܐ ܕܗܘܢܬ ܦܓܪܐ ܐܝܣܪܐܝܠ. ܥܠܬܐ ܕܪܒܬܐ ܐܠܦܪ̈ܐܙ ܐܘܦܝ ܡܢ ܫܪܡܝܐ ܠܡܦܘܪܢܝܐ.. ܥܠܬܐ ܕܡܥܠܒܘܬܐ ܕܒܢ̈ܝ ܐܝܣܪܐܝܠ.. ܥܠܬܐ ܕܦܘܫܩ ܡܠܟ̈ܐ ܒܒܝܬܗ ܒܒܝܬ ܛܒܘܬܗ.. ܥܠܬܐ ܠܐܘܦܝ ܡܫܝܚܝܐ ܘܡܫܪܝ̈ܢܐ ܠܠܡܫܩ ܠܒܝܬܐ.. ܥܠܬܐ ܕܗܘܢܐ ܒܗܘܒܪ ܡܫܝܚܐ ܕܡܫܬܒܚܐ ܠܐ ܡܬܠܡܫ ܒܝܬܗܘܢ.. ܥܠܬܐ ܕܗܘܢܐ ܙܒܢܐ ܕܐܬܐ ܒܒܝ ܐܘܦܝ ܐܝܣܪܐܝܠ ܒܙܘܓܐ ܘܡܫܩܠ ܡܢܐ ܘܠܐ ܫܡܥܘܢܗ.. ܥܠܬܐ ܕܒܠܥܕܝܐ ܐܘܡܢܬ ܕܡܫܬܡܫܢܐ ܕܒܢ̈ܝܐ.. ܥܠܬܐ ܕܒܐ ܒܐܘܪܫܠܡ ܩܢܫ ܒܗ ܡܠܟܘܢ ܕܒܢܝܐ ܐܫܬܝܐ.. ܥܠܬܐ ܕܒܒܠܒܘܕܝܬܐ ܕܦܢܫܛܝܫ ܒܒܝ̈ܬܐ ܘܠܐ ܫܡܥܘܢܗ.. ܥܠܬܐ ܕܦܘܫܩܐ ܕܫܩ̈ܠܐ ܕܗܘܝܢ ܐܝܟܐ ܒܝܬܐ ܠܐܘܪܫܠܡ.. ܥܠܬܐ ܕܫܩ̈ܫܝܬܐ: ܘܐܝܬ ܒܗ ܡܐܦ̈ܐ ܠܐܦܬܘܐ.. ܥܠܬܐ ܕܐܘܪܙ ܕܐܪܐ ܩܢܫ ܒܗ [481] ܦܘܫܩܐ ܘܐܘܪܝ ܩܪ̈ܝܬܐ ܕܡܠܟܐ ܙܘܪܐ ܥܠܒ.. ܥܠܬܐ ܦܘܫܩܐ ܕܐܬܪܐܬܘܫ ܒܡܫܝܚܬܐ..

ܡܢ ܢܦܪܐ ܘܢܫܬܠܡܠܠ ܘܢܚܣܢ ܡܬܚܙܝܢ ܒܥܠܬ̈ܐ ܗܠܝܢ ܗܢܝܢ ܢܥܠܘܢ ܚܝܠܐ ܕܡܠܠܗ ܘܡܬܠܡܠܬܗ ܘܫܦܝܘܬܗ ܘܡܫܪܪܘܬܗ ܕܡܠܠܐ: ܘܦܘܩܕܢܐ ܐܬܝܗܒ ܘܐܬܐܪܚ ܒܢ̈ܝܫܐ ܘܐܡܝܢܐ ܡܢܗ ܠܡܫܝܚܐ ܚܝܠܬܢܝܬ ܘܐܬܓܒܝ ܠܗܘܢ ܒܥܠܬܐ ܘܒܢ̈ܝܐ ܒܢܝܐ ܠܗܘܢ ܕܡܢ ܡܢ ܫܢ̈ܝܐ ܡܫܝ̈ܚܐ ܘܓܝ̈ܪܐ ܘܡܫܪ̈ܝܢܗ ܐܡܪ ܩܕܡ ܚܝܠܐ ܥܠܘܗܝ ܕܒܪ ܫܡܫ ܐܢܐ ܒܗܘܢܐ ܩܕܡ ܡܢ ܡܫܪܝܐ ܗܘܝܐ ܡܫܬܠܡܢܐ ܠܗ ܕܐܝܟ ܕܡܢ ܦܘܫܩܗ ܘܐܬܚܦܛܦܛܬܢ ܥܠܝܟ ܐܢܐ ܠܡܫܝܚܬܐ. ܡܛܠ ܕܒܓܠܐ ܘܢܫܡܫ ܢܠܠܐܝܬ ܠܒܢܝܐ ܒܫܢ̈ܝܐ ܒܥܠܡܗ ܒܛܠܠ ܠܗ: ܘܠܗ ܟܠ ܒܩܢܝܐ ܫܘܒܚܬܐ ܐܝܟ ܫܪܒܐ ܕܡܠܟ̈ܘܬܐ ܕܒܢܝܢ.

ܘܡܢ ܥܠܗ ܕܒܢܐ ܕܢܬܗܘܢ ܒܡܪܢܐ ܕܥܠܬ̈ܐ ܡܫܝܚܢ ܗܘܐ: ܘܡܢ ܡܘܥܠܠ ܒܬܐܐ ܘܗܘܝܐ ܫܠܡ̈ܬܐ ܠܐ ܫܡ ܡܫܘܚܐ ܗܘܐ ܡܢ ܡܘܪܝ ܐܦܣܩܘܦܘܬܗ ܕܒܠܥܕ ܕܡܪ ܘܥܒܢܐ ܦܘܐܬܐ ܙܥܐ ܒܡܛܪܘ ܕܒܬܐ ܕܒܗ ܒܪܒܢ ܡܫܝܬܐ ܕܒܢܐ ܒܪܒܢܐ ܗܘ ܒܫܡܐ

He had to lay out money on all kinds of expenses, [483] for the sect of the Arabs was very powerful and flourishing at that time. The churches he built at Maragha, Tabriz and Bartallah can still be seen today. Whenever he used to stop anywhere for a period of time, he would be sure to build something there, undeterred by the expense and undaunted by the need for bribes. I do not say this in order to praise him (I know that it would be wrong for me to praise him myself, as I might appear to be unduly influenced by the love that I had for him), but because his light should not remain hidden under a bushel. So I will leave this subject to the distinguished and approved Westerners, who for 22 years experienced at first hand his integrity, the diligence and force of his writings, and his generosity. If he deserves praise, let them praise him; or if he deserves condemnation, let them condemn him.

But I shall certainly not be blamed if I speak only briefly about his splendid character and his marvellous deeds, especially as I knew them better than those less close to him. For during a period of forty years I never once saw him take a dinar or *zuza* from anybody. The faithful once brought him a purse full of money to express their appreciation, and tried to hand it to him. He refused to take it so they set it in front of him, and stayed there until one of his disciples [485] entered his room. He immediately said to the disciple: 'Take this out of my sight.' When some of the faithful kissed his hand, they tried to slip a purse into his sleeve. He told me that when he left one place to go to another, he would draw back his sleeve and find many purses under it. Once he heard that a pile of *zuze* had been placed in his cell, and immediately asked himself how best he could spend them. His generosity, his humility, his kindness, his charming conversation and his greatness of soul surpass my powers to describe and set down in writing. I am unlettered and feeble, and lack eloquence. It would be better for me to remain silent, and trust that the masters, and brothers, and approved teachers who conversed eagerly with him will pay him the tribute he deserves. As for me, I have said enough.

[487] After Mar Gregory Abu'lfaraj, son of Ahron, the philosopher and physician, his brother BARSAWMA [Gregory III Barsawma, 1288–1308].

He was an unlettered man, sadly lacking in both sacred and profane learning, and could scarcely even write his own name. His consecration took place as follows. After the death of the maphrian Mar Gregory, the East remained without a shepherd for around two years. The Westerners saw that the time was not right for them to send people into the East to choose a suitable new leader for the Easterners, and they therefore managed the business by sending a letter, asking for the leader to be sent to them. For the Easterners did not think it right or proper to appoint an outsider who would not agree with them or who would not respect the customs of the East, but who would be offended and desert his charge. So they chose Barsawma Safi, who had served his brother the maphrian for 22 years, and who was respected as much as his lamented brother. For he knew everybody, great and small, and they thought him a suitable choice to head the bishops of the East and occupy [489] the maphrian's cell. Since he had long held this position in practice, there would be no change for the dioceses under his authority.

[483] ܕܢܝܚܐ ܗܘܬ ܛܝܒܘܬܐ: ܘܗܟܢ ܕܒܫܪܝܬܗ ܘܐܟܪܙ ܘܡܒܪܟܝܢ ܠܟܠܗ ܥܠܡܐ. ܡܩܝܡܬܐ ܡܢ ܡܠܟ ܗܘܐ ܒܥܘܡܪܐ ܡܢ ܘܢܝܚܐ ܒܗ ܡܕܡ ܠܐ ܫܠܐ ܗܘܐ. ܡܢ ܠܐ ܟܠܠ ܢܦܩܬܐ ܡܠܦ ܗܘܐ. ܐܦܠܐ ܟܠܠ ܡܘܗܒܬܐ ܡܠܦ ܗܘܐ. ܗܟܢ ܠܐ ܒܪܢܐ ܕܡܘܠܕܐ ܐܡܪ ܐܢܐ. ܐܦܠܐ ܙܘܥ ܕܐܡܬܗ ܕܠܒܐ ܐܫܬܟܪ ܐܟܡܐ ܕܡܢ ܡܘܬܐ ܐܬܪܟܢܬ ܗܟܢ ܟܠܗ. ܘܐܝܟܢܐ ܦܪܝܫܐ ܠܐܣܝܐ ܡܕܡ ܠܐ ܡܠܟ. ܗܘܐ ܡܦܩ ܐܢܐ ܡܢܟ ܠܥܡܠܬܐ ܘܚܝܬܐ ܡܕܝܢܬܐ. ܗܢܘܢ ܕܒܫܢܝ ܘܐܪܐܝ ܡܬܝ ܚܝܗ ܕܘܟܪܢܘܗܝ ܘܣܘܓܐܗ. ܘܚܝܠܐ ܕܥܠܝܗܘܢ ܘܡܥܒܕܢܘܬܗ. ܐܢ ܚܙܐ ܠܡܘܠܕܐ ܗܢܘܢ ܢܦܠܘܢ ܘܐܦ ܠܟܘܪܚܐ ܗܢܘܢ ܢܐܬܘܢ. ܐܢܐ ܠܐ ܐܬܪܦܩ ܡܢ ܐܡܪ. ܟܕ ܥܡܪܐ ܡܢ ܕܘܟܪܢܘܗܝ ܫܡܥܬܐ ܘܗܘܢܘܗܝ ܕܡܢܐ ܡܠܬܐ ܕܟܠ ܡܠܝ ܠܟܢ ܗܘܘ ܐܘ ܠܟܘܪܗܢܐ. ܐܪܟܢ ܠܡܪ ܡܪܝ. ܠܐ ܡܚܠܐ ܕܢܦܩ ܟܐܒܗ ܕܪܡܝܐ ܐܘ ܪܘܐ. ܘܡܢ ܡܠܝܢ ܗܘܘ ܡܫܡܫ ܕܪܘܬܐ ܐܝܟ ܕܠܟܘܪܗܢܐ. ܡܟܪܝܢ ܕܟܐܒܗ ܢܦܫܗܘܢ. ܘܡܢ ܠܐ ܠܟܡ ܗܘܐ. ܡܕܡܘܢ ܡܫܡܫܝܢ ܗܘܘ. ܘܗܟܢܐ ܠܐܡܝ ܦܠܓ ܗܘܐ ܒܝܘܡܐ ܕܟܠܠ ܗܘܐ ܐܝܟ ܡܢ ܠܟܡܝܪܐ ܐܡܠܐ ܘܐܠܗ̄ܐ [485] ܗܘܐ. ܡܢܝܐ ܐܡܪ: ܠܐܦܝ ܗܘܐ ܡܢ ܡܕܡܘܢ. ܘܐܢܫܝܢ ܠܐܝܬܘܗܝ ܡܢ ܢܦܫܝܢ ܗܘܘ ܐܝܟܘܢ ܠܟܪܘܙܐ ܐܫܘܐ ܦܪܫܐ ܡܫܡܫܝܢ ܗܘܘ. ܘܡܠܟܘܬܐ ܡܚܟܝܢ. ܡܢ ܗܢ ܕܡܢ ܡܫܡܫܠ ܗܘܐ ܡܢ ܕܘܟܠܬܐ ܠܒܘܟܠܐ ܘܐܠܟܝܢ ܗܘܝܢ ܦܪܫܐ ܡܫܟܚܐ ܕܪܘܪܐ ܡܫܡܫܝܢ ܗܘܝܢ ܠܐܝܬܘܗܝ. ܘܡܢ ܕܡܫܠܡܘܬ ܗܘܐ ܕܡܟܠܠ ܪܘܪܐ ܠܐܦܝܢ ܒܡܫܡܠܝܬܐ. ܡܠܦܪܫ ܗܘܐ ܘܡܠܝܡܢ ܘܐܝܟܢܐ ܢܫܡ ܐܢܘܢ. ܠܒܘܬܗ ܕܝܢ ܘܡܫܡܫܘܬܗ ܘܚܝܘܬܗ ܘܫܡܫܘܬܐ ܚܝܝܗ ܘܪܒܘܬܐ ܢܦܫܗ. ܟܠܠ ܟܕ ܚܝܠܐ ܘܡܚܝܠܐ ܘܡܫܡܠܝܢ ܦܘܫܐ ܟܠܠ ܟܕ. ܘܐܫܬܠܡ ܡܠܟ ܦܫܡ ܟܕ ܡܢ ܠܐܦܠܐܬܐ ܟܠܠ ܪܒܐ ܘܐܢܫܐ ܘܡܠܟܦܬܐ ܚܝܬܐ ܗܢܘܢ ܘܐܦܫܝܢ ܗܘܘ ܒܚܝܝܗ ܕܗܢܘܢ ܐܝܟ ܚܝܠܗܘܢ ܢܦܪܚܘܢ ܙܘܓܐ ܘܡܫܠܡܘܬܗ ܘܡܢ ܟܠܗ܀

[487] ܒܬܪ ܡܪܝ ܒܪܨܘܡܐ ܦܝܠܘܣܘܦܐ ܕܗܘ ܐܒܘ ܠܟܠܗܘܢ ܒܪ ܐܕܘܢ ܐܘܟܠ: ܐܝܟܘܢ ܒܪܨܘܡܐ.

ܗܢܐ ܓܒܪܐ ܗܘܐ ܚܝܠܬܢܐ ܘܡܚܝܠܐ ܒܡܫܠܡܘܬܐ ܕܪܘܚܐ ܘܡܠܬܐ ܘܒܟܢܫܐ. ܘܠܥܡܠܢ ܚܕܘ ܡܠܠܗܬ ܗܘܐ ܕܢܡܠܘܟ. ܘܒܚܪܝܐ ܕܡܠܠܬܦܪܢܣܘܬܗ ܗܘܝܐ ܗܘܐ. ܡܢ ܓܒܪ ܚܕ ܡܢ ܒܪܨܘܡܐ ܡܦܪܢܣܐ ܘܡܫܠܡ ܡܚܝܠܐ ܦܪܢܣܬܐ ܕܐܬܪܝܢ ܚܝܠܐ ܘܠܐ ܪܚܡܐ. ܚܙܐ ܡܚܝܠܐ ܕܥܒܕܐ ܠܐ ܗܘܐ ܐܝܟܐ ܕܢܥܒܕܘܢ ܐܢܫܝ ܠܥܒܪܐ. ܘܢܝܚܘܢ ܡܢ ܕܫܡܫ ܕܗܘܐ ܢܦܫܐ ܒܡܚܝܠܐ. ܘܡܚܠܠ ܗܘ ܠܗܘܢ ܕܠܐܓܪܬܐ ܢܥܒܕܘܢ ܘܠܥܘܢ ܠܗܘܢ ܪܚܡܐ. ܘܡܫܡܠܪ ܠܗܘܢ. ܘܠܐ ܡܢܦܩ ܒܗܘܢ. ܘܠܐ ܗܘܝܐ ܦܬܪ ܕܝܢ ܢܦܪܝܐ ܠܟܠܗܘܢ ܢܐܬܐ. ܘܠܐ ܡܠܬܐ ܒܗܘܢ ܘܠܐ ܡܫܦ ܒܗܘܢ ܐܝܟ ܒܢܝܐ ܕܡܚܝܠܐ. ܘܡܠܟܘܬܠ ܘܡܢܐ ܡܫܡܠܐܝܬܐ ܕܒܪܨܘܡܐ ܪܒܐ ܘܐܠܗ̄ܐ. ܗܘܐ ܒܠܡܫܡܫܬܐ ܘܐܝܟܘܢ ܡܦܪܢܣܐ ܕܟܠ ܚܝܠ ܡܢܗܘܢ ܠܗܘܢ ܟܕ ܐܝܟ ܡܢܝܐ ܘܢܝܚ ܗܘܐ ܠܟܪܒܐ ܘܠܥܒܕܘܗܝ ܕܗܘܘ. ܘܢܝܚ ܕܡܢܗܘܢ ܠܗ ܢܐܬܘܢ ܘܗܘ ܢܗܘܐ ܠܗܘܢ ܪܚܡ ܡܫܡܠܐ ܒܡܚܝܠܐ ܘܗܘܐ ܠܗ [489] ܠܡܠܟܘܬܐ ܡܦܪܢܣܬܐ ܐܟܡܐ ܘܐܠܗ̄ܐ ܗܘܐ ܡܫܡܫܝܢ ܘܠܐ ܢܬܠܡܝܢ ܟܠܠ ܒܢܝ ܡܦܪܢܣܬܐ ܡܕܡ.

So they all met together and by common consent sent letters to him in Maragha, a city of Adarbaigan, where he was residing to serve the sepulchre of his lamented brother.

Because he was worn down by sickness and by grief and sadness for the death of his brother, and because of the heavy expenses he had borne to build the church which he had erected over the tomb of his brother of pious memory, and because too of the violence of the fierce winter in Persia, he decided to leave the country and spend the winter in the region of Nineveh, where he could console himself and gradually free himself from his grief. When he arrived there, the country folk and the monks and the people of Mosul came out to meet him, consoling and comforting him on the death of his brother, and begged him to seek consecration. He bowed to their wishes, and went into the West, and came to the monastery of Mar Barsawma. Mar Philoxenus, the patriarch of this place, who had been his fellow disciple when he was serving his brother, welcomed him joyfully, and a few days later, on the Feast of Saint Thomas in the year 1509 of the Greeks [AD 1298, *recte* 1288], [491] consecrated and proclaimed him maphrian of the East.

Because for so many years, right down to the present day, the name of Gregory had been proclaimed in all the churches of the East, he did not want the proclamation of his brother's name to cease now he had become maphrian, and he therefore also took the name Gregory. Then he returned to the East and entered Mosul, where he was given a magnificent welcome by everybody, Christians and outsiders alike, and even by the contentious monks of Mar Mattai. He went to see them, and because of their great love for him they excused him from the disgraceful rituals to which they had earlier subjected the maphrians. It used to be the custom that, when the maphrian reached the steps of the monastery, they would say to him: 'Bow, and kiss this stone'; and when he reached the entrance gate they would say: 'Kiss the pavement of the gate of the monastery'. Thus they demonstrated their great love and goodwill. But let others speak about those things, as there will be no end to them.

Bar Hebraeus Barsawma Safi ruled his flock for twenty years in all purity and sanctity, and died in the cell of the [493] fortress of Bartallah. He was buried in the tomb of his brother Bar Hebraeus in the monastery of Mar Mattai on Mount Alpap, in the southern wall of the temple of that monastery, where the holy men who have lived in this monastery are buried.

After Gregory Barsawma Safi Bar Hebraeus the Younger, GREGORY MATTAI [Gregory IV Mattai, 1317–45], the son of Hnanya, the archimandrite of Mar Mattai. After the death of Mar Gregory Barsawma Safi Bar Hebraeus, the Eastern Church remained without a shepherd for the space of 9 years, and the archimandrites of the monasteries, the leaders of the churches and the visitors and faithful of the East debated how to choose a new maphrian.

ܕܒܓܘܢ ܐܬܐܘ ܟܠܗܘܢ ܘܥܠܘ ܠܗ ܡܠܟܘܬܐ ܓܘܢܚܬܐ ܘܩܪܒܘ ܠܘܬܗ ܠܡܬܒܪܟܘ ܡܕܝܢܬܐ ܘܐܘܪܬܕܘܟܣܝ ܡܛܠ ܕܐܝܟ ܡܠܟ ܗܘܐ ܘܡܫܡܫ ܗܘܐ ܠܡܪܐ ܕܐܝܬܘܗܝ ܡܫܝܚܐ.

ܘܡܛܠ ܕܡܢ ܟܕ ܠܐ ܗܘܐ ܘܡܬܦܪܣ ܗܘܐ ܒܡܘܬܐ ܕܗܘܐ ܐܝܟ ܘܒܢܩܫܬܐ ܘܡܫܡܫܢܐ ܕܟܠ ܚܢܝܢ ܒܝܬܐ ܕܝܠܗ ܟܠ ܡܢܐ ܕܡܫܚܐ ܐܝܬܘܗܝ. ܘܟܕܐ ܕܫܠܡܐ ܫܡܐ ܕܦܬܓܡܐ ܐܬܐܡܪ ܕܬܬܐ ܢܗܪܐ ܠܬܪܥܐ ܕܚܝܐ ܘܡܠܟܘܬܐ ܘܢܓܗܐ ܡܢ ܠܘܬܐ ܡܠܟܐ. ܘܟܕ ܡܛܐ ܕܝܢ ܐܬܐܡܪ ܠܘܬܗ ܟܬܒܐ ܐܬܪܐ ܘܟܘܡܪܝܐ ܘܡܩܪܒܢܐ ܟܠܗܘܢ ܘܠܒܘܫܝ ܟܠ ܡܠܬܗ ܕܐܝܟ ܘܓܪܝܓܘܪܝܘܣ ܟܠ ܡܠܐܦܝܣܩܦܐ ܘܐܚܝܢܐ ܕܗܘ ܐܬܐܚܕ ܠܡܥܒܕܐ ܕܝܠܗܘܢ ܘܗܟܢ ܘܐܬܪ ܚܢܢܗ ܠܥܡܟܠ ܡܢܝܢܐ ܘܡܛܠ ܠܟܘܡܪܐ ܕܡܢܐ ܒܪܨܘܡܐ ܘܡܛܠ ܕܡܢܐ ܦܠܒܝܐܢܘܣ ܦܛܪܝܪܟܐ ܕܐܝܟ ܒܪ ܐܬܟܠܡܕܘ ܗܘܐ ܟܕ ܐܦܠܐ ܠܡܥܡܕܘܬܐ ܕܐܝܟ ܕܗܘܐ ܟܢܕܘܬܐ ܙܟܝܬܐ ܡܢܟܘܢ ܘܡܛܠ ܢܩܡܬܐ ܒܕܝܢܐ ܐܘܟܠܐ ܟܠܐܘܐ ܕܡܢܐ ܬܐܘܡܐ ܡܠܝܐ ܕܟܝܢܐ ܠܠܟ ܘܡܫܩܡܬܐ ܘܬܡܢ [491] ܕܢܩܝܐ ܐܡܪܝܢܗ ܐܦ ܡܫܪܝܐ ܠܡܕܝܢܬܐ ܐܡܪܘܗ.

ܡܛܠ ܕܐܟܠ ܡܢܝܐ ܘܕܝܢܐ ܠܦܪܝܩ ܡܢ ܓܪܝܓܘܪܝܘܣ ܡܠܟܪ ܗܘܐ ܒܟܠܗܘܢ ܒܝܬܐ ܕܡܕܝܢܬܐ. ܠܐ ܡܦܪܫܐ ܠܗ ܠܗܘܢ ܕܟܕ ܢܠܘܡ ܠܐܘܠܛܟ ܒܪܘܙܘܬܐ ܕܐܝܟ ܡܢ ܡܕܝܢܬܐ ܐܬܐܡܪ ܐܦ ܗܘ ܓܪܝܓܘܪܝܘܣ ܐܬܐܡܪ ܘܗܟܢ ܐܬܐ ܠܡܕܝܢܬܐ ܘܟܠ ܠܡܘܓܠ ܘܐܬܐܡܠ ܕܝܢ ܡܦܪ ܡܢ ܒܠܚܘܕ ܓܩܠܐ ܘܒܢܝܐ. ܘܡܠܦܢܐܠ ܡܢ ܒܘܡܪܐ ܠܒܢܝܐ. ܗܢܘ ܕܡܢ ܡܓܠܐ ܕܢܘܒܘܗܝ. ܟܕ ܟܠܠ ܗܘܐ ܠܘܬܗܘܢ ܠܒܘܡܪܐ ܒܛܠܗ ܠܒܢܝܐ ܠܐ ܡܩܒܠܐ ܕܫܡܗ ܗܘܘ ܦܪܡܝܐ ܠܡܦܪܢܝܐ. ܐܝܟ ܗܘ ܕܟܕ ܡܛܐ ܗܘܐ ܡܫܪܝܐ ܠܒܪܓܠܐ ܕܒܘܡܪܐ ܐܡܪܝܢ ܗܘܘ ܠܗ ܕܢܘܐ ܢܗܘܡ ܟܐܦܐ ܗܘܐ. ܘܟܕ ܡܛܐ ܗܘܐ ܠܡܪܟܐ ܐܡܪܝܢ ܗܘܘ ܢܗܘܡ ܐܦܘܦܠܐ ܕܐܪܥ ܒܘܡܪܐ. ܠܗܘܢ ܦܓܪ ܚܘܟܐ ܘܚܘܡܫܬܠܢܬܐ ܚܘܡܘ. ܘܡܢ ܡܬܟܐ ܗܠܝܢ ܐܚܪܢܐ ܘܠܐ ܦܪ.

ܘܒܪ ܠܡܪܢܝܬܗ ܒܢܒܢܝܐ ܒܪܨܘܡܐ ܓܒ ܒܢܝܢ ܦܢܝܢ ܒܒܠܘ ܕܒܘܬܐ ܘܡܕܝܢܬܗ. ܘܥܡܟ ܒܥܠܡܬܐ ܕܒܪ ܛܠܠܗ [493] ܡܐܡܠܬܐ ܘܐܬܡܪ ܒܡܪܐ ܕܐܝܟܘܢ ܒܪ ܒܢܝܢܐ ܐܒܘ ܠܠܦܢܝ. ܒܘܡܪܐ ܕܡܢܢ ܡܠܟ ܕܒܛܘܪܐ ܕܐܠܦܦ. ܓܒܠܐ ܠܡܫܝܚܐ ܒܘܡܠܐ ܕܐܝܟ ܡܒܢܝܢ ܒܗ ܦܪܝܫܐ ܕܗܘܘ ܒܘܡܪܐ ܗܘ.

ܘܡܛܠ ܓܪܝܓܘܪܝܘܣ ܕܗܘ ܒܪܨܘܡܐ ܓܒ ܒܪ ܒܢܝܢܐ ܕܒܘܪܐ ܓܪܝܓܐ ܕܗܘ ܡܠܟ ܒܪ ܚܝܠܐ ܙܡܝܪܐ ܕܡܢܢ ܡܠܟ.

ܒܠܙ ܕܟܕ ܡܢܢ ܓܪܝܓܘܪܝܘܣ ܕܗܘ ܒܪܨܘܡܐ ܓܒ ܒܪ ܒܢܝܢܐ ܘܦܩܕ ܒܝܬܐ ܕܡܕܝܢܬܐ ܕܠܐ ܙܒܢܐ ܡܠܝܐ ܕܐܝܟ ܚܢܝܢ ܐܬܐܡܪܘ ܦܢܘܢ ܕܬܬܐ ܘܦܢܘܢ ܒܝܬܐ ܘܡܒܘܪܐ ܘܡܘܡܫܬܐ ܕܡܕܝܢܬܐ ܐܡܪܬܐ ܕܢܫܡܥܘܢ ܠܗܘܢ ܡܫܪܝܐ.

On account of the calamities of the times, nobody could be found in the Eastern region who was worthy of the primatial dignity, so the Western bishops offered to chose a suitable man from their own people, who would be consecrated maphrian and then come to the Easterners. The matter dragged on for some time, and eventually the Easterners chose this archimandrite of the monastery of Mar Mattai, who himself bore the name Mattai. After all had signed their consent, they sent to bring him out [495] of his monastery. But he refused to accept the office, because he was deficient in both learning and eloquence, and could scarcely write his name on a sheet of paper. But he was respected for his morals by the honourable chiefs of Karamlish and Bartallah, who held him in great honour and reverenced him, as did all the other Easterners. So they ignored his protests and brought him to Mardin, and they then went to see the patriarch. They also approached him because the maphrian Barsawma had promised him the patriarchate when he was in the monastery of Mar Hnanya. It used to be the custom for them to go to the monastery of Mar Barsawma above the Euphrates, and there the maphrians would be consecrated.

He made this promise for the following reason. When Badr Zakkai bar Wahib was consecrated patriarch of Mardin, the maphrian Barsawma Safi refused to acknowledge him. The patriarch therefore went to Malik Mansur, the governor of Mardin, and told him how the patriarchate functioned, and explained that his election would not be considered legitimate unless his name was proclaimed by the maphrian in the Eastern region. The sultan listened to his request and granted it, and sent a messenger from his jurisdiction with a letter. The patriarch also despatched one of his disciples with [497] a very flattering letter, accompanied by bishops and magnates and gifts worthy of Fathers of the Church. The legates came to the East and found the maphrian in the monastery of Mar Daniel, also known as the upper monastery of the Beetles. The maphrian gave the messengers a courteous reception, read the sultan's letter, and kissed it. He also read the letter of the patriarch Badr Zakkai bar Wahib, and kissed and honoured it. He then announced to all those present, in due form, that since the patriarch Philoxenus Nemrud had passed away, the maphrian Bar Hebraeus Barsawma assigned the patriarchate, in accordance with the wishes of the governor of Mardin, to Badr Zakkai bar Wahib. The messengers returned joyfully, and the maphrian also wrote them a letter of institution, which legitimised the patriarch's election.

The maphrian Bar Hebraeus the Younger, also known as Barsawma Safi, died after this upheaval, and was buried in the monastery of Mar Mattai. After the death of Bar Hebraeus Safi the Younger, the East remained widowed for the space of 9 years, because Bar Wahib was unable to appoint a maphrian, fearing that they would not accept him.

ܡܛܠ ܡܫܝܚܘܬܐ ܙܟܝܐ ܘܡܕܒܪܐ ܠܟܠܗ ܗܘܐ ܡܢ ܕܫܡܫ ܗܘܐ ܠܟܝܢܐ ܕܡܬܘܟܠܢܘܬܐ ܠܚܝܠܬܐ ܡܚܝܠܬܐ. ܡܛܠ ܕܡܢ ܡܬܬܒܥܐ ܚܫ̈ܐ ܕܠܗܘܢ. ܠܒܫ ܗܘܐ ܦܓܪܐ ܕܚܫܫ ܗܘܐ. ܘܡܬܐܠܨ ܗܘܐ ܡܫܪܝܐ ܘܐܬܐ ܗܘܐ ܠܗܘܐ ܡܚܝܠܬܐ. ܒܝܕܝܗܝ ܐܬܐܘܣ ܗܘܐ ܫܪܟܐ ܘܦܪܩ ܠܟܘ ܡܚܝܠܬܐ ܠܗܘܐ ܘܡܪܝܪܐ ܕܒܘܣܡܐ ܕܡܢܗ ܡܠܝܐ. ܘܐܦ ܗܘ ܡܠܝܐ ܐܠܗ̄ܐ ܗܘܐ ܚܫܗ. ܘܗܘܝܘ ܠܗ ܒܪܐ ܐܝܬܘܗܝ ܐܘܟܝܬ ܡܫܬܘܬܐ ܘܡܩܪܒ ܠܐܒܘܗ. [495] ܘܐܬܠܗܘܢ ܡܢ ܕܢܗܘܐ. ܗܘ ܕܝܢ ܐܬܚܠܠ ܦܓܪܐ ܡܫܗ ܕܠܒܫܬܐ ܡܛܠ ܕܡܫܝܚܐ ܗܘܐ ܡܢ ܒܬܘܠܬܐ ܘܒܬܘܠܘܬܐ. ܘܠܡܫܝܚ ܚܫܘ ܡܬܚܙܐ ܗܘܐ ܕܢܬܠܘܒ ܟܠ ܦܓܥܐ ܐܠܐ ܒܝܬܐ ܐܝܬܝܐ ܒܐܝܕܐ ܡܕܡ ܐܚܪܢܐ ܡܣܬܪܐ ܕܦܘܣܝ ܕܡܬܚܫܒܐ ܘܕܦܓܥܘܗܝ ܠܗ ܡܬܚܙܐ ܗܘܐ. ܘܐܡܪܐ ܕܟܠ ܟܕܒܝܢ ܗܘܘ ܠܗ ܘܡܬܚܫܒܝܢ ܗܘܘ ܠܗ. ܘܐܝܟܢܐ ܘܐܟܘܬܐ ܡܚܝܠܬܐ. ܐܠܐ ܘܢܫܬܘܙܒ ܘܐܦ ܒܠܐ ܪܓܐ ܗܘܐ. ܘܐܝܟܢ ܠܡܫܬܘܕܥ ܠܗܘܐ ܦܓܪܢܝܐ ܡܛܠ ܕܪܘܚ ܗܘܐ ܗܘ ܡܫܪܝܐ ܒܪܘܚܐ ܪܘܚ ܦܓܪܢܝܘܬܐ ܠܗܘ ܕܒܘܣܡܐ ܕܡܢܗ ܡܫܝܚܐ ܘܐܝܟܢ ܡܚܝܠܬܐ ܠܗܘܐ.
ܡܕܡ ܗܘܐ ܒܘܣܡܐ ܕܡܢܗ ܒܪܘܚܐ ܕܟܠܗ ܡܢ ܦܓܪܐ ܐܬܟܠ ܗܘܘ ܘܡܬܐܠܨܝܢ ܡܫܪܝܐ.
ܟܠܡܐ ܕܝܢ ܘܢܘܕܥܐ ܦܘܡ ܗܘܐ: ܒܕ ܐܬܐܠܨ ܦܓܪܢܐ ܕܡܢܗ ܕܗܘ ܒܕܪܝܐ ܒܪ ܘܗܘܒ ܠܐ ܫܠܡ ܠܗ ܡܫܪܝܐ ܒܪܘܚܐ ܪܘܚ. ܐܝܟ ܦܓܪܢܐ ܠܗܘܐ ܡܠܟ ܡܬܕܪܫ ܡܢܗ ܕܡܢܗ. ܘܐܚܕ ܠܗ ܫܪܟܐ ܘܦܓܪܢܝܘܬܗ ܕܐܦ ܠܐ ܡܫܪܐ ܠܗ ܡܫܪܝܐ ܒܫܡܫ ܡܚܝܠܐ ܠܐ ܐܠܗ̄ܐ ܦܓܪܢܐ ܡܕܘܪܐ ܘܡܬܚܫܐ. ܘܡܢ ܫܡܫ ܡܬܠܒܫܐ ܫܡܫܢ ܒܚܠܗ. ܘܡܚܙ ܡܢ ܠܗܘܐ ܥܒܕܐ ܘܚܫܚܘ ܦܠܚܐ. ܘܗܘܐ ܦܓܪܢܐ ܡܚܙ ܚܕ ܡܢ ܐܠܡܫܬܪܘܢ ܘܚܫܚܘ ܐܟܣܢܝܐ ܕܦܠܛܐ [497] ܡܫܡܫܢܘܬܐ. ܒܗܝ ܚܫ̈ܐ ܕܚܫܚܐ ܘܡܚ̈ܫܐ ܕܚܫܚܝܢ ܠܐܢ̈ܫܐ. ܘܐܝܟ ܐܝܟܢܐ ܠܡܚܝܠܐ ܘܐܬܚܫܚܘܢ ܠܡܫܪܝܐ ܒܘܣܡܐ ܕܡܢܗ ܕܐܝܬܠܗ ܕܪܐ ܟܠܡܐ ܕܡܫܬܡܫܢܝܬܐ. ܘܡܛܠ ܡܫܪܝܐ ܠܡܬܚܙܐ ܦܓܪ. ܘܡܢܐ ܠܐܟܣܢܝܐ ܕܡܬܚܫܒܐ ܘܡܫܡܫ. ܘܐܝܟ ܡܢܐ ܠܐܟܣܢܝܐ ܦܓܪܢܝܐ ܒܕܪܝܐ ܒܪ ܘܗܘܒ ܘܗܘܝܐ ܡܚܒܢ ܘܡܫܪܢ. ܡܛܠ ܕܦܓܪܢܝܐ ܡܢܗ ܦܠܘܣܘܦܘܣ ܕܗܘ ܢܦܪܘܫ ܒܚܕ ܗܘܐ. ܐܝܟ ܗܘ ܡܫܪܝܐ ܒܪ ܒܟܪܝܐ ܒܪܘܚܐ ܒܗܝ ܪܟܝܐ. ܘܡܛܠ ܠܟܘ ܕܡܢܗ ܕܡܢܗ ܡܚܙ ܙܘܦ ܦܓܪܢܘܬܐ ܠܒܪ ܘܗܘܒ ܕܗܘ ܒܕܪܝܐ. ܘܗܘܒܗ ܡܚܙܪܐ ܒܚܕܘܬܐ. ܘܡܠܟ ܠܗܘܢ ܡܫܪܝܐ ܐܟܣܢܝܐ ܕܪܘܒܐ ܘܡܚܙ ܦܓܪܢܐ ܒܚܘܪܫܗ.
ܘܟܠܪ ܗܘ ܕܠܘܩܒܠ ܦܠܗ ܡܫܟܚ ܡܫܪܝܐ ܒܪ ܒܟܪܝܐ ܪܒܘܬܐ ܕܗܘ ܒܪܘܚܐ ܪܘܚ ܒܫܡܫ ܐܡܬܝ̈ ܕܡܢ. ܘܐܬܐܡܪ ܒܝܕܐ ܕܡܢܗ ܡܠܝܐ. ܘܟܠܪ ܕܡܫܟܚ ܡܫܪܝܐ ܒܪܘܚܐ ܒܪ ܒܟܪܝܐ ܪܒܘܬܐ ܕܗܘ ܪܘܚ. ܦܫܛ ܡܫܪܝܐ ܐܘܫܠܬܐ ܡܫܝܚܐ ܕܐܝܟ ܫܡܝ. ܡܛܠ ܕܒܪܘܚܘܢ ܠܐ ܡܬܚܙܐ ܗܘܐ ܕܢܫܒ ܡܫܪܝܐ ܙܐܝܟ ܗܘܐ ܠܒܪ ܕܠܐ ܡܫܬܟܚ ܠܗ.

In the year 1628 [AD 1317] the Easterners brought forward [499] their Rabban Mattai, who was accompanied by the chief of Beth Sayyare, the renowned and erudite doctor ʿAbdallah bar ʿAbda of Bartallah, and the other Easterners. When they entered the monastery of Mar Hnanya the patriarch was delighted, because this would confirm his patriarchate. When the Easterners had waited a few days, many expenses were demanded from them which they had not incurred. After these had been relieved as usual by prayer and offerings, the patriarch consecrated the chosen Mattai maphrian of Tagrit, Mosul and the entire East in the monastery of Mar Hnanya, in the year 1628 of the Greeks [AD 1317].

After his consecration, the maphrian and his companions returned to Mosul and went to Bartallah. All the people of Bartallah went out to meet him, because the maphrian was a native of Bartallah, and received him with great honour, especially the emir Mansur. He sat in the cell of Bartallah, because he was burdened with great debts. Two years later the maphrian went up to Tabriz, and the faithful of that place received him with great honour and showered him with gifts. [501] The Jacobite noble Khwaja Shakr Sharif gave him a beautiful white silk cope. Then he returned to Bartallah, where he paid off all his debts and even had some money left. He sat therefore at Bartallah, honoured both by the inhabitants and by outsiders, particularly on account of the emir of pious memory Masʿud of Karamlish, who looked favourably upon him.

During the time of this maphrian a terrible edict went out from ʿAli Pasha, the accursed sultan of Mosul, that the churches were to be destroyed. As a result the Christians were bitterly afflicted, cast down and stricken with grief, the doors of the churches were closed, and some churches were even completely destroyed. But Our Lord Jesus Christ, whose grace be praised, took pity on the Christians. ʿAli Pasha was killed before his ambition had fulfilled a full year, in the war of Hajji Togai. His name perished, and his memory is accursed. Then all the churches were restored to the Christians.

Before this year a quarrel had arisen between the maphrian Mattai and the patriarch Ismaʿil. The maphrian forbade the patriarch's name to be proclaimed in the East, because after the death [503] of the patriarch Badr Zakkai, his successor Majed Ismaʿil, the son of Badr Zakkai's brother, did not summon the maphrian in accordance with the time-honoured tradition instituted by the holy fathers, that during the consecration of a patriarch the maphrian should lay his hand upon his head, thereby conferring the consecration of the chief priesthood upon him. He did not expect the maphrian to come, and in any case was made patriarch without the consent of the Easterners. When he heard this, the patriarch of Sis in Cilicia sent precious gifts to the maphrian when he next went to Tabriz. The maphrian therefore forbade the proclamation of the patriarch Ismaʿil of Mardin, and proclaimed the patriarch of Cilicia instead. This dissension between them lasted for four years.

ܘܒܥܠܡ ܐܬܪ̈ܘܬܐ ܡܛܘ ܡܕܝܢܬܐ ܘܐܬܠܝܗ [499] ܒܣܘܣܝ ܠܒܪ ܡܢܗ ܘܒܣܘܣ ܣܗܡܐ ܕܒܥܠܡ ܙܕܩܐ ܐܦ ܡܫܡܫܢܐ ܠܐܣܝܐ ܘܫܘܫܠܐ ܒܒܝ ܠܠܒܘ ܒܢ ܒܒܝܐ ܒܢ ܛܠܠܐ ܘܥܢܒܐ ܕܡܕܝܢܬܐ. ܟܕ ܕܝܢ ܡܫܬܘ ܠܒܘܣܪܐ ܕܒܢܝ ܣܝܢܐ ܣܒܪ ܒܗܘܢ ܦܛܪܝܪܟܐ ܣܓܝܐܐ ܙܒܢܐ ܡܫܬܠ ܘܐܬܠܙܪܐ ܦܛܪܝܪܟܘܬܗ. ܘܟܕ ܠܐܪܘ ܢܩܡܬܐ ܡܠܠ. ܒܗ ܡܢܗܘܢ ܣܘܥܪܢܐ ܡܣܬܪܬܐ. ܘܐܝܟ ܕܗܘ ܡܒܠܘ ܒܠܗܘܢ ܡܕܝܢܬܐ. ܘܟܕ ܚܡܟܢ ܙܒ̈ܢܬܐ ܒܗܝ ܡܘܪܒܐ ܐܝܟ ܒܒܝܐ. ܐܫܪܘ ܦܛܪܝܪܟܐ ܠܥܢܝܐ ܡܠܝ ܡܣܟܢܐ ܒܠܘܣܪܐ ܕܒܢܝ ܣܝܢܐ. ܘܟܪܝܣܛܘܦܘܪܘܣ ܒܝܬܗ ܠܟܠ ܐܢܛܝ ܘܡܡܘܬ ܘܒܠܒܗ ܡܕܝܢܐ ܒܥܠܡ ܐܬܪ̈ܘܬܐ ܘܡܩܝܢܐ.

ܘܟܠܗ ܡܬܠܐܦܣܝܘܬܗ ܗܘ ܡܣܟܢܐ ܘܐܝܟ ܕܒܗܘ ܗܘܠܘ ܠܚܘܪܒ ܘܡܣܝܗ ܗܘܐ ܠܒܪܛܠܝ ܘܢܫܡܫ ܠܡܕܝܢܘܗܝ ܒܠܗܘܢ ܒܪ̈ܛܠܝܐ ܡܛܠ ܕܗܘ ܒܪܛܠܝܐ ܗܘܐ ܡܣܟܢܐ ܡܠܝ. ܘܡܣܪܘܗܝ ܗܝܟ. ܘܐܠܦܢܐܝܬ ܐܫܬܪܝ ܡܕܪܘܪ. ܘܐܦ ܒܡܟܠܬܐ ܕܒܥܠ ܒܢ ܛܠܠ. ܡܛܠ ܕܐܝܟ ܗܘܐ ܒܠܗܘܢ ܣܘܒܠܐ ܗܝܡܢܬܐ. ܘܟܠܗ ܠܐܪܥܐ ܚܩܝ ܡܠܟ ܡܣܟܢܐ ܠܐܠܒܝܪ. ܘܡܒܠܗܘܢ ܡܗܡܟܢܐ ܕܐܟܝ ܚܡܪܐ. ܘܗܘܒܗ ܠܗ ܡܫܒܠܬܐ ܗܝܟ. ܘܛܒܥܐ [501] ܚܡܪܐ ܣܘܪܐ ܕܐܬܦܫ ܗܘܒܠܗ ܒܐܬܪܐ ܡܒܟܢܐ ܕܒܥܗ ܚܡܪ ܚܪܦ ܡܣܘܒܢܐ. ܘܗܘܦ ܘܐܬܐ ܠܒܪܛܠܝ ܘܦܪܚ ܒܠܗܘܢ ܡܫܒܠܘ. ܘܡܠܪ ܠܗ ܡܕܝܢ ܐܣܝܪ. ܘܡܠܟ ܒܒܪܛܠܝ. ܟܕ ܡܠܐܡܪ ܡܢ ܚ̈ܫܐ ܘܒ̈ܝܫܐ. ܘܐܠܦܢܐܝܬ ܡܢ ܐܡܪܐ ܡܣܝܐ ܡܫܡܠܘܝ ܡܪܗ ܕܒܪܡܟܠܗ ܘܒܣܝܐ ܡܪܝܡܣܝܢܬܐ ܣܝܐ ܗܘܐ ܠܗ.

ܘܒܝܒܗ ܕܗܘܐ ܡܣܟܢܐ ܢܫܦ ܦܘܡܒܐ ܡܪܢܐ ܡܢ ܚܘܠܛܢܐ ܠܡܛܐ ܒܒ ܟܐܦܐ ܕܡܘܪܝ ܡܛܠ ܣܢܝܐ ܕܒܢ̈ܬܐ. ܘܐܬܐܒܠܗ ܘܣܡܗ ܘܐܬܦܟܪܗ ܗܘܐ ܒܢ̈ܫܬܝܐ ܙܘܪܒܐܝܬ. ܘܐܦ ܐܬܐܣܪܘ ܠܐܪܟܐ ܕܒ̈ܢܬܐ. ܡܢܗܘܢ ܕܝܢ ܣܢܝܒ ܒܠܐܝܬ. ܗܝܕܝܢ ܡܪܝܡܣܝܡܫܟܢܣܝܐ ܚܩ̈ ܠܛܝܒܘܬܗ ܙܒܢ ܒܠܝ ܒܢ̈ܫܬܝܐ ܘܐܬܦܛܠ ܒܒ ܟܐܦܐ ܘܠܐ ܚܡܟܢ ܙܟܠܗ ܚܠܬܐ ܣܝܐ. ܐܬܦܛܠ ܒܥܢܒܐ ܕܣܝܥܝ ܠܐܝ ܘܐܦܝ ܚܡܗ ܕܒܪܢܗ ܠܠܘ̈ܛܬܐ. ܗܝܕܝܢ ܘܩ̈ܫܐ ܒ̈ܢܬܐ ܒܠܗܘܢ ܡܕܝܢܝܢ ܠܒ̈ܢܫܬܝܐ.

ܘܡܢ ܡܕܡ ܗܘܐ ܚܠܬܐ ܗܘܐ ܙܘܒܢܐ ܒܥܠ ܡܣܟܢܐ ܡܠܝ ܠܦܛܪܝܪܟܐ ܐܘܫܠܝܡ. ܦܫܛ ܡܣܟܢܐ ܒܪܘܚܘܬܗ ܕܦܛܪܝܪܟܐ ܡܢ ܡܕܝܢܐ. ܒܒܠܬܐ ܕܝܢ ܚܡܟ [503] ܦܛܪܝܪܟܐ ܒܝܪ ܙܢܐ ܒܪܘܚܒ. ܘܩܡ ܗܘܐ ܒܠܪܘ ܦܛܪܝܪܟܐ ܗܘܐ ܡܢ ܫܡܠܝܠ ܒܢ ܐܣܗܘܢ ܕܒܝܪ ܙܢܐ ܘܠܐ ܚܒܪ ܒܠܪ ܡܣܟܢܐ ܐܝܟ ܒܒܝܐ ܕܡܕܝܢ ܗܘܐ ܫܡܥ ܡܢ ܐܒ̈ܗܬܐ ܡܕܝܢܐ. ܡܛܠ ܕܟܕ ܦܛܪܝܪ̈ ܡܬܠܐܦܣܝ ܗܘܐ. ܡܣܟܢܐ ܡܪܝܡ ܒܠܝ ܙܡܝܗ. ܘܡܢܗ ܡܫܒܠܝ ܫܡܥ ܐܝܟ ܕܙܒܢܐ ܒܗܘܬܐ. ܗܘܐ ܕܝܢ ܠܐ ܫܡܥ ܕܐܬܐ ܡܣܟܢܐ. ܘܐܣܝܪܐ ܕܐܬܦܛܪ ܒܠܒܝ ܚܠܫܘܬܐ ܕܡܕܝܢܬܐ. ܘܟܕ ܚܡܟ ܦܛܪ̈ ܕܡܫܟܢܐ ܐܘܒܠܟ ܕܫܡܥ ܚܒܪ ܕܒܬܐ ܡܣܬܪܐ ܠܡܣܟܢܐ ܒܝ ܐܠܘ̄ ܗܘܐ ܒܠܒܪܝ ܙܒܠܬܐ ܕܐܬܐܝ. ܘܡܫܠܛܗܘܐ ܦܫܛ ܡܣܟܢܐ ܒܪܘܚܘܬܗ ܕܗܘ ܕܡܒܝ ܕܗܘ ܫܡܠܝܠ. ܘܐܒܪ ܠܗܘ ܕܡܫܟܢܐ. ܘܦܫ ܗܘ ܣܢܝܐ ܒܠܠܗܘܢ ܡܠܝܐ ܕܐܪܒܥ ܚܝܢ.

Then the patriarch of Mardin sent letters to the governors and forbade the election of the monks of Mar Mattai. The monks of Mar Mattai therefore forced the maphrian to make peace and seek a reconciliation with the patriarch of Mardin. Peace was made between the patriarch and the maphrian and their respective supporters through the mediation of the chief Masʿud of upper Beth Daniel and several other men; and the patriarch of Mardin was finally proclaimed in the East.

[505] The maphrian now grew old, the light of his eyes grew dim, and he became ill. During his illness the admirable and renowned doctor ʿAbdallah bar ʿAbda of Bartallah wrote a prescription to ensure that the maphrian had all he needed or wanted. After the maphrian had ruled the church of the East for 28 years and had consecrated two bishops, one for the monastery of Mar Sargis on the Dry Mountain (the monastery of Moʿallaq) and for the city of Shigar, and the second for Maʿarre, Nisibis and Gazarta d'Qardu, he fell ill in the monastery of Mar Mattai and departed to his Lord at the beginning of January in the year 1656 of the Greeks [AD 1345]. He was buried on the western side of the church, opposite the tomb of the blessed Mar Mattai. May his prayers be with us, Amen.

After Gregory Mattai, ATHANASIUS ABRAHAM [Athanasius III Abraham, 1364–79]. After the death of Mar Gregory Mattai, the throne of the East remained without a shepherd and a common father, that is without a maphrian, for the space of 20 years. The Easterners were therefore enfeebled in every way, but nobody came forward to assume the office of maphrian. The patriarch Majed Ismaʿil wanted to consecrate his brother's son, a monk named [507] Fakhr al-Din. While the patriarch was being beguiled by this hope, his brother's son died, and the matter remained unresolved. Many notables and monks of the West expected to be chosen, but did not dare to make their wishes known to the patriarch, because anybody who sought to become a bishop or maphrian became hateful in his eyes. He also demanded too much money for his support, so that nobody could become maphrian. The patriarch also kept the Easterners waiting in fruitless hope, saying: 'I myself will come to your region and consecrate a maphrian for you.'

In the year 1669 of the Greeks [AD 1358] the patriarch went down into the East and came to Karamlish. The chiefs and nobles received him courteously, including the emir Nasr al-Din, the emir Mattai and the excellent Sultan Shah, who paid him the respect he deserved. Mar Denha, the catholicus of the Nestorians, also hastened to give him a warm welcome. The priest Yohannan, son of the priest Denha, and the chief Daniel from the upper village of Beth Daniel managed his business. Then he went up into the monastery of Mar Mattai and remained there for around five months, [509] and certain men calumniated him to the emir Hassan, the brother of the emir Mattai, saying that the patriarch sought to hand over the monastery to the governor of Mosul. Then the emir Hassan went in person to the monastery and angrily brought the patriarch to Karamlish during the Lenten fast. He remained there until Ascension Day, and returned to Mardin without consecrating a maphrian.

ܘܦܛܪ̈ܟ̄ ܕܡܪܕܝܢ ܥܒܪ ܠܓܒ̈ܝܐ ܠܘܬ ܣܗܕ̈ܐ ܘܦܫܫ ܓܒ̈ܝܐ ܕܕܝ̈ܪܝܐ ܡܠܟ̈ܐ. ܘܟܠܟܠ ܗܘܐ ܠܟܪ̈ܣܘܗܝ ܕܡ̈ܝܐ ܕܒܘܡܪܐ ܕܡܪܝ ܡܠܟܐ ܠܡܦܪܢܣܘ ܕܢܦܩ ܚܣܝܐ ܘܢܣܒܘܢ ܠܦܛܪ̈ܟ̄ ܕܡܪܕܝܢ. ܘܟܘܡܪܘܬܐ ܪܫܝܐ ܡܫܡܫܘ ܕܡܢ ܥܠܡ ܕܢܬܠܘܢ ܥܠܡܐ ܘܐܢܫܐ ܐܚܪ̈ܢܐ ܗܘܬ ܡܫܡܫܬܐ ܥܡܗ ܠܐܪ̈ܥܬܗܘܢ ܓܒ̈ܐ ܕܦܛܪ̄ ܘܕܡܦܢ̈. ܐܦ ܐܥܒܪܘܗܝ ܡܕܝܢܬ ܠܦܛܪ̈ܟ̄ ܕܡܪܕܝܢ ܒܥܕܢܐ.

[505] ܗܘ ܕܝܢ ܡܦܪܢܣܢܐ ܫܩܠ ܘܐܬܒܪ ܢܦܫܐ ܕܒܝܬܗܘܢ ܘܐܫܬܠܠ. ܘܟܕ ܡܫܬܠܛܘܬܗ ܡܥܒܪܢܐ ܠܐܝܩܐ ܘܟܢܘܫܬܐ ܕܟܝܢ ܠܐܠܗܐ ܒܪ ܟܕܝ ܡܢ ܒܪ̈ܛܝܒܐ ܡܫܬܠܠܐ ܗܘܐ ܥܠܝܗܘܢ ܐܝܟܢ ܕܟܕܐ ܘܡܫܬܥܠܐ ܗܘܐ ܒܟܘܢ ܗܘ ܡܦܪܢܣܢܐ. ܟܕ ܥܠܘܒܘܬܐ ܘܦܛܪ̄. ܘܟܕ ܕܒܪ ܠܟܕܒܬܐ ܕܡܪܝܐ ܡܢܝܐ ܟܝܢ. ܘܐܫܬܪܝ ܠܐܪܥ ܣܗܕ̈ܐ: ܥܕ ܠܥܘܡܪܐ ܕܡܪܝ ܡܪܩܘܣ ܕܟܠܗܘܢ ܪܘܚܐ. ܕܗܘ ܕܝܢ ܠܫܡܟܐ ܘܠܡܫܩܝ ܡܕܝܢܬܐ. ܘܐܚܝܕܐ ܠܥܡ̈ܕܐ ܘܡܕܒܪ ܘܓܪܘܬܐ ܕܡܪܝܡ. ܘܐܬܒܪܗ ܠܥܘܡܪܐ ܕܡܪܝ ܡܠܟܐ ܘܡܣ ܠܘܬ ܡܪܗ ܒܪܡܫܐ ܕܟܢܘ ܥܠܗ ܐܬܪ̈ܗ ܕܩܕܫܐ. ܘܐܬܡܪ ܥܓܠܐ ܡܪܒܥܝܐ ܕܗܘܝܐ ܠܗܡܟܠ ܡܫܝܚܗ ܕܡܕܝܢܬܐ ܡܪܝ ܡܠܟܐ ܙܟܘܬܗ ܥܡܢ ܐܡܝܢ.

ܘܡܠܟ ܓܪܡܢܝܩܘܣ ܕܗܘ ܡܠܟܐ ܐܝܣܘܪܝܩܘܣ ܕܗܘ ܐܒܪܗܡ.

ܟܕ ܕܝܢ ܡܪܝ ܓܪܡܢܝܩܘܣ ܕܗܘ ܡܠܟܐ ܦܫ ܒܘܪܫܐ ܕܡܕܝܢܐ ܕܟܫܪܝܢ ܥܡ̈ܐ ܘܠܐ ܪܕܝܐ ܘܐܟܠ ܓܘܢܐ ܐܘܦܝ ܡܦܪܢܣܐ. ܘܐܫܟܚ ܫܒܩ ܡܕܝܢ̈ܬܐ ܒܟܠܗܘܢ ܙܢ̈ܝܐ. ܘܐܦ ܠܐ ܗܘܐ ܗܘܐ ܢܦܫܗ ܕܗܘܐ ܡܦܪܢܣܐ. ܦܛܪ̄ ܕܝܢ ܡܥܠ ܫܡܠܝܐ ܙܒܢܐ ܗܘܐ ܕܢܦܪܘܫ ܠܒܪ ܐܦܘܗܝ ܕܪܢܐ ܕܫܦܘ [507] ܦܪܢ ܠܡܪܝܡ. ܘܟܕ ܟܘܢܐ ܡܒܪܐ ܐܠܗ̈ ܗܘܐ ܦܛܪ̄. ܟܕ ܒܪ ܐܦܘܗܝ ܘܠܐ ܐܫܬܡܠܠ ܙܒܢܐ. ܘܡܓ̈ܒܝܐ ܣܗܕ̈ܐ ܡܥܒܪܢܐ ܘܕܝ̈ܪܝܐ ܥܒܕܘ ܗܘܘ ܕܗܘܘܢ. ܘܠܐ ܡܫܬܡܥܝܢ ܗܘܘ ܕܢܐܡܪܘܢ ܠܦܛܪ̄. ܡܛܠ ܕܟܠܗܘܢ ܕܐܬܒܥܝ ܗܘܐ ܡܢܗ ܡܫܡܫܬܐ ܐܘ ܡܦܪܢܣܘܬܐ ܡܫܬܠܬܐ ܗܘܬ ܒܝܕܘܗܝ. ܘܐܫܬܪܝ ܠܐܒܘ ܗܘܐ ܡܫܡܫ ܕܟܝܐ ܠܟܠ ܡܢ ܚܝܠܐ. ܘܟܕ ܗܘܐ ܐܝܟ ܠܐ ܡܫܬܡܥ ܕܗܘܐ ܡܦܪܢܣܐ. ܗܘ ܕܝܢ ܦܛܪ̈ܟܐ ܐܠܐ ܗܘܐ ܠܗܘܢ ܠܡܕ̈ܝܢܬܐ ܒܡܒܪܐ ܫܦܝܪܐ ܟܕ ܐܡܪ ܗܘܐ. ܕܐܢܐ ܐܬܐ ܐܢܐ ܠܡܫܠܡܘ ܘܡܫܪܝܢ ܐܢܐ ܠܟܘܢ ܡܦܪܢܣܐ.

ܘܟܡܠ ܐܬܘܬ̄ ܕܩܕܝܫܐ ܢܣܒ ܗܘܐ ܦܛܪ̄ ܠܡܕܝܢܐ ܘܡܛܠ ܠܩܪܡܛܝܢ ܘܢܚܪܘܗܝ ܐܚܪ̈ܢܐ ܡܒܠܟ̈ܢܐ ܕܐܬܠܗܘܢ ܐܡܪ ܢܬܪܙ ܠܡܪܝܡ ܘܡܠܟ. ܘܐܡܪܐ ܡܫܡܪܐ ܫܘܒܚܐ ܗܘܐ. ܘܦܪܥܗ ܠܗ ܐܡܪܐ ܕܪܘܫ. ܘܐܦ ܡܢܗ ܕܝܢܐ ܡܬܘܒܠܐ ܕܢܫܬܘܬܦܐ ܡܥܠܗ ܒܢܝܣܝܘܬܐ ܕܟܠܐ ܫܠܐ. ܘܡܫܡܫ ܢܘܚ ܒܪ ܡܫܡ̈ ܕܢܐ ܘܪܘܡܐ ܡܫܡܫܘ ܕܡܢ ܚܠܡ ܕܢܬܠܘܢ ܦܪܢܣܬܐ ܠܟܠܗܬܐ ܡܕܒܪܝܢ ܗܘܘ ܫܘܒܚ̈ܐ ܕܠܗ. ܘܟܕ ܫܠܡ ܠܥܘܡܪܐ ܕܡܪܝ ܡܠܟܐ ܘܡܠܟ ܒܗ ܐܝܟ ܚܫ̈ܐ ܡܫܡܫܐ. [509] ܐܟܠܗ ܡܩܪ̈ܒܘܗܝ. ܐܢܫܐ ܕܓܠܐ ܡܢܟ ܐܡܪܐ ܡܫܡ ܐܡܪܘܗܝ ܘܐܡܪܐ ܡܠܟܐ. ܘܐܡܪܗ ܕܦܛܪ̈ܟܐ ܒܟܐ ܕܢܣܒܘܢ ܥܘܡܪܐ ܠܡܪܘܬ ܕܡܪܝܡ. ܗܝܕܝܢ ܡܢ ܐܡܪ ܡܫܡ ܗܘ ܡܢܘܡܠܟ ܘܐܙܠ ܠܥܘܡܪܐ ܘܐܡܠܟܗ ܠܦܛܪ̄ ܒܟܒܪܐ ܡܪܢܪܐ ܠܩܪܡܛܝܢ ܒܪܘܡܐ ܕܐܪܥܝܢ. ܘܡܠܟ ܒܪܡܐ ܠܒܝܬܐ ܕܡܫܟܢܐ. ܘܗܟܢ ܘܐܙܠ ܠܡܪܕܝܢ ܘܠܐ ܐܫܬܪܝ ܡܦܪܢܣܐ.

Two years later Dioscorus, the bishop of Damascus, who was also known as Yaʿqob bar Qainaya, from the town of Hattakh above the city of Maiperqat, went to see the patriarch. He flattered him nicely, and spoke with him in the monastery of Mar Yaʿqob the Doctor, above the monastery of Mar Hnanya. After this notable Yaʿqob had remained for some time in the monastery, he asked the patriarch to consecrate him maphrian of the East, promising to pay him whatever he asked. Then the patriarch said to him: 'Go down to the Easterners and obtain their signature. Come back when they have given their consent, and I will consecrate you.' But Bar Qainaya did not follow the patriarch's instructions. On the advice of some perverse and ill-disposed men he went to the sultan of Mardin [511] and offered the sum of 40,000 *zuze* to Malik al-Salah, the lord of Mardin, who summoned the patriarch and said to him: 'Give this worthy fellow whatever he wants.' The patriarch replied: 'May the sultan live for ever! I shall give him what he wants, in deference to Your Highness.' Then the patriarch returned to his monastery. After a great deal of trouble and expense on the patriarch's part, Bar Qainaya was defeated. He fled from Mardin and went to Karamlish in the Eastern region, where he stayed for a few days. Then, taking with him a large amount of gold, he went to see the emir Mattai and Sultan Shah. He also gave some presents to Mar Denha, the catholicus of the Nestorians. He went on to attach the priests and deacons of that place to him by force, and also won over others, who were seduced by his evil counsel. But the priest Yohannan, son of the priest Denha, refused to help him.

Bar Qainaya went up to the monastery of Mar Mattai with his supporters, to be consecrated maphrian by the monks. This was an astonishing and unprecedented development. Never before had a maphrian been consecrated by monks, but Bar Qainaya compelled them. He brought out the croziers of the fathers and gave them to the monks. 'You [513] stand in for the patriarch,' he said to one monk, 'and you take the place of the bishop,' he said to another. He then appointed one monk patriarch, others bishops, and others still readers and choristers, trampling on the Christian canons and flouting the customs of the Church. When they began the ceremony of the laying-on of hands, they read the office for the ordination of deacons instead, not realising that the offices for appointing or deposing bishops and deacons were completely different. This disgraceful business lacked any legitimacy, and his monstrous behaviour made him hateful in the eyes of the Easterners.

He then went down from the monastery of Mar Mattai to Bartallah, where he spent several days winning over the priest Abuʾl Khayr. This priest told his more simple fellows: 'We should give thanks to God that after twenty years the East once again has a maphrian.' When he heard this, the patriarch sent a very kind letter to Bar Qainaya and his confederates, even though he had incurred heavy debts on his account. But the priest Yohannan continued to resist Bar Qainaya. 'We are not prepared to recognise you simply because the monks Joseph bar Sambusag and Baʿaza and David bar Tamam and the rest [515] of those ignorant monks have consecrated you as maphrian', he said. 'Come back when you have persuaded one or other of the patriarchs to lay his hands on you, and then we will recognise you'.

ܘܒܬܪ ܫܢܝ̈ܐ ܬܪ̈ܬܝܢ ܐܬܐ ܟܘܐ ܦܛܪܝܪܟܐ ܕܡܩܕܘܢܝܘܣ ܡܫܝܚܐ ܕܕܪܡܣܘܩ ܕܗܘ ܡܩܕܘܢ ܒܪ ܡܫܝܚܐ
ܡܢ ܗܘܠܐ ܡܕܝܢܬܐ ܕܟܠܠ ܡܢ ܡܦܪܘܛ ܡܕܝܢܬܐ. ܘܡܟܠܗ ܫܢܝ. ܘܐܘܠܐ ܒܕܪܐ ܕܡܢܝ
ܡܫܡܘܒ ܡܛܘܫܐ. ܕܟܠܠ ܡܢ ܒܘܡܪܐ ܕܡܢܝ ܚܝܠܐ. ܘܟܕ ܡܠܟ ܒܕܪܐ ܗܘ ܡܫܡܐ ܡܫܡܘܒ. ܒܬܪ
ܡ̈ܩܡܬܐ ܕܝܢ ܠܐܚܘ ܡܢ ܦܛܪܝܪܟܐ ܕܫܪܝܚܘܬܗ ܡܦܪܝܫܐ ܠܡܕܢܚܐ. ܘܟܠܠ ܕܟܠܐ ܦܛܪܝܪ̈ܟܐ ܫܘܦܪܝܐ
ܡܟܠܠ ܠܟܠܗܘܢ. ܗܝܕܝܢ ܦܛܪܝܪ̈ܟܐ ܐܡܪ ܠܗ. ܗܘܝ ܫܠܐ ܠܟܠܐ ܒܢ̈ܝ ܡܕܝܢܬܐ ܘܐܡܠܬܐ ܒܪܐ ܐܝܬܝܗܘܢ
ܘܐܡܝܠܐ ܕܦܝܕܘܡ ܠܐ ܐܫܪܝܬ. ܗܘ ܕܝܢ ܒܪ ܡܫܝܚܐ ܠܐ ܡܟܠܠ ܡܟܠܬܗ ܕܦܛܪܝܪ̈ܟܐ. ܐܠܐ ܐܙܠ ܙܕܩ
ܗܘܟܠܗܝܐ ܕܡܪܕܝܢ [511] ܒܝܬ ܡܟܠܝܐ ܘܐܢܫܐ ܒܢܝܢܐ ܘܠܐ ܙܘܥܐ. ܘܡܪܒ ܡܫܡܘܬܐ ܘܐܙܕܒܢ ܠܠܗܢ̈ܝܐ ܪ̈ܘܪܐ
ܠܡܟܠܟ ܠܐܪܐܠܚ ܡܪܗ ܕܡܪܕܝܢ. ܘܡܕܪ ܐܡܠܗ ܠܦܛܪ̈ܟ ܘܐܡܪ ܠܗ. ܕܡܠܟܐ ܕܟܠܐ ܗܘܐ ܡܫܡܐ
ܒܝܬ ܠܗ. ܘܦܩܚ ܦܛܪ̈ܝܪ ܕܗܘܟܠܗܝܐ ܢܗܘܐ ܚܢ. ܘܡܟܠܗܘܢ ܕܗܘܒ ܗܘܐ ܐܠܐ ܐܬܠܠ ܠܡܟܠܟܘܬܗ.
ܘܗܘܦ ܦܛܪܝܪܟܐ ܠܒܪܗ. ܘܒܬܪ ܢܦܩ ܪܥܐ ܘܫܘܦܪܐ ܗܝܟܠܐ ܕܡܟܠܠ ܠܟܠܗܘܢ ܦܛܪ̈ܝܪ. ܐܙܕܒܢ
ܒܪ ܡܫܝܚܐ ܘܡܪܗ ܡܢ ܡܪܕܝܢ ܘܐܬܐ ܠܚܝܠܬܐ ܕܡܕܝܢܬܐ ܠܒܪܡܟܠܟ ܘܡܠܟ ܒܗ ܡ̈ܩܡܬܐ ܡܟܠܠ.
ܘܐܙܠ ܡܟܠܠ ܠܟܠܗܘܢ ܕܗܘܒܐ ܡܕܝܢ ܠܐܡܪܐ ܡܠܟܐ ܘܗܘܟܠܗܝܐ ܚܝܠܗ. ܘܠܡܪܢ ܕܝܢܐ ܡܠܘܟܠܝܐ
ܕܢܛܘܪܝܐ ܡܘܒ ܕܫܢܝܐ ܡܕܝܢ. ܘܚܝܠܐ ܡܠܟܢܬܐ ܢܦܩܘ ܗܘܘ ܠܡ̈ܫܪܝ ܘܡܫܡܘ ܘܐܬܪܐ ܗܘ. ܘܡܪܟܐ
ܘܐܢܫܐ ܕܢܦܫܢ ܗܘܘ ܠܗܘܢܗ ܠܐ ܡܫܠܡܐ. ܡܫܡܐ ܡܘܣܝ ܕܝܢ ܒܪ ܡܩ̈ ܕܝܠܐ ܠܐ ܫܠܡ ܗܘܐ ܠܗ.
ܒܝܘܡ ܢܦܩ ܒܪ ܡܫܝܚܐ ܠܗܘܠܝܢ ܘܡܠܟ ܠܗܘܡܪܐ ܕܡܢܝ ܡܠܟ ܐܡܝܠܐ ܕܕܝܢܐ ܢܫܪܝܘܗܝ
ܡܦܪܝܫܐ. ܒܒܝܐ ܕܫܘܐ ܠܠܗܘܪܐ ܘܠܒܘܡܪܐ. ܡܕܝܢ ܕܠܐ ܫܡܥܘ ܡܢ ܠܠܡ ܕܕܝܢܐ ܢܫܪܝܗܘܢ ܡܦܪܝܫܐ.
ܒܝܘܡ ܗܘ ܒܪ ܡܫܝܚܐ ܒܠܐ ܠܕܝܢܐ ܐܦ ܐܫܩ ܡܩܘܡܬܐ ܘܐܒܘܬܐ. ܘܡܘܒ ܐܝܟ ܠܕܝܢܐ ܒܢ ܐܡܪ.
ܘܐܡܠ [513] ܠܗܘܐ ܒܝܘܡܠ ܦܛܪ̈ܝܪ. ܘܠܐܡܝܢܐ ܗܘܝ ܐܠܗ ܒܝܘܡܠ ܡܫܝܚܐ ܦܠܒ. ܗܘܡ ܐܡܫ ܠܗ
ܕܝܢܐ ܡܢܗܘܢ ܦܛܪܝܪܟܐ ܘܡܢܗܘܢ ܡܫܢܐ. ܘܡܢܗܘܢ ܡ̈ܢܘܠܐ ܘܐܡܪܘܪܐ. ܘܕܚ ܒܠܠ ܡܫܘܠܐ ܡܡܢܝܚܐ.
ܘܐܡܪܝ ܘܡܫܠܐ ܒܠܠ ܒܝܬܐ ܒܐܝܠܐ. ܘܒܝܬ ܚܪܝܗ ܠܠܡ̈ܩ ܕܡܫܡ ܐܝܬܐ. ܢܦܩܠ ܠܗ ܠܐܡܪ ܕܡܩ̈ܡ.
ܘܐܡܪ ܕܗܘ ܒܝܬܐ ܐܠܠ ܗܘܐ ܒܗܘܢ ܐܝܟ ܕܦܪܝܫ ܒܝܠ ܗܫܡ ܐܝܬܐ ܘܐܒܘܬܐ ܠܒܡܩ̈ܡ. ܘܡܟܠܗܘܢ
ܐܘܨܠ ܐܫܪܝܗܘܢ. ܒܒܝܐ ܠܐ ܢܫܘܫܐ ܘܡܠܪ ܒܝܠܐ. ܘܒܪܝܓܘܪܝܘܣ ܒܗ ܢܫܡܗ ܡܟܠܠ ܗܘܐ
ܒܠܠܐ ܐܫܠܝܚ ܡܠܐܡܠ ܒܒܢ̈ܝ ܒܢ̈ܝ ܡܕܝܢܬܐ.

ܘܣܠܩ ܡܢ ܗܘܡܪܐ ܕܡܢܝ ܡܠܟ ܠܒܪܛܠܠ ܘܒܬܪ ܒܗ ܡ̈ܩܡܬܐ ܡܟܠܠ. ܒ ܡܠܐܒܠ ܒܝܬ
ܡܫܡܐ ܐܒܗ ܠܠܦܪܡ ܒܦܠܠܐ ܪ̈ܡܟܠܬܐ. ܐܡܪ ܗܘܐ ܗܘ ܡܫܡܐ ܠܐܢܫܐ ܦܫܝܛܐ ܡܡܟܠܝܢ ܛܒܘܬܗ
ܘܐܠܗܐ ܕܒܬܪ ܩ̈ܕܡ ܫܢܝܐ ܗܘܐ ܡܦܪܝܫܐ ܠܡܕܢܚܐ. ܘܒܬܪ ܫܡܥܗ ܦܛܪ̈ܝܪ ܡܠܟ ܠܛܝ̈ܒܐ ܕܝܬܡܐ ܘܡܕܪ
ܠܒܪ ܡܫܝܚܐ ܘܟܠܠ ܕܢܫܡ ܠܗ. ܘܐܡܢܬܐ ܕܒܟܠܬܗ ܗܘܐ ܫܘܒܬܐ ܡܫܪܬܐ ܒܠܠ ܦܛܪܝܪܟܐ.

ܘܗܘܡ ܡܫܡܐ ܢܘܣܝ ܘܕܟܠܗܘܢ ܠܒܪ ܡܫܝܚܐ ܘܐܡܪ. ܕܝܢ ܠܐ ܡܫܡܠܝܢ ܠܟܘܢ ܕܕܝܢܐ ܢܫܡܥ ܒ
ܡܦܪܘܫܝܐ ܘܒܝܬܐ ܕܝܢܐ ܘܕܘܡܝ ܕܝܢܐ ܒܪ ܠܐܘܠܡ ܘܡܪܟܐ [515] ܕܕܝܢܐ ܠܐ ܙܘܥܐ ܐܫܪܝܗܘܢ
ܡܦܪܝܫܐ. ܘܒܡ ܗܘܐ ܕܝܢ ܐܠܠ ܡܟܠܠ ܗܫܡ ܐܝܬܐ ܡܢ ܚܕ ܡܢ ܦܛܪ̈ܝܪܟܘ ܘܐܠܐ ܢܫܡܠܡ.

Then they gave him a written undertaking to this effect, on the instructions of the emir Mattai and the catholicus Mar Denha. He then went on to Cilicia to see Mar Basil, and was again consecrated, on the feast of Saints Peter and Paul, in the year 1672 of the Greeks [AD 1361], and again given the name Gregory.

Then he returned to the East, believing that he had now been properly consecrated as the new maphrian. But when he reached Bartallah and established his throne in the monastery of the Forty Martyrs, the priest Yohannan and the faithful were furious, and complained to the emir Hassan, the brother of the emir Mattai. 'We beg you to deliver us from the tyranny of this man,' they said. 'Our loyalty is to the patriarch of Mardin, who prays every day for your long life.' Bar Qainaya was expelled from the Mosul region by the order of the emir and went down to Tagrit, and from there to Baghdad. He quarrelled with the lawyers of Baghdad, and they murdered him, carried away his corpse, and burned it by the western bridge over the river Euphrates.

[517] After his dispute with Bar Qainaya, who was one of the party of the patriarch Ismaʿil, he became involved in an even more bitter quarrel with one of the bishops of Tur ʿAbdin. He excommunicated the bishop of Salah and refused to absolve him, even though he met with him twice. This man appealed to the bishops and nobles of Tur ʿAbdin, who consecrated him patriarch. This man Saba, not content with his illegitimate promotion to patriarch, decided to consecrate a maphrian of the East, whose signature would bolster his own position. He therefore wrote letters and sent them to the Easterners, but the Easterners told the patriarch of Mardin [519] what the patriarch of Tur ʿAbdin had written to them. The patriarch's grief was greatly aggravated, and not knowing what he should do, he sent twice to the priests, visitors, monks and chiefs of the East, saying: 'Choose yourselves a monk or deacon and send him to me, so that I may consecrate him maphrian of the East for you.' But the Easterners, namely the priest Yohannan, the chief Nur al-Din of Beth Khudaida, the priest Abuʾlkarim, the priest Isaac of Beth Sahraye, the chief Masʿud and all the other believers, both great and small, wrote the following reply to the patriarch: 'Father, we are still suffering from the waste of energy and the expenses and the weariness and dissension that we had with Bar Qainaya. We do not have enough strength left to bear the expenses, and we have no monk willing to take on this burden. You must settle the matter yourself, and choose a suitable man from among your own people, whom you know to be fit for that burden; and even if he is a mere reed, we will accept his authority and welcome him joyfully.' When he received and read the letter, he realised that he could procrastinate no longer. Finally, after a lapse of twenty years, he asked to see his syncellus the monk Abraham that very same night.

ܘܫܠܡܘ ܠܗ ܡܫܡܫܢܘܬܐ ܒܫܘܡܠܝܐ ܕܐܡܝܪܐ ܗܠܝܢ ܘܕܝܢܐ ܕܚܝܝܐ ܡܠܟܘܬܗ. ܘܦܘܩ ܐܙܠ ܠܡܫܟܢܐ ܕܝܢ ܗܢܝ ܒܫܠܡܘܬܗ ܘܐܬܬܗܢܝ ܐܝܟܢܐ ܒܚܕܘܬܐ ܕܦܛܪܘܗ ܘܫܕܪܘܗ.

ܫܠܡ ܬܫܥܝܬ ܕܡܪܝܐ. ܘܐܬܐ ܫܡܗ ܓܝܘܪܓܝܣ ܣܗܕܐ.

ܘܗܘܐ ܠܘܬ ܐܒܐ ܕܥܘܡܪܐ. ܟܕ ܠܐܒܐ ܕܐܬܬܗܢܝ ܡܫܡܫܢܐ ܚܕܐ ܘܡܫܘܫܬܐ. ܘܟܕ ܡܛܠ ܠܡܬܛܠܒܘ ܘܫܠܡ ܒܝܬܐ ܕܗܘܐ. ܘܐܘܠ ܐܬܛܝ ܡܠܟܐ ܥܘܗܝ ܘܐܦ ܡܦܩܬܗ ܘܐܬܠܗ ܠܗܕܐ ܐܡܝܪܐ ܡܢ ܐܒܐ ܕܐܡܝܪ ܡܠܟܐ ܘܐܡܪܗ ܠܗ. ܕܝܢ ܟܕܡܝܢ ܡܢܗ ܘܠܐ ܐܬܚܙܝ ܠܘܬܐ ܕܢܥܠܘܢ ܠܡܠܟ. ܡܛܠ ܕܠܦܛܪܝܪܟܐ ܕܡܢܝܢ ܡܫܡܫܝܢ. ܘܐܝܬܐ ܕܗܘ ܦܛܪܝܪܟܐ ܡܢܬܐ ܠܟܠ ܚܣܝܢ. ܘܦܩܕ ܐܡܝܪܐ ܘܦܛܪܘܗ ܠܒܝܬ ܡܫܝܚܐ ܡܢ ܐܬܪܐ ܕܡܘܬܐ. ܘܫܠܡ ܠܡܓܪܫܗ. ܘܡܢ ܐܝܟ ܠܥܝܓܪܘ. ܘܒܒܠܬܐ ܕܡܘܬܐ ܕܗܘܐ ܒܫܠܡ ܠܗ ܠܡܫܝܚܐ ܕܥܓܪܐܘ ܡܛܠܗܘܢ ܘܫܡܠܐ ܡܠܟܗ ܘܐܘܫܦܘܗ ܒܢܘܪܐ ܚܠܦ ܥܓܠ ܓܡܪܐ ܗܘ ܡܟܪܟܐ ܕܟܠ ܢܘܪܐ ܦܢܐ.. [517] ܟܕ ܕܝܢ ܒܬܪ ܗܢܐ ܒܪ ܫܒܥܐ ܕܗܘܐ ܠܗ ܒܢ ܫܡܐܠܝܬ ܦܛܪܝܪܟܐ. ܗܘܐ ܒܥܠܐ ܐܚܪܢܐ ܘܫܡܐ ܘܚܪܢܐ ܕܫܡܐ ܡܢ ܗܘ ܩܕܝܫܐ ܕܒܪ ܫܒܥܐ ܒܟܠ ܠܗ ܠܒܝ ܡܢ ܫܢ̈ܝܐ ܕܬܡܢ ܒܒܝܬ ܫܡܫܐ ܕܝܠܗ. ܘܐܬܚܙܝ ܘܐܬܐ ܠܘܬܗ ܐܘܪܫܠܡ ܕܒܢܝܐ ܘܠܐ ܢܚܙܘܢ. ܗܘ ܕܝܢ ܦܩ ܒܬ ܫܢ̈ܝܐ ܬܠܝܬܝܐ ܕܬܘܪ ܒܒܝܬ ܘܐܬܠܗ ܐܡܪܘܗܝ ܦܛܪܝܪܟܐ. ܒܠܘܩܒ ܗܘ ܗܘܐ ܫܒܐ ܕܐܬܦܛܪܝ ܠܐ ܢܫܬܘܫܠܡ. ܠܐ ܫܦܫܠ ܠܗ ܗܝ ܕܒܝܬ. ܐܠܐ ܫܡܥ ܒܠܒܗ ܕܢܗܘܐ ܡܫܡܫܢܐ ܠܡܫܝܚܐ ܕܐܬܗܘܐ ܫܡܥ ܐܒܐ ܕܠܒܗ ܡܣܬܪܐ. ܘܫܠܡ ܐܓܪ̈ܬܐ ܘܫܕܪ ܠܘܬܐ ܡܫܝܚܝܐ. ܗܘܝ ܕܝܢ ܡܫܝܚܝܐ ܐܘܕܥܘ ܠܦܛܪܝܪܟܐ ܕܡܪܝܡ [519] ܡܫܡ ܕܫܠܡ ܠܗܘܢ ܦܛܪܝܪܟܐ ܕܬܪ ܒܒܝܬ. ܘܒܬܪ ܚܕܐ ܕܦܛܪܝܪܟܐ ܫܪܐ ܘܠܐ ܚܙܐ ܗܘܐ ܫܒܐ ܢܒܝ. ܘܫܕܪ ܐܓܪ̈ܬܐ ܠܘܬܗ ܙܒܢ ܫܢ̈ܝܐ ܘܫܘܦܪܐ ܘܕܝܢܐ ܐܦ ܥܘܡܪܐ ܕܡܫܝܚܐ. ܕܢܗܘܐ ܠܗܘܢ ܕܢܗܐ ܐܘ ܫܒ̈ܩܢ ܘܫܕܪܗ ܠܘܬܗ ܘܐܫܪܝܬ ܠܗܘܢ ܡܫܡܫܢܐ ܠܡܫܝܚܐ. ܘܫܠܡܘ ܡܫܝܚܝܐ ܕܐܓܪܬܐ ܕܬܪܝܢ ܠܘܬܐ ܦܛܪܝܪܟܐ. ܡܫܡܫܐ ܢܘܚ ܥܘܡܪܐ ܢܗܪ ܠܟܢܝܢ ܕܟܠܗ ܒܘܟܪܐ ܘܫܡܫܐ ܐܒܘܗ ܠܟܪܝܡ ܘܫܡܫܐ ܐܡܝܟ ܕܡܢܗ ܒܟܠ ܫܢ̈ܝܐ ܥܘܡܪܐ ܡܫܡܫܢ ܘܫܪܝܐ ܕܡܢܬܗܘܢ ܒܥܠܘܗܝ ܬܒܐ ܘܪܒܘܬܐ. ܘܐܡܪܗ ܠܦܛܪܝܪܟܐ. ܕܝܢ ܐ̄ܬ ܐܒܘܗܝ ܡܢ ܗܘܐ ܒܥܠܐ ܒܛܠܐ ܘܡܢ ܗܘܐ ܡܫܡܫܢܐ ܘܐܦ ܠܬܠܬܐ ܫܢܝܢ ܠܝ. ܘܫܡܥ ܥܘܡܪܐ ܕܗܘܐ ܠܝ ܒܬ ܒܪ ܫܒܥܐ. ܘܠܐ ܦܫ ܠܝ ܚܝܠܐ ܠܡܫܡܫܢܘ. ܘܟܠܗ ܙܒܢ ܕܪܢܐ ܕܗܘܐ ܢܫܡܗ ܠܘܬܐ ܒܥܠܐ. ܒܝܘܡܝ ܚܕ ܘܒܠܒ ܡܢ ܠܥܠܡ ܡܢ ܕܝܫܫ ܘܒܟܐ ܐܝܟ ܕܝܘܡܝ ܠܘܬܐ ܒܒܝܐ ܘܐܦ ܢܗܘܐ ܫܒܐ ܠܗ ܡܫܡܫܝܢ ܘܡܫܡܫܠܝܢ ܒܚܕܘܬܐ. ܘܟܕ ܩܪܐ ܐܓܪ̈ܬܐ ܠܘܬܗ ܘܫܕܪ ܐܚܝ. ܘܢܒܝ ܕܒܥܠ ܦܘܪܫܐ ܐܚܪܢܐ ܕܢܬܠܠܠ ܒܗ. ܒܝܘܡܝ ܒܬܪ ܡܫܠܡܐ ܕܫܡܪܝ ܫܢ̈ܝܐ. ܫܪܐ ܠܒܝܬܐ ܐܒܪܘܡ ܒܟܠܐ. ܘܐܬܠܘܗܝ ܗܘܐ ܗܘܐ ܫܘܒܠܐ ܕܠܗ.

[521] This man had embraced the monastic life in his childhood, and had received the venerable habit at the age of 17 from Cyril of Hah, in the monastery of the life-giving Cross above Hah, where he had lived for five years. From there he went to the monastery of Natfa, where he devoted himself to humility and piety. He was also a very fine scribe. When the patriarch heard of this, he summoned him and made him his syncellus, and after testing all his capabilities, he found him suitable for any task he gave him. So he said to him: 'I owe you a great debt of gratitude, and the Easterners have asked me that you should be their maphrian.' Now the chief Shahab, the patriarch's nephew by his sister, wanted to be maphrian, but the patriarch refused to agree, partly because he lacked learning and partly because he did not want to be parted from his nephew.

Then the patriarch sent to Mardin, to the priest Joseph bar Malka, and summoned him, and said: 'Go immediately to the sultan, give him however much he asks for with your own hands, and bring me back his edict.' The priest Joseph did as he was ordered, and came back with the edict, [523] a magnificent robe for the maphrian, and a diploma. So they had done all they had to do, but their candidate still refused to accept his nomination, because he was greatly afraid and did not think that he was worthy of so lofty a position. In the end, they had to force him to accede to the patriarch's wishes. Then the priests, the deacons and a large crowd of believers gathered in the monastery of Mar Hnanya, and at daybreak the patriarch Mar Ignatius came down, and after the morning service and sacrifice was finished he consecrated Abraham maphrian or catholicus of the entire East, giving him the name Athanasius, on the first Monday of October, on the feast of Mar Addai the Apostle, in the year 1676 of the Greeks [AD 1364].

After a few days the maphrian came down to Mosul, and from there proceeded to Bartallah. The priests, deacons and faithful went to meet him, and he stayed there for a while. The priest Yohannan came to him, who had opposed and withstood Bar Qainaya, and with him Masʿud, chief of upper Beth Daniel. When they had received the maphrian's blessing and discussed affairs with him, they returned to Karamlish. The priest Yohannan and the chief Masʿud gave presents to the emir Sultan Shah and the emir Bajazid, and also to Mar Denha, the catholicus of the Nestorians, and then returned [525] to the maphrian. Then each emir sent his vizier, together with all the priests and deacons of the region, and they greeted the maphrian as befitted fellow-Christians. Then they went up to the monastery of Mar Mattai, whose monks went out to meet the maphrian Athanasius Abraham and to kiss his hand. He sat on the throne of the catholicate, and they robed him in the traditional fashion. Then he conducted divine service, and ordained priests and deacons. The maphrian then went down to Beth Sahraye, and travelled on to Karamlish, where Bajazid, and the priests and deacons of the Nestorians and the Armenians, and all the inhabitants of the blessed village of Karamlish came out to meet him.

[521] ܗܘܐ ܕܝܢ ܙܒܢܐ ܗܘܐ ܒܝܘܡܬܐ ܡܢ ܛܘܒܬܗ ܘܫܒܩ ܠܐܣܩܝܛܐ ܩܫܝܫܐ ܚܕ ܗܘ ܒܪ ܡܒܥܝܬܐ ܡܢܝ ܡܢ ܢܫܡܐ ܦܘܪܫܢܗ ܕܐܬܐ ܒܝܕܐ ܕܪܚܡܐ ܦܘܪܩܢܐ ܘܠܒܠܗ ܡܢ ܐܬܪ. ܘܡܚܕܐ ܒܗ ܗܘ ܚܝܠܐ. ܘܗܝ ܕܐܦ ܐܬܐ ܒܝܕܐ ܕܢܦܫܐ ܘܐܬܪܘܢ ܒܡܫܡܫܢܘܬܐ ܘܒܝܘܡܐ ܠܠܗܐ. ܘܐܬܠܘܢ ܗܘܐ ܠܡܘܟܐ ܡܫܝܚܐ. ܘܟܕ ܫܡܥ ܗܘܐ ܦܛܪ̈ܝܪܟܐ ܡܛܠܬܗ ܐܝܟܢ ܒܗܬܗ ܘܟܕܗܘ ܫܘܢܩܐ ܕܠܗ. ܘܢܦܫܗ ܒܠܒܘܢ ܪܒܐ ܕܠܗ. ܘܐܫܬܡܗ ܕܢܫܘܥ ܠܡܠܟܐ ܕܪܟܐ. ܒܕܝܢ ܐܡܪ ܠܗ. ܕܛܠܝܬܐ ܐܢܐ ܠܗܘܢ ܐܛܠܝܬ ܒܗ ܘܐܬܒܥܝ ܡܢܗ ܡܢܕܡ ܕܐܬܬܐ ܠܗܘܢ ܡܫܝܚܐ. ܘܫܡܥܐ ܡܢܬܐ ܒܪ ܚܠܬܗ ܕܦܛܪ̈ ܕܟܐ ܗܘܐ ܕܗܘ ܢܗܘܐ ܡܫܝܚܐ. ܐܠܐ ܦܛܪ̈ ܠܐ ܐܛܠܝܬ ܒܗ. ܚܙܐ ܡܛܠ ܡܚܝܠܘܬܗ ܕܢܦܫܐ. ܘܐܚܪܬܐ ܕܠܐ ܛܠܒ ܢܬܦܪܫ ܡܢܗ ܒܪ ܚܠܬܗ. ܘܠܐ ܫܡܥ ܡܢܗ. ܗܟܢ ܦܛܪ̈ ܚܙܪ ܒܬܪ ܡܢ̈ ܢܘܦ ܒܪ ܡܠܟܐ ܠܡܪܕܝܢ ܘܐܬܐ ܠܘܬܗ. ܘܐܡܪ ܠܗ. ܕܠܐ ܒܪܘܚܗ ܕܝܢ ܡܘܠܟܢܐ ܘܡܪܒ ܠܗ ܒܡܫܘܬܐ ܚܒܝܒ ܕܠܐܝܪܢ. ܘܐܬܬܐ ܠܝ ܦܘܩܕܢܐ ܡܢܗ. ܘܟܕ ܡܢ̈ ܢܘܦ ܐܟܡܐ ܘܐܬܦܚܝ. ܘܐܬܠܝ ܦܘܩܕܢܐ [523] ܚܘܫ ܘܡܫܘܡܫܐ ܦܐܬܐ ܠܡܦܩ̈ ܘܢܪܕܝܢ. ܘܡܫܠܡܗ ܠܗܘܢ ܐܢܫܬܐ ܕܒܝܬ ܗܘܘ. ܘܗܘ ܗܘܐ ܡܪܐ ܐܠܗܐ ܡܫܠܡܢܐ. ܡܛܠ ܕܫܒܩ ܕܠܐ ܗܘܐ. ܚܙܐ ܡܢ ܙܒܬܐ ܕܪܘܓܐ. ܘܐܚܪܬܐ ܡܢ ܢܦܪܘܬܐ. ܒܕܝܢ ܒܡܛܪܐ ܐܝܟܢܘܢ ܐܦ ܡܪܒܘܢ ܒܗܐ ܦܛܪ̈. ܘܐܬܒܥܘ ܡܢܝܢܐ ܘܡܫܩ̈ ܘܒܫܐ ܫܒܠܐ ܒܝܬܐ ܕܡܪܝ ܚܝܠܐ. ܘܠܦܪܘܗ ܕܢܘܡܐ ܚܝܠ ܦܛܪ̈ ܡܪܝ ܐܒܪܗܡ ܘܡܫܡܠ ܠܫܡܫܬܐ ܕܪܦܐ ܘܡܘܪܒܐ ܘܐܡܪܝ ܠܒܪܘܢ ܡܫܝܚܐ. ܘܐܬܐܚܝܕܘܗ ܫܡܥܘ ܡܠܘܟܢܐ ܠܒܠܗ ܡܕܝܢܐ. ܢܘܢ ܛܐܒ ܒܫܒܐ ܙܢܫܗ ܕܐܡܪܝ ܚܕܢ ܒܠܐܪܐ ܕܡܢ ܐܝܢ ܡܟܝܢܐ. ܚܝܠ ܐܬܪܗ̈ ܕܢܩܝܐ.

ܘܒܬܪ ܡܟܠ ܢ̈ܫܡܬܐ ܐܝܠ ܗܘ ܡܦܪܝܫܐ ܘܡܛܐ ܠܥܘܪܒܐ. ܘܡܛܝ ܘܡܛܐ ܠܥܪܘܒܠ̈ܐ. ܘܫܡܥܘ ܠܐܪܥܗ ܡܢ̈ܝ ܘܡܫܩ̈ ܘܡܕܘܡܩ̈. ܘܦܫ ܒܗ ܒܥܪܝܬܐ. ܘܐܬܐ ܠܘܬܗ ܡܫܝܚܐ ܢܘܚ ܗܘ ܕܩܡ ܠܥܡܠܐ ܒܪܢܫܐ ܘܒܠܥܘܗ. ܘܡܫܗ ܙܢܝܐ ܡܫܡܗܘ ܕܒܠ ܕܢܐܡܠܐ ܒܠܒܬܐ. ܘܐܬܒܪܟܗ ܡܢܗ ܕܡܦܪܝܢܐ ܚܝܬܐ. ܘܟܕ. ܕܒܪܐ ܘܗܦܟܗ ܠܒܪܝܫܠܗ. ܘܡܫܝܚܐ ܢܘܚܝ ܘܙܢܝܐ ܡܫܡܗܘ ܢܘܚܗ ܕܚܬܐ ܠܐܡܪܐ ܡܫܬܠܛܐ ܥܠܘܗ. ܘܠܐܡܪܐ ܒܡܬܝܢ. ܘܡܠܟܢܝ ܕܚܝܐ ܡܠܘܟܢܐ ܕܢܛܘܪܢܐ. ܘܗܦܟܗ ܗܘܝ ܒܢܝܕܐ ܒܬܐ [525] ܡܫܝܚܐ. ܘܚܕܪܘܗ ܐܚܪܢܐ ܡܠܟܝܢ ܘܦܪܐ ܕܠܗ ܒܗ ܡܫܝܚܐ ܘܡܫܩ̈ ܕܐܬܪܐ ܡܠܟܘܗܝ ܘܡܕܡ̈ ܒܗ ܡܫܝܚܐ. ܘܫܠܡܗ ܠܒܘܡܪܐ ܕܡܪܝ ܡܠܟܐ. ܘܢܫܡܗ ܕܢܬܐ ܠܒܝܡ ܡܫܝܚܐ ܐܬܚܫܒܘܗ ܕܗܘ ܐܒܪܗܡ ܘܢܫܡܗ ܐܝܪܗ. ܘܡܠܟ ܟܠ ܒܘܪܟܐ ܕܡܠܘܟܢܘ̈ܬ. ܐܦ ܕܚܫܘܗܝ ܐܝܟ ܒܝܪܐ. ܘܡܪܒ ܡܘܪܒܐ ܘܐܡܪܝ ܡܠܟ̈ ܘܡܫܩ̈. ܘܚܠܠ ܡܫܝܚܐ ܠܒܝܬܠ ܫܡܫܬܐ. ܘܗܝ ܕܐܦ ܐܬܐ ܠܒܪܡܟܝܢ. ܐܦ ܢܫܡܗ ܠܐܪܥܗ ܒܠܐܪܝ ܘܡܫܝܚܐ ܘܡܫܩ̈ ܕܢܛܘܪܢܐ ܘܐܬܪܡܝܐ ܘܒܠܗܘܢ ܒܬܪ ܦܪܢܐ ܡܒܪܟܐ ܒܪܡܟܝܢ.

Then the maphrian went to pay his respects to the catholicus Mar Denha, who gave him a respectful welcome, prepared a splendid feast for him and presented him with a beautiful robe. From there the maphrian visited the whole region, and received the traditional warm welcome both from our own people and from those of the other confessions. After completing his visitation, he went back up to the monastery, and stayed there until the middle of the great fast in the year 1676 [AD 1365].

[527] In this year a swarm of locusts came, so large that the like had not been seen for a century. They ate all the crops and left nothing green at all, so that there was a great famine, so serious that the price of a measure of corn rose to 14 white dinars in Karamlish. Seeing that it was impossible for him to remain in Karamlish, the maphrian went down from Bartallah to Tagrit. His arrival brought great joy to the people of Tagrit. He sat on his throne of Tagrit, and they solemnly robed him. Then he went down to Baghdad, where he was met by Khwaja Shams al-Din, by the inhabitants of Baghdad and by the natives, priests and deacons. He ordained priests and deacons for them, and ordained as a deacon Fakhr al-Din, the son of Shams al-Din. This khwaja of pious memory gave him a gift from his house, and the children of the City of Peace also gave him something. Since he was so well received, the maphrian remained with them in Baghdad for four months, returning to Erbil on the last Sunday before Lent in the year 1680 of the Greeks [*recte* 1676, AD 1365]. A crowd of priests and believers led him into the fortress of Erbil, thanks to the representations of the noble and most learned deacon Khwaja Yahballaha [529] and the zealous priest and skilled doctor Jamal al-Din, and introduced him to the emir Yahya, who had asked to meet him. The emir cheered the maphrian's soul, and he in turn cherished the maphrian.

The maphrian dwelt in the church of the fortress until the great feast, and once this was over he went down from the fortress of Erbil and returned to Karamlish, then travelled on to Bartallah, where he remained for a while. A year later the maphrian wished to consecrate the chrism in the monastery of Mar Mattai, but the monks would not allow him to do so, saying that he would bear a heavy responsibility if the chrism was consecrated there. As a result of this dispute the monks denounced the maphrian to the emir Bajazid, and for three years they refused to allow the maphrian to consecrate the chrism. Finally, in the year 1680 of the Greeks [AD 1369], the maphrian sought and received permission from Sultan Shah to consecrate the chrism in the church of the Forty Martyrs in Karamlish.

A year later the region of Karamlish was troubled because of the capture of Mosul by one of the emirs, Pir Mama, the lord of Shigar. The maphrian withdrew to Karamlish, [531] but as there was nowhere for him to stay there he sought an edict from the emir Sultan Shah and retired to Erbil. Khwaja Yahballaha then led him into the fortress, since the late emir Yahya had been succeeded by his son Badr al-Din Muhammad. The maphrian went in to the governor, who cheered his soul, received him with great courtesy, and gave him a robe of honour. The maphrian in turn wished the emir a long life, and took his leave.

ܘܐܙܠ ܡܫܝܚܐ ܠܡܠܟܘܬܗ ܕܡܠܘܟܫܐ ܡܢܗ ܕܚܝܐ. ܘܐܘܪܚܗ ܚܫܢ ܘܚܙܐ ܠܗ ܦܠܘܓܐ ܕܫܠܐ ܦܠܐ ܠܦܠܓܐ. ܘܡܘܒܠܗ ܠܡܫܝܚܐ ܐܫܠܐ ܡܫܝܢܐ. ܘܢܚܫ ܡܫܝܚܐ ܘܚܒܪ ܠܐܬܪܐ ܘܐܬܡܟܠ ܚܫܢ ܡܢ ܟܠܐ ܘܒܢܝܐ ܐܝܟ ܒܢܝܐ ܘܡܢ ܫܡܥܢ ܒܘܪܟܐ. ܫܠܚ ܡܢ ܕܘܪܫ ܠܒܘܫܪܐ ܘܡܠܟ ܠܐܟ ܒܝܬܐ ܠܫܠܝܚܘ ܕܪܘܫܐ ܪܒܐ ܕܡܠܟ ܕܫܢܬܐ ܕܐܬܪ̈ܘܬܗ. ܘܐܬܐ ܒܢܝ ܐܬܪܐ ܒܠܗܘܢ ܘܐܫܠܡܘܗܝ ܠܘܬܗܘܢ. ܘܒܢܝ ܒܐܪܐ ܕܐܟܫܝܐ ܒܒܝܬ ܒܘܕܝܐ. ܘܐܬܐ ܠܒܪܬܫܠܐ ܘܡܫܟܢ ܒܐܪܐ ܕܫܡܫܬܐ ܦܪܘܫܬܐ.

[527] ܘܒܘܕܝܐ ܫܢܬܐ ܗܘܐ ܡܫܪܐ ܒܢܝܐ ܕܡܢܟܠܗܝܢ ܠܐ ܐܬܚܝܢ ܐܒܗܬܗ.ܘܐܡܠܟ ܦܠܢ ܟܠܟܠܬܐ ܘܠܐ ܫܒܩ ܡܢܝܢ ܕܢܘܪܫ ܫܢ. ܘܗܘܐ ܒܫܢܐ ܪܒܐ ܘܒܢܝܐ ܒܝܬܐ ܕܫܠܚ ܡܟܘܦܐ ܕܢܗ̈ܐ ܠܟܢ̄ ܕܚܝ̈ܐ ܢܘ̈ܪܐ. ܘܡܢ ܚܕܐ ܡܫܝܚܐ ܕܠܒܫ ܢܚܠܐ ܠܫܠܝܚ̈ܐ ܒܦܪ̈ܩܠܛܐ. ܢܚܬ ܡܢ ܒܪܬܫܠܐ ܠܐܬܟܪܝܬ. ܐܦ ܚܒܝܒ ܒܗ ܐܬܟܪ̈ܝܬܐ ܫܟܢ. ܘܡܠܟ ܟܠ ܒܘܪܫܐ ܕܡܠܟ ܕܐܬܟܪܝܬ ܘܢܚܬܘܗܝ. ܘܫܡ ܐܝܟ ܚܠܒ ܠܟܢܝ̈ܫܬܐ. ܘܢܫܩܘ ܒܘܠܓܐ ܡܫܡܠܝܢ ܘܒܢ̈ܝ ܟܢܝܫܬܐ. ܘܒܩܘܒܠܐ ܕܡܠܟ. ܘܫܩ̈ܝ ܘܫܩ̈ܝܢ ܘܐܫܪܚ ܠܗܘܢ ܫܩ̈ܝ ܘܫܩ̈ܝܢ. ܘܠܫܒܪ ܠܠܒܝܢ ܒܪܗ ܕܒܘܠܓܐ ܕܫܡܫ ܠܠܒܝܢ ܐܫܪܚܘ ܫܩ̈ܝܢ. ܘܡܘܒܠܗ ܠܐܒ ܒܘܠܓܐ ܒܚܕܐ ܒܘܪܟܬܐ ܡܢ ܒܠܗܘ. ܘܒܢܝ ܕܪܐ ܫܠܫܐ ܠܐܒ ܢܘܒܗ ܠܗ ܡܢܝܢ ܐܫܪܝܢ. ܘܢܦܠ ܒܠܒܗܘܢ. ܘܡܠܪ ܐܪܒܠܐ ܢܬܝܐ ܠܘܬܗܘܢ ܒܟܢܝܫܬܐ. ܘܗܘܦ ܗܘ ܡܫܝܚܐ ܘܐܬܐ ܠܐܪܒܠ ܒܫܒܬܐ ܐܫܪܝܬܐ ܕܡܫܠܠ ܙܘܒܐ ܕܢܚܬ ܐܬܪ̈ܘܬ ܕܡܥܝܢܐ. ܘܐܫܬܘܘܗܝ ܒܢܝܐ ܕܫܩ̈ܝ ܘܫܩ̈ܝܢ ܠܫܟܠܐ ܕܐܪܒܠ ܒܫܪܝܘܬܐ ܒܘܠܓܐ ܡܫܟܠܐ ܘܡܫܩܢ [529] ܢܫܒܐ ܢܘܒ ܠܟܠܘܐ ܘܫܩ̈ܝ ܡܫܘܢܐ ܘܐܫܠܐ ܡܫܠܪܐ ܠܦܠܠܟ ܠܠܒܝܢ. ܘܐܒܠܗ̈ ܙܒܢ ܐܫܡܪܐ ܚܢܝܢܗ ܘܫܠܟ ܒܡܠܟܘܬܗ. ܘܐܫܡܪܐ ܒܫܩܢ ܠܒܗ. ܘܡܫܝܚܐ ܦܪܩ ܠܗ ܠܘܬܗ ܙܟ̈ܘܬܐ.

ܘܡܠܟ ܡܫܝܚܐ ܒܒܝܬܐ ܕܡܟܠܐ ܒܢܝܐ ܠܟܐܪܐ ܪܒܐ. ܘܡܠܪ ܟܐܪܐ ܢܚܬ ܡܢ ܫܟܠܐ ܕܐܪܒܠ ܘܐܙܠ ܠܒܪܫܠܡ. ܘܡܢ ܡܠܟ ܒܒܪܬܫܠܐ. ܘܡܠܪ ܫܢܬܐ ܒܝܬ ܡܫܝܚܐ ܕܢܦܩ ܡܢܘܪܝ ܒܒܘܫܪܐ ܕܡܢܝ ܫܠܡ. ܘܠܐ ܫܒܩܘܗܝ ܕܢܚܬ ܡܫܠܠ ܘܐܡܪܗ ܕܢܘܫܪܐ ܪܒܐ ܗܘܐ ܒܫܡ ܠܝ ܡܫܬܦܩ ܡܢܘܪܝ ܗܪܒܐ. ܘܢܦܪܘܗ ܕܢܚܬ ܘܡܫܠܗ ܠܟܠ ܡܫܝܚܐ ܙܒܢ ܐܫܡܪܐ ܒܫܐܝܢ ܠܟܠ ܗܘܐ. ܘܠܐ ܫܒܩܘܗܝ ܕܢܚܬ ܠܡܫܝܚܐ ܕܢܦܩ ܡܢܘܪܝ ܡܫܠܚܐ ܕܐܬܟܠ ܫܢܝ. ܠܐܒ ܕܝܢ ܠܒܪܬܐ ܫܪܪ ܡܫܝܚܐ ܘܐܬܒ ܦܘܩܕܢܐ ܡܢ ܐܫܡܪܐ ܫܘܠܛܢ ܠܐܒ. ܘܢܘܒ ܠܗ ܦܘܩܕܢܐ ܘܢܦܩ ܡܢܘܪܝ ܒܒܪܬܐ ܐܪܒܥܝܢ ܫܘܪ̈ܐ ܕܒܦܪ̈ܫܠܡ. ܫܢܬ ܐܬܪ̈ܘܬ ܕܡܥܝܢܐ.

ܘܡܠܪ ܫܢܬܐ ܐܪܒܬܐ ܗܘܐ ܚܘܫܒܐ ܠܐܬܪܐ ܕܒܪ̈ܫܠܡ ܒܒܠܟ ܡܘܪܐ ܕܢܫܟܚ ܚܕ ܡܢ ܐܫ̈ܬܐ ܡܫܝܚܐ ܕܫܒܩܢ ܕܢܫܒܘ ܦܪܫܠܡܐ. ܘܡܢ ܐܬܐ ܡܫܝܚܐ ܠܒܪ̈ܫܠܡ [531] ܘܠܐ ܐܫܟܚ ܠܗ ܕܢܦܠܐ ܕܠܟ ܒܗ. ܠܐܒ ܦܘܩܕܢܐ ܡܢ ܐܫܡܪܐ ܫܘܠܛܢܐܗ ܘܢܦܩ ܐܬܐ ܠܐܪܒܠ. ܘܐܫܬܘܘ ܒܘܠܓܐ ܡܬܠܟܘܐ ܠܫܟܠܐ ܡܫܠܠ ܕܒܢ ܗܘܐ ܐܫܡܪܐ ܚܢܝܢܗ. ܘܢܦܩ ܒܝܘܡܠܗ ܒܪܗ ܒܝܪ ܠܠܒܝܢ ܡܫܘܢܝܢ. ܘܐܙܠ ܡܫܝܚܐ ܙܒܢ ܐܚܪܝܐ ܘܢܦܩ ܠܒܗ ܘܡܘܒܠܗ ܫܡܥܢ ܘܢܘܒ ܠܗ ܠܐܪܒܠ. ܘܢܚܫ ܡܢ ܙܒܢܘܗܝ ܒܢ ܡܫܠܐ ܟܠ ܢܬ̈ܝܘܗܝ..

One year later there appeared an impious man whose name was Sarunshah. This man, having collected a band of the accursed Kurds, took to banditry and cut the roads, and after taking counsel with the governor of Mosul went up against the monastery of Mar Mattai. The monks went out to meet him and spread a table for him. After he went in and accepted gifts from the holy monks, that accursed man went away into the region of Maragha. From there he turned back, and again beguiled with honeyed words the monks who came out to meet him. Then that accursed man gave a signal to two of his fellows, and they drew their swords and forced their way through the gate of the monastery. The monks fled, and Aruk Ali arrived and they entered the monastery. Badr Khwaja also came and entered the monastery after them on Sunday 25 August in the year 1680 of the Greeks [AD 1369]. O day without pity [533] and hour of wrath, which destroyed our troubled people and monks! They devastated the monastery, and carried off the hangings of the temple, the vessels, crosses, chasubles, pastoral staffs and copes of the fathers. They also carried off the corn and the grain, and vast sums of gold, silver and bronze, and left the temple empty; and this because of our sins. After these horrors, the Mongols occupied the monastery. After nine months the accursed Sarunshah withdrew to the camp of Erbil. The emir Muhammad ibn Yahya captured him and executed him along with fifteen of his associates at the full moon in the month of May, as justice took revenge on him. In the year 1686 of the Greeks [AD 1375] the great church of Erbil was devastated. In the year 1690 of the Greeks [AD 1379] our father the maphrian Mar Athanasius died. May his prayers be with us, Amen.

After Athanasius Abraham, BASIL BEHNAM [Basil Behnam, 1404–12] of Hadla. After the death of the maphrian Athanasius Abraham the East remained widowed for 25 years. In the year 1715 [AD 1404] Basil Behnam of fond memory was elected maphrian. He was [535] a graduate of the holy monastery of Qartmin, a chaste monk, continent, approved for his virtues and celebrated for his beliefs, his intelligence and his prudence. He towered above his contemporaries and there was none like him in his time. He had a very clear voice and a tongue as sweet as honey, like a smooth singer, and was a dedicated reader, writer and interpreter. He shut himself up under the discipline of Longinus, the superior of Mar Bassus the Martyr by the stream of Gehenna, above Ispis and below the village of Hadla, and there composed sweet and smooth poems about himself and his times. After he was consecrated by the patriarch Ignatius, who was surnamed Bar Gharib or Abraham, the maphrian wrote a poem on the martyr Mar Saba. His master and teacher was Rabban Yaʿqob the monk and stylite, a blessed and holy old man who lived shut up in a tower next to the village of Beth Sbirina. One night the accursed Kurds of Beth Garod attacked him and killed him. May his prayers be with us.

Then this maphrian Behnam went down into the East, and was welcomed with great honour on account of his learning and his blameless way of life. He composed a poem on Mar Behnam, and many hymns, and other verses of various kinds. He left to the Church an elegant anaphora composed in alphabetical order, on the model of the anaphora of Mar Michael the Great. He was loved [537] by all men.

ܘܒܬܪ ܥܠܬܐ ܗܕܐ ܐܬܐܡܪ ܐܝܟ ܕܥܘܠܐ ܕܢܣܒܘ ܡܪܘܢܝܬܐ ܗܘܬ ܦܢܝ ܠܗ ܗܡܟܝܠ ܕܒܥܘܬܐ ܡܬܝܒܐ. ܘܢܦܩ ܡܢ ܡܠܟܘܬܐ ܐܦ ܦܫܛ ܐܘܪܚܬܐ. ܘܐܙܠ ܡܛܐ ܐܬܪܐ ܟܕ ܐܣܝܪܐ ܕܡܘܪܓܠ ܘܫܠܛ ܠܡܫܟܠ ܒܫܡܝܐ ܕܡܢܝ ܡܠܟܐ ܘܢܦܩܘ ܕܬܪܝܢ ܠܡܣܝܒܘ ܘܡܪܟܒ ܠܗ ܦܠܘܪܐ. ܘܟܠܗ ܗܘ ܟܢܫܬܐ ܘܐܬܟܢܫ ܡܢ ܡܬܝܢܐ. ܘܢܦܩ ܐܙܠ ܠܐܬܪܐ ܕܡܕܝܢܬܐ. ܘܐܬܐ ܐܝܟ ܕܟܠܗܐ ܕܐܬܪܐ. ܘܐܝܟ ܢܦܩܘ ܕܬܪܝܢ ܠܐܘܪܚܘ ܘܡܕܠܝܢ ܒܟܠܗ. ܘܪܡܙ ܠܟܢܫܐ ܠܟܠܗܘܢ ܡܢ ܡܕܝܢ̈ܬܐ ܘܗܘܢ ܡܫܠܛ ܡܫܡܫܘܢ ܘܡܢ ܠܡܪܘܬܐ ܕܟܪܝܐ. ܘܡܪܢܘ ܕܬܪܝܢ. ܘܐܬܐ ܒܪܘܫ ܟܠܗ ܘܡܠܟ ܠܟܢܫܐ ܘܐܬܐ ܐܝܟ ܒܝܕ ܦܘܐܬܐ ܘܟܠܗ ܠܡܪܘܬܗܘܢ ܠܟܢܫܐ. ܗܘܢ ܕܟܕ ܒܥܠܐ ܒܗ ܡܘܬܐ ܠܐ̈ܒܐ ܡܪܝܐ ܗܠܝܢ ܐܬܪ̈ܐ ܕܡܘܬܢܐ. ܐܘ ܠܟܢܫܐ ܕܠܐ ܬܪܝܨܐ [533] ܘܠܡܫܟܚܬܐ ܕܪܘܓܙܐ. ܕܒܝܬ ܟܠܗ ܒܥܠܐ ܡܬܪܥܐ ܕܡܢ ܘܟܠܗ ܕܬܪܝܢ ܘܡܛܠ ܠܟܢܫܐ ܘܟܠܗ ܡܬܥܐܠܐ ܕܒܠܗ ܕܢܗܘܐ ܘܦܫܐ ܘܐܬܟܢܫܘ ܘܦܬܓܡܐ ܘܡܢܗܘܢ ܘܐܬܢܝܚܘ ܘܐܪܥܬܐ. ܘܟܠܗ ܡܢܟܐ ܗܦܟܐ ܘܕܘܒܪܐ ܘܫܐܠܐ ܘܣܝܡܐ ܕܟܠܗ ܠܗ ܢܘܡܘܣܐ. ܘܡܟܘܢܢܘ ܠܟܢܫܐ ܫܦܝܪܐ. ܘܗܘܐ ܡܢ ܟܠܗ ܡܬܝܩܢ ܗܘܐ: ܘܒܬܪ ܗܘܬ ܓܘܢܐ ܡܠܟܘ ܒܥܘܕܪܐ ܒܥܠܐ ܕܦܩܘܓܠܐ. ܘܒܬܪ ܬܪܝܢ ܐܚ̈ܝܐ ܐܬܐ ܟܠܗܐ ܡܪܘܢܝܬܐ ܠܡܠܟܐ ܘܐܪܥܐܠ. ܘܐܢܝܚ ܐܦܪܐ ܡܘܢܟܝܢ ܒܪ ܢܝܫܗ ܘܢܦܠܬܗ ܠܗ ܘܠܢܫܬܥܘܢ ܗܘ ܓܒ̈ܪܐ ܠܫܡܗܘܢ ܘܐܡܪ ܢܦܫܐ ܘܐܬܢܦܫ ܡܢܗ ܒܐܬܐ. ܘܫܡܥ ܐܬܪ̈ܘ ܕܦܪ̈ܫܐ ܢܦܩܘ ܒܐܬܐ ܪܒܐ ܘܐܪܥܐܠ. ܘܫܡܥ ܐܒܘܢ ܡܦܪܢܣܐ ܡܢܝ ܐܬܐܣܛܣܝܘܣ ܥܠ ܐܦܝ ܕܦܫܛܐ. ܙܟܘܬܗ ܠܟܢ ܐܡܝܢ.

ܘܒܬܪ ܡܢܝ ܐܬܐܣܛܣܝܘܣ ܕܗܘ ܐܒܘܗܘܢ: ܒܫܠܡܘܬܐ ܕܗܘ ܥܘܡܪ ܫܒܥܐ.

ܘܟܕ ܡܦܪܢܣܐ ܐܬܐܣܛܣܝܘܣ ܕܗܘ ܐܒܘܗܘܢ ܒܝܕ ܘܫܡܠܝ ܒܟܕܝܫܐ ܐܘܪܫܠܡ ܫܢܝܐ ܪ̈ܒܐ. ܘܫܡܥܠ ܐܒ̈ܘܗܝ ܐܬܡܪܝ ܗܘ ܥܘܡܪܐ ܥܘܡܪ ܫܒܥܐ ܠܡܦܪܢܣܘܬܐ. ܘܐܬܠܘ̈ ܗܘܐ ܒܪ [535] ܐܬܠܡܝܕܐ ܕܥܘܡܪܐ ܡܢ ܕܡܪܐܡܢ. ܟܕ ܐܬܠܘ̈ ܗܘܐ ܕܡܢܐ ܢܦܫܐ ܘܥܡܝܪܐ ܘܫܘܡ ܒܡܫܠܡܬܐ. ܘܡܫܡܫܘ ܗܘܐ ܒܩ̈ܠܝܬܐ ܒܡܢ ܫܘܒܠܐ ܘܡܫܘܡ̈ܪܐ ܘܐܬܠܘ̈ ܗܘܐ ܚܒܝܒ ܕܪܘܗ ܘܠܫܘܒ̈ܚ ܐܠܗܐ. ܘܢܛܝܪ ܗܘܐ ܡܠܬܗ ܘܚܠܬܐ ܗܘܝ ܢܦܫܬܗ. ܘܐܬܠܘ̈ ܗܘܐ ܕܝܢ ܐܦܣܩܐ ܚܠܝܐ ܘܡܪܘܢܐ ܡܦܪܫܐ ܘܡܠܘܟܐ ܘܡܦܫܩܢܐ. ܘܫܡܥ ܗܘ ܠܗ ܒܫܢܐ ܕܠܗܝܟܢܐ ܪܒܗ ܕܡܢܝ ܒܫܘܫ ܗܘܐ. ܗܘ ܕܒܪ̈ܝܟܐ ܕܝܘܒܐ ܕܒܟܠܗ ܡܢ ܐܦܣܩ ܘܡܠܐܟ ܡܢ ܚܝܠܗ ܡܪܝܐ. ܘܐܬܐ ܐܦܪ ܡܐܡ̈ܪܐ ܚܠܝ̈ܐ ܘܒܫܘܒܚܐ ܟܠܗ ܢܦܫܗ ܐܦ ܟܠܗ ܕܪܘܗ. ܘܐܦܪ ܡܐܡܪܐ ܟܠܗ ܡܢܝ ܫܢܐ ܗܘܐ ܒܬܪ ܡܬܐܣܛܣܝܘܬܐ ܡܦܪܢܣܐ. ܡܢ ܐܪܓܝܣܛܘܣ ܦܛܪܝܪܟܐ ܒܪܝܟܝܢ ܕܗܘ ܐܒܘܗܘܢ. ܘܐܬܠܘ̈ ܗܘܐ ܪܘܚܐ ܘܡܫܟܚܗ ܪܒ ܡܫܡܫ ܕܡܢܐ ܘܐܦܛܪܝܪܟܐ ܫܢܐ ܒܪܢܫܐ ܘܡܪ̈ܐ. ܕܫܡܥ ܗܘܐ ܒܥܘܪܓܠܐ ܕܟܠܗ ܓܝܪ ܒܗ ܫܡܪܢܐ ܡܪܝܐ. ܘܫܠܡܗ ܒܟܠܗ ܒܥܘܬܐ ܒܢ̈ܝܬܐ ܕܫܡܗ ܓܐܘܢ ܘܒܠܠܐ ܡܫܒܚܐ. ܙܟܘܬܗ ܥܡܢ..

ܘܢܦܠ ܡܦܪܢܣܐ ܗܘܬ ܒܥܘܡܪ ܠܟܕܝܫܐ ܘܡܫܠܡ ܡܟܠܬܗ ܕܢܩ̈ܘܡ ܗܡ̈ܝܐ ܐܒ ܐܬܐܡܟܠ ܒܐܡܪܐ ܪܒܐ. ܘܐܡܪ ܡܐܡܪܐ ܟܠܗ ܡܢܝ ܒܥܘܡܪ ܘܗܘܝܢ ܡܫܡܫܢܬܐ. ܘܡܐܡܪ̈ܐ ܐܚܪ̈ܢܐ ܕܪ̈ܝܫ ܪ̈ܝܫ. ܘܡܢܗ ܒܕܝܬܐ ܐܬܦܫܪܐ ܡܟܠܬܐ ܒܐܬܘ̈ܬܐ ܕܐܠܗ ܒܢܗ. ܐܝܟ ܗܢܐ ܕܡܢܝ ܡܫܬܐܠܠ ܪܒܐ. ܘܟܠܗ ܡܠܟ [537] ܪܚܝܡ ܗܘܐ.

Now the maphrian Mar Basil Behnam of Hadla went to Jerusalem in the year 1722 [AD 1411] and remained there for the whole of the following year. Meanwhile the patriarch Mar Ignatius Abraham bar Gharib had died, in the year 1723 [AD 1412], and was buried in the monastery of Mar Hnanya near Mardin. The bishops who gathered for his funeral discussed whom to appoint as their common father, and the bishops and the faithful agreed upon Behnam of Arbo, an honest and venerable man of great distinction and sanctity, approved for his virtues, who devoted himself assiduously to fasting, vigil and prayer. Then the faithful decided to go to the sultan of Mardin, to discuss the arrangements for the consecration of the patriarch. Now the maphrian had not yet returned from the region of Jerusalem, and they had not been told that he was already on his way back; but the custom was that the maphrian should be appointed patriarch, or at least should consecrate someone whom he judged to be suitable.

So the faithful assembled and rejoiced at the election of this bishop Dioscorus Behnam of Arbo. But lo! the maphrian suddenly arrived back from Jerusalem, either because he had heard a rumour of the death of the patriarch, or because he had been told about the purpose of this gathering. Then the bishops [539] and the faithful of the diocese were abashed, and blushed deeply in the maphrian's presence, and shuffled their feet; for they recognised that his arrival had been divinely ordained, to avert a schism in the Church of God, and that the patriarchal throne was destined for our maphrian. The faithful immediately presented both candidates to the sultan of Mardin, intending to appoint whichever man he chose. Then the sultan gazed upon the maphrian, and saw a young man of pleasant appearance and graceful speech; while the other was old and infirm. He said to the faithful: 'That one there is an old man at death's door, while this one here is a handsome young man in the prime of life. This is the man I wish to appoint as your patriarch.' So the matter was resolved, and the sultan gave the patriarch a robe of honour, and told them to go away and consecrate him. So they consecrated Behnam patriarch in the year 1723 [AD 1412], the same year in which Bar Gharib died, and called him Ignatius; and our Church and nation rejoiced greatly. As for Dioscorus Behnam Shetti of Arbo, he was shortly afterwards consecrated maphrian of the East by the patriarch Behnam of Hadla, in the year 1726 of the Greeks [AD 1415].

[541] After Behnam of Hadla, DIOSCORUS BEHNAM of Arbo [Dioscorus II Behnam, 1415–17] was consecrated maphrian of the East. In the year 1726 of the Greeks [AD 1415] Dioscorus Behnam of Arbo, bishop of Beth Rishe, was consecrated maphrian of the East. He fulfilled the office of maphrian for two years, and migrated to his Lord, where he rested among the upright and the just, in the year 1728 of the Greeks [AD 1417].

ܘܡܢ ܡܢܝ ܒܫܠܡܘܬܐ ܡܫܝܚܝܐ ܕܗܘܐ ܒܗܘܢ ܚܕܟܐ ܐܙܠ ܠܗ ܠܐܘܪܫܠܡ ܥܠ ܐܒܗ̈ܬܐ. ܘܗܘܐ
ܠܐܡܪ ܠܥܝܠܬܐ ܕܥܠܬܪܗ. ܥܠ ܕܝܢ ܒܗܘ ܙܒܢܐ ܦܪ̈ܢܓܝܐ ܡܢܝ ܐܣܛܪܛܝܓܘܬܐ ܐܒܘܗܘܢ ܒܝܡܘܢܕ
ܥܠ ܐܟܣܝ ܘܐܬܟܒܪ ܒܩܘܪܒܐ ܕܥܡܝ ܚܝܠܐ ܕܝܠܗ ܡܢܝܘܡ. ܘܐܬܩܛܠܘ ܣܓܝ̈ܐܐ ܠܦܘܪܢܣܗ. ܘܡܛܠ
ܐܪܐ ܕܡܢܗ ܢܥܡܘܢ ܠܗܘܢ ܐܒܐ ܥܡܝܐ. ܘܣܓܝ̈ܐܐ ܘܩܛܝܠ ܡܢܒܥܬܐ ܐܝܟܢܐ ܒܫܥܬܐ ܒܗܘܢ ܐܘܪܚܐ
ܥܒܪܐ ܩܐܡܐ ܘܫܒܩܐ ܒܪܝܬܐ ܘܫܡܪܐ. ܘܫܘܡ ܗܘܐ ܒܫܠܡܘܬܐ. ܘܐܡܪ ܗܘܐ ܒܪ̈ܝܫܐ ܘܫܘ̈ܪܐ ܘܥܒ̈ܕܐ.
ܘܡܢ ܗܘܝ ܒܬܪ ܡܪܢܝܬܐ ܐܠܗܘܢ ܒܪܢܫܐ ܕܢܫܡܘܢ ܠܟܠ ܗܘܠܛܢܐ ܕܡܪܕܘ ܘܐܬܡܪܘܢ ܠܗ
ܠܟܠܗܘܢ ܕܢܦܪܩܘܢܘܢ ܦܪ̈ܢܓܝܐ ܡܢ ܩܕܡ ܕܐܬܐ ܡܫܝܚܝܐ ܡܢ ܩܝܠ ܐܘܪܫܠܡ. ܒܪܠܡܠ ܗܘܐ
ܠܗ ܛܥܢܐ ܕܡܠܝܠܐ. ܘܡܕܝܢ ܐܝܟ ܗܘܐ ܕܐܘ ܡܫܝܚܝܐ ܢܦܩܘܢ ܦܪ̈ܢܓܝܐ. ܐܘ ܡܢ ܕܝܢ ܘܡܢܛܥܢܐ ܗܘ
ܢܦܪܘܫ ܦܪ̈ܢܓܝܐ. ܘܡܢ ܗܘܝ ܒܝܘܡ ܘܦܪܝܫܝܢ ܗܘܘ ܒܪܢܫܐ ܕܒܗܘܢ ܚܝܠܐ ܒܗܘܢ ܐܘܪܚܐ ܕܗܘܐ
ܘܐܣܛܪܛܝܓܘܬܐ ܐܝܟ ܕܢܦܪܘܫܘܢ. ܗܘܐ ܡܢ ܥܠܡܐ ܙܟܝ ܘܐܬܐ ܠܟܠܗܘܢ ܡܫܝܚܝܐ ܡܢ ܐܘܪܫܠܡ. ܒܝ
ܠܐ ܫܡܥܘ ܗܘܐ ܠܗ ܛܥܢܐ ܕܡܠܘܗܝ ܕܦܪ̈ܢܓܝܐ. ܘܠܐ ܢܛܪ ܗܘܐ ܡܛܠܛܠܗܘܢ ܒܝܘܡܝ ܗܘܘ. ܘܩܘܡ
ܣܓܝ̈ܐܐ [539] ܘܒܬܪ ܡܪܢܝܬܐ ܒܝ ܬܘܪܝܢ ܘܒܗܘܠܝܢ ܘܡܠܝܚܝܢ ܡܢ ܡܫܝܚܝܐ. ܘܐܬܝܒܠܗ
ܠܗܘܢ ܘܡܠܝܠܗ ܘܡܫܝܚܝܐ ܡܢ ܡܥܒܕܢܘܬܐ ܕܐܟܘܬ ܗܘܬ ܘܠܐ ܢܗܘܐ ܩܝܡܐ ܒܒܝܬܐ ܕܐܟܘܬ. ܒܗܝ
ܘܠܐܒܘܗܝ ܡܫܝܚܝܐ ܢܛܪ ܗܘܐ ܒܘܪܫܐ ܕܦܪ̈ܢܓܝܘܬܐ. ܘܡܫܒܐ ܦܪܒܗ ܡܩܘ̈ܡܝ ܠܡܬܘܡܘܢ ܩܢܝܐ ܠܒܝܬ
ܗܘܠܛܢܐ ܕܡܪܕܘ ܕܒܗܘ ܡܢ ܙܒܢܐ ܢܫܡܥܘܢܘܢ. ܗܒܝܢ ܗܘܠܛܢܐ ܐܬܚܫ ܒܡܫܝܚܝܐ. ܘܚܕܐ ܕܐܝܠܝ̈
ܗܘܐ ܛܥܢܐ ܗܫܝܢܐ ܐܦ ܫܦܝܪ ܚܙܐ ܘܫܘܕܐ. ܘܒܗܘ ܐܡܪܝܢ ܕܥܒܪܐ ܗܘ ܫܒܪ ܘܐܡܪ ܚܝܠܐ
ܘܡܠܟܒܪܐܝܠ. ܘܐܡܪ ܗܘ ܗܘܠܛܢܐ ܠܟܠܢ ܡܕܝܢܬܐ. ܕܗܝ ܫܒܐ ܦܪܝܟ ܗܘܐ ܠܫܡܫܐ. ܘܡܢ ܛܥܢܐ
ܕܚܠܡ ܒܦܓܪܗ ܘܫܦܪ. ܠܗ ܙܒܐ ܐܝܟ ܐܡܝܡ ܠܗܘܢ ܦܪ̈ܢܓܝܐ. ܘܡܫܒܐ ܐܬܠܘܝ ܫܘܒܪܐ.
ܘܗܘܬ ܗܘܠܛܢܐ ܠܦܪ̈ܢܓܝܐ ܠܒܗܘܢ ܚܕܬܐ ܘܐܡܪܐ. ܘܫܡܥ ܕܐܬܠܗܘܢ ܘܢܦܪܘܫܘܢ ܘܒܗ ܒܥܝܠܬܐ
ܕܒܝܬ ܒܪ̈ܢܓܝܐ ܐܦܪܘܫܘ ܠܒܗܘܢ ܡܫܝܚܝܐ ܦܪ̈ܢܓܝܐ ܥܠ ܐܟܣܝ. ܘܐܣܛܪܛܝܓܘܬܐ ܒܗܘܢ.
ܘܗܘܬ ܚܕܘܬܐ ܘܦܪܝܫܘܬܐ ܠܟܠܗܘܢ. ܘܒܫܡ. ܘܣܓܝܐܐ ܕܐܣܛܪܛܝܓܘܬܐ ܐܘܪܚܐ ܕܗܘ ܒܗܘܢ ܥܠܬܐ ܒܬܪ
ܡܠܟܐ ܕܚܝܐ ܐܦܪܘܫ ܦܪ̈ܢܓܝܐ ܒܗܘܢ ܡܫܝܚܝܐ ܡܫܝܚܝܐ ܠܡܕܝܢܬܐ. ܥܠ ܐܟܣܝ ܕܦܢܝܐ.
[541] ܒܬܪ ܒܗܘܢ ܡܫܝܚܝܐ: ܐܬܐܦܪܫ ܒܗܘܢ ܐܘܪܚܐ ܕܗܘ ܕܐܣܛܪܛܝܓܘܬܐ ܡܫܝܚܝܐ ܠܡܕܝܢܬܐ.
ܘܒܬܪܗ ܐܟܣܝ̈ ܕܡܢ ܐܬܐܦܪܫ ܒܗܘܢ ܐܘܪܚܐ ܕܗܘ ܕܐܣܛܪܛܝܓܘܬܐ ܣܓܝܐܐ ܕܒܬܪ ܩܛܠܐ ܡܫܝܚܝܐ
ܠܡܕܝܢܬܐ. ܘܐܬܪܡܝ ܥܡܝ ܒܠܒܗ ܒܬܪ ܒܡܫܝܚܝܘܬܐ. ܘܐܬܐܢܝܚ ܒܗ ܩܐܡܐ ܘܪ̈ܚܡܐ. ܘܥܡܝ ܠܟܠ ܡܢܗ
ܥܠ ܐܟܣܝ ܕܡܢ..

This blessed man who has just been mentioned had a nephew by his brother, Barsawma, the bishop of Gazarta d'Qardu. The Easterners wished to install him as maphrian after his deceased uncle, as they had come to know and like him during his uncle's reign. But our father the patriarch Behnam of Hadla refused to listen to them, but instead chose for them a monk renowned for his honesty, sanctity, modesty and virtues, whom they did not know but who was more suitable than their own candidate. This learned doctor outshone all his contemporaries, and was a monk in the monastery of Mar Habel in the region of Maʿdan. He had been brought up in the monastery of Mar Yaʿqob the Recluse near Salah, and from there moved to the monastery of Mar Hnanya of Mardin, [543] and became the syncellus of the patriarch. His name was Rabban Barsawma of Maʿdan, and he consecrated him maphrian of the East and called him Basil.

After Behnam of Arbo, BARSAWMA [Basil Barsawma, 1422–55] of Maʿdan. He was consecrated and sent into the East in the year of the Greeks 1733 [AD 1422]. From there he enlightened the East with true doctrine and made three pilgrimages to Jerusalem. Graced with all the virtues, he ruled his flock in chastity and sanctity for 33 years. In the year 1766 [AD 1455] those two holy men and famous doctors, the patriarch Behnam of Hadla and the maphrian Barsawma of Maʿdan, both passed away: the former in the monastery of Mar Hnanya, and the latter in the monastery of Mar Behnam of Guba. May their prayers be with us, Amen.

[545] After Barsawma of Maʿdan, BASIL ʿAZIZ [Basil ʿAziz, 1471–87], the sister's son of the patriarch Khalaf. After the maphrian Barsawma of Maʿdan went to his rest, having ruled the East for 38 years with the utmost piety, the East remained widowed of its common father for the space of 16 years. Then the patriarch Khalaf selected this ʿAziz, a native of the town of Seʿerd, and appointed him bishop of the city of Gazarta d'Qardu, as he was his sister's son. This Rabban ʿAziz, the sister's son of the patriarch, was consecrated maphrian of the East in the year 1782 of the Greeks [AD 1471], in the monastery of Mar Hnanya in Mardin. He was a pupil and disciple of the monk Rabban Ishoʿ of the monastery of Qartmin, who was the son of the priest Ishaʾya, a distinguished and learned doctor. Now this same Mar Rabban Ishoʿ, at the patriarch's request, taught and instructed the future maphrian in the monastery of Mar Hnanya, along with Rabban Yohannan bar Shayallah. For two years he gave them lessons in this monastery. When Rabban ʿAziz was consecrated maphrian, Yohannan (who later became patriarch) was also consecrated metropolitan of Mar Abai [547] of Shura. The two men called upon their instructor Rabban Ishoʿ, who died only recently, and went to greet him in the monastery of Mar Gabriel of Qartmin. Then they returned in peace, each to his own throne, fortified with his prayers and blessings.

ܘܐܡܠܟ ܗܘܐ ܠܗ ܠܚܒܝܫܐ ܕܒܥܝܪ. ܟܕ ܐܡܐ ܡܥܡܐ ܒܪܨܘܡܐ ܪܒܐ ܕܢܚܘܬܐ ܕܡܪܝܗ. ܘܟܠܡܕܡ ܗܘܐ ܡܕܝܢܬܐ ܕܠܗ ܢܥܡܗܘܢ ܡܩܪܝܐ ܒܠܪ ܕܝܘܗ ܡܥܝܐ. ܒܝܕܝܥ ܗܘܐ ܠܗ ܘܡܥܒܝܕ ܗܘܐ ܥܡܗ ܡܢ ܪܚܡܐ ܕܝܘܗ. ܗܘ ܕܝܢ ܐܚܘܗܝ ܦܛܪܝܪܟܐ ܒܗܝܢ ܚܝܠܐ ܠܐ ܫܡܥ ܠܗܘܢ ܠܡܕܝܢܬܐ. ܐܠܐ ܟܚܕܐ ܠܗܘܢ ܘܪܢܐ ܢܦܠܐ ܘܦܪ̈ ܘܡܢܝܢܐ ܘܫܘܡܪ ܒܥܡܠܬܐ. ܘܠܐ ܝܕܥܝܢ ܗܘܘ ܠܗ. ܟܠܗ ܕܥܡܠܪ ܗܘܐ ܡܢ ܗܘ ܕܒܥܝܢ. ܘܐܡܠܟ̄ ܗܘܐ ܡܟܬܒܐ ܪܒܐ ܘܫܦܝܪܐ ܕܒܟܠ ܗܘܐ ܠܗ ܦܬܓܡܐ ܒܒܢܝ ܕܝܘܗ. ܘܐܡܠܟ̄ ܗܘܐ ܡܢ ܕܢܐ ܕܡܢܝ ܦܘܠܣ ܕܠܐܬܪܐ ܕܡܕܝܢ. ܘܐܬܪܟ ܒܝܬܐ ܕܡܢܝ ܡܫܡܫ ܣܘܥܪܢܐ ܕܟܠ ܟܢܫ ܙܟܝܢ. ܘܐܬܠ ܠܚܘܡܪܐ ܕܡܢܝ ܚܝܠܐ ܕܡܪܝܡ. [543] ܘܐܡܠܟ̄ ܗܘܐ ܫܘܝܠܐ ܕܦܛܪܝܪܟܐ. ܘܫܥܗ ܗܘܐ ܪܒ ܒܪܨܘܡܐ ܡܕܝܢܐ. ܘܐܫܪܝܗ ܡܩܪܝܐ ܠܡܕܝܢܐ ܘܒܫܡܠܘܫ ܒܝܗ.

ܘܒܠܪ ܒܗܝܢ ܐܪܟܐ: ܒܪܨܘܡܐ ܡܕܝܢܐ.

ܐܬܐܫܪܝ ܘܐܬܠܪܪ ܠܡܕܝܢܐ ܥܠܡ ܐܟܠܝ ܕܢܩܝܐ. ܘܐܝܘܪܗ ܠܡܕܝܢܐ ܒܡܘܠܟܢܐ ܕܡܘܫܠܡ. ܘܐܬܠܟ ܕܟܢܝ ܐܬܠ ܠܐܘܪܫܠܡ. ܘܫܪܟܠ ܗܘܐ ܒܟܠܗܘܢ ܥܡ̈ܬܐ. ܘܕܟܪ ܠܡܕܝܢܬܗ ܒܪܘܚܬܐ ܘܒܝܫܘܬܐ ܥܡܐ ܟܠܝ. ܘܒܫܥܠ ܐܒܗ̈ ܕܗܘ ܡܠܟܗ ܠܐܪܥܗܘܢ ܡܢܝܐ ܘܡܟܠܬܐ ܠܓܒܝܐ ܦܛܪܝܪܟܐ ܒܗܝܢ ܚܝܠܐ. ܘܡܩܪܝܐ ܒܪܨܘܡܐ ܡܕܝܢܐ. ܗܘ ܒܗܘܡܪܐ ܕܡܪܝ ܚܝܐ. ܘܗܘܐ ܥܡܟ ܘܐܬܐܡܪ ܒܝܪܐ ܕܡܪܝ ܒܗܝܢ ܕܟܘܒܐ. ܢܠܘܬܗܘܢ ܒܥܡ ܐܚܡܝ.

[545] ܘܒܠܪ ܒܪܨܘܡܐ ܡܕܝܢܐ: ܒܫܡܠܘܫ ܕܗܘ ܒܝܕ ܒܪܝܟܗ ܕܟܠܟ ܦܛܪܝܪܟܐ.

ܒܠܪ ܕܥܡܟ ܘܐܬܐܫܪܝ ܒܪܨܘܡܐ ܡܩܪܝܐ ܡܕܝܢܐ ܒܝ ܕܒܪ ܠܡܕܝܢܐ ܥܡܐ ܟܠܝ ܒܒܠܟܪ ܕܝܠܟ ܠܠܗܐ. ܘܫܥܠ ܡܕܝܢܐ ܐܪܫܟܠܬܐ ܡܠܐܟܐ ܕܫܪ ܥܡܐ ܕܠܐ ܐܚܐ ܟܗܢܐ. ܒܗܢ ܕܐܝܫܡ ܗܘܐ ܦܛܪܝܪܟܐ ܡܠܟ ܠܗܘܐ ܡܪܐ ܒܝܕ ܕܡܢ ܡܟܪܙ ܡܕܝܢܬܐ ܐܦܝܫܩ ܠܟܘܪܐ ܡܕܝܢܬܐ ܕܡܪܝܗ. ܡܛܠ ܕܒܪ ܢܠܗ ܗܘܐ. ܘܒܫܥܠ ܐܒܗ̈ ܕܢܩܝܐ ܐܬܐܫܪܝ ܡܩܪܝܐ ܠܡܕܝܢܐ ܒܝܪܐ ܕܡܢܝ ܚܝܠܐ ܕܡܪܝܡ. ܗܘܐ ܪܒ ܒܝܕ ܒܪ ܢܠܗ ܕܦܛܪܝܪܟܐ. ܡܢ ܠܘܟܒܐ ܘܐܪܟܠܬܐ ܕܪܒ ܫܥܘܢ ܕܢܪܐ ܘܫܡܫܐ ܕܡܢ ܒܗܘܡܪܐ ܕܢܐܬܐܡܢ ܒܪ ܫܡܥܐ ܐܚܝܐ ܡܟܬܒܐ ܪܒܐ ܘܫܦܝܪܐ ܐܡܠܟ̄ ܗܘܐ. ܐܬܐܡܪ ܕܝܢ ܒܗܘܝܐ ܗܘܐ ܪܒ ܫܥܘܢ ܡܢ ܦܛܪܝܪܟܐ ܘܐܠܟ ܘܦܓܥ ܠܗܘܐ ܡܩܪܝܐ ܒܝ ܐܡܠܟ̄ ܗܘܐ ܒܗܘܡܪܐ ܕܡܢܝ ܚܝܠܐ. ܘܒܠܪܢ ܢܘܚ ܒܪ ܥܡܠܬܗ. ܘܐܠܟ ܐܢܘܢ ܡܠܐܟܐ ܕܐܪܐܡ ܥܡܐ ܒܗܘܡܪܐ ܕܒܗܝܢ. ܘܒܬܪ ܐܬܐܫܪܝ ܪܒ ܒܝܕ ܡܩܪܝܐ. ܘܪܒ ܢܘܚ ܐܬܐܫܪܝ ܡܛܪ̈ܢܐ ܠܡܕܝܢܐ ܐܚܕ [547] ܕܫܢܐ. ܘܒܠܪܢ ܗܘܐ ܦܛܪܝܪܟܐ. ܗܘܘ ܫܡܥܝܢ ܠܗ ܠܒܪܢ ܫܥܘܢ ܡܥܝܐ ܡܟܠܝܗܘܢ ܘܐܬܐܡ ܗܘܘ ܠܡܠܟܗ ܠܗܘܡܪܐ ܕܡܢܝ ܟܒܪܐܬܠ ܕܡܢܐܫܡ ܘܡܕܒܪܝܢ ܗܘܘ ܙܟܘܬܐ ܐܦ ܒܪܘܟܠܬܐ ܡܢܗ ܘܢܦܩܝܢ ܗܘܘ ܠܒܪܘܫܠܡܝܗܘܢ ܒܥܠܡܐ.

This maphrian Basil was a man zealous for his order, peaceable, intelligent, knowledgeable in the philosophical arts, outstanding in his knowledge of the stars and in medicine for bodies and temperaments. After he had ruled the diocese of the East with the utmost piety and had laboured with great zeal for the law, the canons and the judgements of Christ, turning aside from them neither to the right nor to the left, he was struck by a fatal illness. He determined the day of his death from the stars, and said: 'I shall die on the coming Sunday.' When that Sunday duly arrived, on 10 September in the year 1798 of the Greeks [AD 1487], he died and gave up his spirit. The entire East was stricken with grief and mourning on his account, and all the monks mourned for him, because he had greatly favoured the monastic order. The priests, deacons and monks of the province of Mosul and the entire region gathered together, celebrated his obsequies, and buried him [549] in the monastery of Mar Behnam of Guba, next to the venerable Barsawma of Maʿdan.

After ʿAziz, the sister's son of the patriarch Khalaf, RABBAN NUH [Basil Nuh, 1490–94] from Phoenicia, from the town of Emesa. After the death of the maphrian Basil ʿAziz from the town of Seʿerd, the East remained widowed for two years until our father, the patriarch of Mardin Yohannan bar Shayallah, after carefully considering the matter, chose a just man, fit to reign over the East. He therefore sent a letter to him, and cajoled and constrained him to come, and consecrated him maphrian or common father of the East in the year 1801 of the Greeks [AD 1490], because he recognised his reverence for God, his humility and his gentleness. He was the bishop of Emesa, a town of Syria, and had an excellent command of both Syriac and Arabic. He was a master of the art of writing and was endowed with a first-rate intellect. He towered above his contemporaries, and there was none like him in his time. He was renowned for his considered and polished eloquence, [551] and was cherished and loved by all his flock, both natives and outsiders. He fulfilled the office of maphrian in the East for four years.

In the year 1805 of the Greeks [AD 1493], the patriarch of Mardin Yohannan bar Shayallah died, after the maphrian had already set out on the road to journey to the region of Damascus to see his friends, brothers and disciples. The patriarch Yohannan had tried to prevent him, saying: 'Wait until October or November, and we will both go to the Holy City. After we have both received a blessing from the Lord's sepulchre, you, our father, shall go to Mount Lebanon to visit your brothers and friends, and I shall go to Egypt to visit the Syrians living there. If Christ permits, we shall both return to our own regions and our own thrones.' But one or two months later, the patriarch Yohannan fell ill in the monastery of Zaʿfaran, and died at the beginning of October. When the maphrian Nuh was journeying towards the East, to his diocese, he went down and came to Gazarta d'Qardu, where a messenger met him, and said: 'The patriarch is dead, but may you live! Come, make haste! The people will unanimously elect you to fill the place of the late patriarch! The whole diocese is waiting for you!' The messenger also brought [553] a list of signatures from the chief men of the diocese of Mardin. The maphrian returned to Beth Sbirina, and after consulting with the superior of the monastery, decided not to go to Mardin with the messenger.

ܘܗܘܐ ܒܟܠ̄ ܡܗܝܪܐ ܐܟܘܬ̄ ܗܘܐ ܓܒܪܐ ܡܗܓܝܢܐ ܘܚܟܝܡܐ ܘܡܗܘܢܐ ܘܙܪܝܙܐ ܒܝܘܠܦܢܐ ܕܦܝܠܘܣܘܦܘܬܐ. ܘܪܚܡ ܗܘܐ ܡܠܦܢܐ ܕܝܘ̈ܢܝܐ. ܘܐܣܟܘܠܐ ܕܦܝ̈ܠܣܦܐ ܘܡܠܦ̈ܢܐ. ܘܟܕ ܕܒܪ ܠܡܕܒܪܢܘܬܐ ܕܡܕܝܢܐ ܒܟܠܗ̇ ܕܝܠܗ ܠܟܠܗ. ܘܗܝܢܐ ܐܟܘܬ̄ ܗܘܐ ܒܢܡܘܣܐ ܘܟܠ ܡܦܩܐ ܘܕܝ̈ܢܐ ܕܥܡܡܝܐ ܦܫܝܩ ܒܥܠܠ ܗܘܐ. ܘܠܐ ܫܟܚ ܗܘܐ ܡܢܗܘܢ ܠܐ ܠܡܚܣܝܐ ܘܠܐ ܠܡܫܐܠܐ. ܘܐܬܒܪܗ ܒܡܪܘܬܐ ܕܡܠܬܐ ܒܗ. ܚܕ ܢܦܩ ܡܠܬܗ ܡܢ ܦܩܘܕܐ ܘܐܡܪ. ܕܟܠܘܡ ܚܕ ܒܥܠܐ ܕܐܬܐ ܡܠܐ ܐܬܐ. ܘܟܕ ܡܫܟܚ ܢܦܩ ܚܕ ܒܥܠܐ ܥܡܗ ܘܐܡܠܟ ܙܘܥܗ ܒܣܦܪܐ ܢܩܦܝܢ ܠܐܦܠܛܘܢ ܚܢܝܐ ܩܕܡ ܟܐܘܐ ܕܝܠܟܒܐ ܥܡܗ ܐܒܪ̈ܝܬ ܕܩܢܝܐ. ܘܟܠܚܘܕ ܐܟܠܐ ܘܒܪܗܘܬܐ ܟܠܗ ܡܕܝܢܐ ܟܠܗܘܢ. ܘܕܝ̈ܢܐ ܟܠܗܘܢ ܡܢܗ ܐܬܐܟܠܗ ܟܠܗܘܢ ܒܗܘܢ ܘܫܦܝܪ ܙܒܢ ܗܘܐ ܠܓܒܪܐ ܕܕܝ̈ܢܐ. ܘܡܢ ܐܬܡ ܐܠܦܣܘܢ ܡܥܝܢܐ ܘܡܥܒܕ ܘܕܝ̈ܢܐ ܘܡܪܕܘܬܗ ܡܩܪܒ ܘܐܬܐܙ ܒܠܗ. ܘܩܦܘ ܠܗ ܐܬܩܝܡ ܘܡܠܪܘܗܝ [549] ܒܝܕܐ ܕܡܪܝ ܒܗܘܢ ܕܓܒܠ ܟܠ ܓܢܣ ܦܪܐ ܒܪܘܦܐ ܡܕܝܢܐ.

ܥܠ ܕܘܝܕ ܒܪ ܡܠܟܘ ܕܝܠܝ ܦܛܪܝܪܟܐ: ܙܒܢ ܢܦܩ ܕܡܢ ܦܘܢܛܘܣ ܕܗܘ ܡܣܡܝ ܡܣܝܡܢܘܬܐ.

ܘܥܠ ܕܡܢܟ ܒܫܢܬܗ ܡܨܪܝܢܐ ܕܗܘ ܒܪܡ ܕܡܢ ܚܪܢ ܡܕܝܢܬܐ. ܦܠܟ ܡܕܝܢܐ ܐܪܡܝܬܐ ܐܘܪܗܝ ܫܢܝ. ܒܪܡܐ ܕܐܒܘܢ ܦܛܪܝܪܟܐ ܕܡܢܕܪ ܕܗܘ ܢܦܩ ܒܪ ܚܡܠܬܗ ܐܬܟܢܝ ܒܗܘܢ ܘܟܝܠܐ ܟܦܢܐ ܟܐܬܐ ܘܩܥܣ ܕܢܒܐ ܠܡܕܝܢܐ. ܘܡܟܪ ܒܠܘܬܗ ܐܝܬܝܗ ܘܡܕܝܢܬܗ ܒܟܠܝܢܐ ܘܒܡܓܪܐ ܙܒܢܐ. ܘܐܬܦܢܝܘ ܡܨܪܝܢܐ ܐܘܟܡܐ ܐܦܐ ܟܘܢܐ ܠܡܕܝܢܐ ܒܡܨܪܝܢ ܐܦܐ̄ ܕܝܢ. ܟܠ ܕܝܢܐ ܒܗ ܘܡܠܟ ܠܐܘܐ ܘܡܟܡܟܘܬܐ ܘܡܡܘܬܐ. ܘܐܝܟܘ̄ ܗܘܐ ܡܫܟܚ ܠܡܫܦܪ ܡܕܝܢܬܐ ܕܩܘܪܝܐ. ܘܙܘܕܐ ܗܘܐ ܒܡܕܟܝܢܐ ܕܩܘܪܡܘܬܐ ܐܦ ܒܐܬܪܘܬܗ. ܘܒܡܕܝܢܬܐ ܕܢܚܡܬܗ ܒܥܠܠ ܗܘܐ. ܘܒܩܘܛܠܐ ܚܡܪ ܡܠܟܘܬܗ ܗܘܐ. ܘܢܦܩ ܕܪܘܗ ܘܡܠܟܘܬܗ ܕܒܗ ܐܝܟܘ̄ ܗܘܐ. ܘܢܦܩܘܗܝ ܡܠܟܐ ܡܛܠܛܠܬܐ [551] ܘܟܠܡܟܬܐ ܐܝܟ ܠܗ. ܘܐܝܟܘ̄ ܙܒܢܢܐ ܘܡܟܝܠܐ ܟܠ ܡܠܟܘ ܡܕܝܢܬܐ. ܘܟܠ ܓܦܝܐ ܘܟܬܝܐ. ܘܗܘܐ ܒܡܨܪܝܢܘܬܐ ܒܡܕܝܢܐ ܐܪܥܐ ܫܢܝܢ.

ܘܒܫܢܬ ܐܦܐ̄ ܕܩܝܢܐ ܫܢܬ ܦܛܪܝܪܟܐ ܢܦܩ ܒܪܫܠܡܗ ܕܡܪܢ. ܥܠ ܕܝܢ ܡܨܪܝܢܐ ܕܐܬܐ ܠܐܬܪܐ ܕܝܠܗ ܘܫܡܥ ܒܪܡܫܝܢܐ ܘܠܐܢܫܐ ܘܠܠܡܠܟܝܬܐ. ܥܠܡܘ ܦܛܪܝܪܟܐ ܢܦܩ ܘܐܡܪ ܠܗ. ܥܠ ܕܠܡܪܝܢ ܘܐܬܪܝܢ ܐܪܟܝܢ ܠܡܕܝܢܬܐ ܡܨܪܝܬܐ. ܘܐܝܟ ܐܦ̄ ܐܟܘ ܥܠ ܕܡܠܟܪܝܢ ܡܢ ܡܪܢܗ ܘܡܪܢ. ܘܗܦܟ ܠܟ ܠܡܛܪܐ ܕܟܠܝܢ ܘܡܫܡܪ ܠܐܬܪܝܢ ܘܠܟܪܝܣܛܝܢ ܘܐܢܐ ܟܬܪ ܐܢܐ ܠܡܪܘܝܢ ܠܟܠܐ ܡܫܘܪܝܐ ܕܐܝܟ ܠܟ ܐܡܪ. ܘܐܦ ܢܦܩ ܡܫܡܫܢܐ ܐܬܪܝܢ ܦܫܝܩܝܢ ܠܐܬܪܝ ܘܠܡܫܘܪܝܐ. ܘܥܠܪ ܢܝܫܐ ܐܘ ܐܬܪܝܢ ܐܬܦܪܗ ܦܛܪܝܪܟܐ ܢܦܩ ܒܝܕܐ ܕܟܦܐܪܝ. ܘܡܠܟ ܒܪܡܗ ܕܐܬܦܪܝܢ ܩܕܡ.

ܘܡܨܪܝܢܐ ܢܦܩ ܒܗ ܡܢ ܐܦܩܘܢ ܕܝܢܐ ܠܗ ܠܡܕܝܢܐ ܡܪܟܠܗܘ. ܘܟܕ ܗܘ ܓܪܘܒܬܐ ܕܡܪܘܗ ܡܫܟܚ ܠܗ ܐܡܪܐ ܕܦܛܪܝܪܟܐ ܢܦܩ ܡܕܝܢܐ ܠܗ ܐܝܟ ܕܐܬܐ. ܡܦܩ ܐܬ ܠܟ ܕܗܘܐ ܒܠܗ ܒܟܠܐ ܠܟ ܓܒܠܐ ܕܐܬܒܪ ܦܛܪܝܪܟܘܬܐ ܒܡܘܠܟܗ ܕܡܣܝܐ. ܘܟܠ ܟܠܝܐ ܒܠܗ ܡܪܟܬܐ. ܘܟܕ ܐܡܪܐ [553] ܒܟܠܟܐ ܒܪܐ ܐܬܪܝܐ ܕܪܟܝܢ ܡܪܟܝܬܐ ܕܡܪܘܝܢ. ܘܗܦܟ ܠܟܠܗ ܡܟܪܝܢܐ. ܘܐܬܦܟܢ ܒܡܫܡܫܐ ܕܟܘܡܪܐ ܘܠܐ ܙܒܐ ܕܢܐܬܐ ܠܡܪܘܝܢ ܥܡ ܐܢܛܝܘܟܝܐ.

He said: 'I am a stranger and a foreigner in that region, and if somebody else wants to be its patriarch, I do not want to stir up trouble.' But the bishop Giwargis and the priests of Beth Sbirina compelled him, saying: 'Go there anyway, and see whether your candidacy causes any trouble. If others desire to be patriarch, you can return to the East, to your flock. But if the whole diocese wants you, you will be both blessed and a blessing.' When he reached Mardin, he discovered that he was wanted by all the chief men of the diocese. And so they consecrated him patriarch on the Sunday of the consecration of the church, and all the people cried three times: 'Worthy! Our father Nuh is worthy and fitting!'

Thereafter, the East remained without a shepherd for the space of two years. Then the patriarch chose two brothers from Qalʿa d'Antta, the bishop Rabban Abraham and his younger brother Rabban Habib, and sent them into the East. These men fulfilled their sacred charge before the ark of Mar Behnam [555] for two years. Then the Easterners by common consent led the elder brother RABBAN ABRAHAM [Basil Abraham, 1496–1507] into the monastery of Za'faran, where he was consecrated maphrian with the consent of the entire community of the East, and then he ascended his throne. The Easterners received him with great honour, and his younger brother, the noble Habib, served him.

In the year 1805 of the Greeks [AD 1494], the bishops of Tur ʿAbdin quarrelled with the patriarch Masʿud of Zaz over the bishops whom he had consecrated without their consent and contrary to law. For several nights in a row, alone and without witnesses, he had surreptitiously consecrated two or three bishops, and had by now consecrated one maphrian and twelve bishops in Tur ʿAbdin. One man would say: 'I am a bishop'; and another would reply: 'I am a bishop too!' Nobody knew who was a monk or who was really a bishop, and great confusion and uncertainty had resulted. The chief men of the dioceses indignantly accused him to the governors of Hesna d'Kifa, and the governors summoned the patriarch Masʿud of Zaz and shut him up in the church of Mar Zakkai in Hesna, where he remained for four days, and no man either great or small stirred to help him. Meanwhile, the governors extorted 500 gold dinars from him.

When he saw [557] that neither the bishops whom he had consecrated nor the chief men of the place were prepared to help him, but all turned their faces away from him, he decided to appeal to the governors. 'Release me,' he said, 'so that I can go round the region, and bring back whatever you ask.' Then they let him go, and he fled by night to the monastery of Puta, but the chief men of this place refused to meet him or help him. As he sought to go down to Gazarta, the chief Barsawma said to him, 'The lord of Gazarta will hand you over to the lord of Hesna.' For the servants of the emir of Hesna were combing the district, looking for him in Hah and in the monastery of the Cross. When he saw that he could no longer expect any help, he fled secretly to Nisibis with two brother monks.

ܡܛܠ ܕܐܡܪ ܗܘܐ. ܕܐܢܐ ܢܘܟܪܝܐ ܐܝܬܝ ܘܐܟܣܢܝܐ ܕܐܬܪܐ. ܘܠܐ ܐܝܟ ܐܢܫ ܒܟܠ ܕܠܦܛܪܝܪܟ ܡܢ ܐܬܪܐ ܗܘܝܐ. ܠܐ ܒܟܠ ܐܢܐ ܕܐܪܥܐ ܗܘܝܬ. ܘܡܢ ܒܪܝܫܗ ܣܓܝܐ ܓܘܪܓܝܣ ܘܡܫܡܫܢܐ ܕܒܥܠ ܡܦܪܢܣܢܐ ܐܡܪܗ ܠܗ. ܕܐܦ ܘܡܢ ܐܢ ܗܘܐ ܠܗ ܣܢܝܩܐ ܘܩܫܝܐ ܐܢܫܝܢ ܒܥܘ ܠܗ ܠܦܛܪܝܪܟܐ ܐܝܟ ܕܢܩܝܡ ܠܗ ܠܡܕܝܢܬܐ ܡܪܕܘܬܐ. ܕܐܦ ܒܠܗ ܡܪܕܘܬܐ ܒܝ ܙܒܢܐ ܒܪܝܫܐ ܘܡܚܪܒܐ. ܘܡܢ ܡܛܠ ܠܡܪܕܝܢ ܐܡܝܢ ܕܒܠܗܘܢ ܩܢܘ ܡܪܕܘܬܐ ܠܗ ܒܝܢ. ܘܐܦܪܣܘܗܝ ܦܛܪܝܪܟܐ ܒܝܢ ܒܢܝܐ ܕܗܘܕܥ ܒܕܬܐ. ܘܒܠܗ ܒܝܬܐ ܐܪܒܥ ܐܘܣܩܘܦܘܣ ܠܐܠܗ ܕܒܢܝܢ ܗܘܐ ܘܙܕܩ ܐܒܘܗܝ ܢܦܫܗ..

ܘܒܠܗܘܢ ܦܣܩ ܡܕܝܢܬܐ ܕܠܐ ܪܒܝܐ ܡܠܝܐ ܕܐܪܙܝܢ ܩܫܝܐ. ܗܟܢ ܓܒܝܐ ܦܛܪܝܪܟܐ ܠܐܪܥܐ ܐܚܪܢܐ ܡܢ ܡܟܝܠ ܕܐܠܗܐ. ܕܐܠܗܘܢ ܗܘܘ ܩܫܝܐ. ܪܝܫ ܐܒܗܝܢ ܘܐܦܝܘܗܝ ܕܗܘܐ ܪܝܫ ܚܣܝܐ ܘܥܕܪ ܐܝܟ ܠܡܕܝܢܬܐ. ܘܡܟܝܟܐ ܥܒܕ ܥܘܬܪܗ ܕܦܪܫ ܒܗܝܢ [555] ܠܐܪܥܐ ܩܫܝܐ. ܘܒܠܗܘܢ ܐܪܥܝܐ ܒܢܝܐ ܡܕܝܢܬܐ ܘܐܠܗܐ ܒܢܝܢ ܐܒܗܝܢ ܐܚܝܐ ܪܒܐ ܒܕܝܪܐ ܕܒܥܪܐ. ܘܐܦܪܣܘܗܝ ܡܦܪܢܣܢܐ ܠܡܕܝܢܬܐ ܒܡܠܟܘܬܐ ܕܒܠܗ ܒܝܬܐ ܕܡܕܝܢܬܐ ܘܚܝܠ ܠܐܘܪܫܠܡ. ܘܡܠܟܘܗܝ ܡܕܝܢܬܐ ܒܐܝܪܐ ܪܒܐ. ܘܐܦܝܘܗܝ ܕܚܘܪܐ ܚܙܐ ܚܕܟܕ ܡܟܝܟܐ ܗܘܐ ܠܗ.

ܘܒܥܠܡ ܐܦܗ ܕܝܢ ܗܘܐ ܪܘܚܢܐ ܒܟܠ ܩܫܝܐ ܛܘܪ ܒܕܝܪܐ ܠܦܛܪܝܪܟܐ ܡܟܝܟܘ ܕܢܒܝܗ. ܡܛܠ ܩܫܝܐ ܕܡܬܦܪܣ ܗܘܐ ܕܠܐ ܒܪܚܡܘܗܝ ܘܠܐ ܒܕܘܟܐ. ܒܝ ܠܐ ܐܝܟ ܗܘܐ ܠܗܘܢ ܡܬܒܥܝܐ. ܗܘܘ ܒܠܗܘܕܘܗܝ ܡܬܦܪܣ ܗܘܐ ܥܠ ܟܠܗ ܠܐܪܥ ܘܐܠܗܐ ܒܝ ܠܐ ܙܕܩ ܒܗ ܐܝܟ. ܒܕܘܟܐ ܠܗܘܢ ܘܦܪܣ ܠܐܪܥܐ ܩܫܝܐ ܘܡܦܪܢܣܢܐ ܠܛܘܪ ܒܕܝܪ. ܘܗܘܐ ܐܡܪ ܗܘܐ ܕܐܢܐ ܩܫܝܐ ܐܠܗܐ. ܘܐܚܪܢܐ ܐܡܪ ܗܘܐ ܕܐܢܐ ܩܫܝܐ ܐܠܗܐ. ܘܠܐ ܐܝܟ ܚܕܐ ܗܘܐ ܐܝܟ ܕܢܦܫܐ ܐܘ ܐܝܟ ܩܫܝܐ. ܕܡܬܒܥܝܐ ܘܡܛܠ ܒܠܗܘܢ ܙܒܢ ܐܚܪܢܐ ܒܠܗܘܢ ܕܦܛܪܝܪܟܐ ܡܟܝܟܘ ܘܐܪܐ ܘܡܬܟܫܘܢ ܒܕܝܪܐ ܕܡܪܢ ܙܟܐ ܕܒܩܫܝܐ. ܘܟܐܢ ܐܪܒܥܐ ܢܦܫܗ ܘܐܝܟ ܠܐ ܐܬܐ ܠܡܕܘܪܗ ܠܐ ܪܒܐ ܘܠܐ ܙܥܘܪܐ. ܘܐܚܪܢܐ ܒܟܢ ܗܘܘ ܡܢܗ ܡܬܟܫܦܢܐ ܕܚܪܐ ܕܗܘܒܐ. ܘܡܢ ܚܕܐ [557] ܕܒܥܠ ܠܗ ܐܠܐ ܘܠܐ ܐܝܟ ܡܬܒܪ ܠܗ. ܠܐ ܡܢ ܩܫܝܐ ܕܐܦܪܣ. ܘܠܐ ܡܢ ܥܡܡܐ ܕܐܬܪܐ. ܘܒܠܗܘܢ ܐܘܣܩܘ ܐܦܝܘܗܝ ܡܢܗ. ܗܘ ܕܝܢ ܒܟܢ ܦܘܪܫܐ ܘܐܡܪ ܠܐܚܪܢܐ ܡܬܪܘܗ ܠܢ ܕܐܬܦܣ ܠܐܬܪܐ ܘܐܠܗܐ ܡܒܝܢ ܕܒܟܢ ܐܠܗܢ. ܘܡܢ ܡܬܪܘܗܝ ܒܪܝܫ ܒܠܗܘܢ ܘܐܬܐ ܠܕܝܪܐ ܕܦܘܬܐ ܘܠܐ ܡܟܠܘܗܝ ܥܡܡܐ ܕܐܬܪܐ ܘܠܐ ܡܪܒܗ ܠܗ. ܘܒܟܠ ܕܢܦܫܐ ܠܓܙܪܬܐ ܘܪܥܝܐ ܒܪܘܚܐ ܐܡܪ ܠܗ ܕܡܪܝܐ ܕܓܙܪܬܐ ܡܡܠܠ ܠܟ ܠܡܪܗ ܕܩܫܝܐ. ܘܗܘܘ ܒܪܝܢ ܒܠܗܘܢ ܒܒܢܝ ܐܡܪܐ ܕܩܫܝܐ ܒܢܦܫ ܘܒܕܝܪܐ ܕܪܒܝܐ. ܘܡܢ ܚܕܐ ܕܠܐ ܦܫ ܠܗ ܐܠܐ ܒܪܝ ܠܒܝܬܝܢ ܠܛܘܦܣܐ ܒܗܝ ܠܐܪܥ ܐܚܪܐ ܕܩܢܝܐ.

He came to Kalibin, a village in the region of Mardin, and there he showed himself and wrote two letters, one to the region of Hesna and the other to Haytam, saying: 'I am crossing into Syria. You, however many you are of the faithful of the diocese of Tur ʿAbdin, remain in peace. But from this day forth and hereafter, if any man defects from me or consecrates a new patriarch in Salah in my place, both the consecrator and the consecrated shall be excommunicated. They shall be absolved neither by the holy Apostles nor by my own humble self, because there is only one patriarch of the Syrians, that of Mardin, according to the word of the Lord in the Gospel, that "there shall be one flock and one shepherd."' Then he set out and shut himself up [559] in a monastery in the country of Krathprath with three brothers, lest anybody should try to help him.

Afterwards the bishops of the dioceses of Tur ʿAbdin, seeing what had happened to him, adhered to the patriarch of Mardin and gave their signatures in the presence of the governor of Hesna and of Qasim Beg, the sultan of Mardin. The patriarch Nuh was also unaware of what had been done by the bishops and the patriarch of Tur ʿAbdin. So when the sultan of Mardin summoned this patriarch Nuh and asked him whether he wanted to be primate of the Hesna region, Nuh answered him: 'Hesna already has a primate.' The sultan replied: 'No, he has run away, and nothing has been heard of him. All the bishops and chief men of the region have rejected him and say they want you.' Nuh replied: 'But what shall I do if they change their minds tomorrow, and ask for him back, and make a fool of me, seeing that you have supported them?' The sultan said: 'I guarantee that they will not break their word, either now or in the future.'

The chief men of Hesna, Hah, the village of Zaz and all the Upper Mountain were there, and they swore to the sultan that they had asked for this man and would obey him. [561] The sultan therefore gave him a diploma, which proclaimed him as the patriarch of all the Syrians. The sultan also presented him with a silk robe of honour, to drape around his shoulders. After bestowing these marks of respect upon him, the sultan sent him on to the emir of Hesna and to the chief of the emirs, to show that he was the rightful patriarch and had been placed in authority over all the Syrians. The emir of Hesna also gave him a robe of honour and a rescript authorising him to travel all round the region of Hesna and the dioceses of Tur ʿAbdin. The chief of the emirs said: 'Go first to Beth Sbirina and Beth Manʿem, and once you have obtained their signature and consent, go into the Upper Mountain.' When he entered the district of Haytam, he was received with great honour by the inhabitants of Beth Sbirina. All the believers of the region of Middo, Beth Manʿem, Papyath, ʿAraban and Beth Ishaq gathered together in Beth Sbirina, and the chief men and priests of the whole region gave their signatures in the presence of the bishops who had come with him, namely the bishop Yaʿqob of Hah, the chief Ishoʿ, the bishop Yohannan of Midyat, and the chief men of ʿUrdanas and Midyat.

ܘܡܛܠ ܠܐܬܪܐ ܕܡܕܝܢ ܠܡܕܝܢܬܐ ܡܠܟܝܢ. ܟܕ ܐܘܕܥ ܐܡܝܢ ܢܫܡܗ ܘܠܘܬ ܠܐܬܪ̈ܘܬ ܐܚܪ̈ܢܐ. ܚܕܐ ܠܐܬܪܐ ܕܡܫܝܚܐ. ܘܐܫܬܪܪܬ ܠܐܬܪܐ ܕܗܘܠܟܝܢ. ܘܐܢܐ ܠܟܘ ܒܥܝܢ ܐܢܐ ܠܐܬܪܐ ܕܗܕܘܪܐ. ܐܠܐ ܐܝܟܢܐ ܡܠܟܢ ܒܢ̈ܝ ܡܕܝܢܬܐ ܕܛܘܪ ܒܥܝܢ ܦܘܡܗܘܢ ܒܡܠܟܐ. ܘܡܢ ܗܘܝܢ ܘܟܠܗܘܢ ܡܠܟܝܢ ܘܢܬܟܢܫ ܐܘ ܢܒܥܐ ܦܛܪܝܪܟܐ ܚܕܬܐ ܒܪܟܫ ܡܛܪ ܡܢܗ ܒܠܥܘܕ. ܗܢܐ ܚܙܘ ܡܢܘܣܐ ܘܡܬܐܡܢܢܐ ܘܠܐ ܢܐܡܢܐ ܡܢ ܡܟܬ̈ܒܢܐ ܡܬܝܡܐ ܘܡܢ ܐܬܟܢܫܘ ܡܢܛܠ ܕܡܢ ܦܛܪܝܪܟܐ ܐܝܟ ܠܗܝܡܢܘܬܐ ܗܿܝ ܕܡܕܝܢ ܐܢܝ ܘܐܡܪ ܡܢܝ ܒܐܘܢ̈ܓܠܝܘܢ ܘܐܬܘܐ ܚܕܐ ܡܕܝܢܬܐ ܘܡܢ ܕܟܠܐ. ܘܐܙܠ ܡܚܡ ܢܫܡܗ ܒܟܢܫܐ [559] ܕܒܐܬܪܐ ܕܡܢܐ ܦܢܐ ܘܐܬܟܢܬܐ ܐܬܢܐ ܒܫܡܗ. ܘܠܐ ܐܝܟ ܡܢ ܒܟܝܪܘܬܗ.

ܘܒܠܘܥܝ ܚܙܘ ܡܫܝܚܐ ܕܡܬܒܢܝܢܬܐ ܛܘܪ ܒܥܝܢ ܠܗܘܢ ܕܗܘܐ ܠܗ. ܡܠܟܬܗ ܠܗܘܢ ܕܡܕܝܢ ܘܢܘܡܗ ܒܢܐ ܐܒ̈ܗܘܗܝ ܩܕܡ ܐܣܝܪܐ ܕܡܫܝܚܐ ܘܩܕܡ ܡܠܟܬܐ ܕܡܕܝܢ ܕܗܘ ܩܐܡ ܒܠܚܘܕ. ܘܦܛܪܝܪܟܐ ܢܦܫ ܠܐ ܙܟܝܬ ܗܘܐ ܒܥܕܡ ܕܗܘܐ ܒܝܬ ܡܫܝܚܐ ܠܦܛܪܝܪܟܐ ܗܘ ܕܛܘܪ ܒܥܝܢ. ܘܟܕ ܥܢܘܗܝ ܡܠܟܬܐ ܕܡܕܝܢ ܠܗܘܐ ܦܛܪܝܪܟܐ ܢܦܫ. ܐܡܪ ܠܗ. ܒܟܠ ܐܝܟ ܠܡܕܝܢܬܐ. ܕܡܫܝܚܐ. ܐܡܪ ܠܗ ܢܦܫ ܐܝܟ ܠܗ ܡܕܐ ܠܗܘܢ ܕܡܫܝܚܐ. ܐܡܪ ܡܠܟܬܐ ܒܪܝ ܠܗ ܘܠܐ ܐܝܟ ܢܘܒ ܬܐܒܘ. ܗܐ ܘܠܟܝܢ ܡܫܝ̈ܚܐ ܘܐܬܪܘ ܘܩܝܡܐ ܡܠܟܗܘܢ ܐܘܦܟܗ ܐܦ̈ܝܗܘܢ ܡܢܗ ܘܠܟܝ ܒܟܢ. ܐܡܪ ܢܦܫ ܘܐܢ ܠܡܫܝܚ ܒܟܢ ܠܗ ܘܡܫܠܡ ܘܡܒܥܝܢ ܒܠܒ ܠܩܘܕܫܐ ܘܢܘܒ ܐܝܟ ܠܗܘܢ ܐܚܕ ܡܫܝܚܐ ܐܚܪܢ. ܐܡܪ ܡܠܟܬܐ ܢܘܡܢ ܡܢܗ ܐܢܐ ܒܟܠ ܠܡܫܘܗܝ ܕܠܐ ܢܫܬܐܠ ܡܢ ܢܘܡܢ ܘܠܗܘܠ.

ܘܐܬܟܢܫܘ ܗܘܘ ܐܡܢ ܙܒܢܐ ܕܡܫܝܚܐ ܘܢܘܚܐ ܐܦ ܕܡܕܝܢܬܐ ܙܪܙ ܘܒܠܗ ܛܘܪܐ ܒܟܢܐ. ܘܡܛܠܗ ܒܟܠܗܘܢ ܩܕܡ ܡܠܟܬܐ ܕܗܝܐ ܒܥܝܢ ܘܠܗ ܡܠܟܝܢ. [561] ܘܢܘܒ ܠܗ ܡܠܟܬܐ ܡܣܟܢܘܬܗ ܕܗܝܐ ܐܝܟܢ ܦܛܪܝܪܟܐ ܕܒܠܗܘܢ ܡܗܝܡܢܐ. ܘܢܘܒܠܗ ܡܠܟܬܐ ܠܐܘܒܐ ܡܦܢܐ ܕܡܬܚܡܠ ܠܡܠܦܢܘܬܗ ܘܡܫܠܡܘܗܝ. ܘܡܕܪܘ ܡܠܟܬܐ ܠܒܐ ܐܡܢܐ ܕܡܫܝܚܐ ܘܠܒܐ ܡܠܟܝ ܐܠܗܘܬܐ ܕܗܝܐ ܐܝܟܢ ܦܛܪܝܪܟܐ ܒܟܠ ܡܠܗܘܢ ܡܗܝܡܢܐ. ܐܦ ܢܘܡܠܗ ܐܡܢܐ ܕܡܫܝܚܐ ܠܐܒ ܠܐܘܒܐ ܡܦܢܐ ܕܡܬܚܡܠܐܦ ܡܣܟܢܘܬܗ ܕܢܘܒ ܠܗ ܦܘܩܕܢܐ ܕܢܦܠܛ ܐܬܪܐ ܕܡܫܝܚܐ ܘܐܘܒܠ ܡܕܝܢܬܐ ܕܛܘܪ ܒܥܝܢ. ܘܐܡܪ ܡܠܟܝ ܐܠܗܘܬܐ ܕܠܐ ܩܕܡܠ ܠܒܠ ܡܗܝܡܢܐ ܘܠܒܠ ܡܣܟܢܐ ܡܥܡܕ ܘܡܢ ܒܢܐ ܐܒ̈ܗܘܗܝ ܘܡܠܟܘܬܗܘܢ ܡܢ ܐܬܟܝ ܠܛܘܪܐ ܒܟܢܐ. ܘܟܕ ܐܬܐ ܠܡܕܝܢܬܐ ܕܗܘܠܡ ܡܠܟܘܗܝ ܡܟܢ ܒܐܡܕܐ ܙܒܢܐ. ܒܢ̈ܝ ܒܝܬ ܡܗܝܡܢܐ. ܘܐܬܦܣ ܡܠܟܗ ܐܬܪܐ ܡܕܝܗ ܘܒܝܬ ܡܥܝܢ ܘܦܫܝܛ ܘܡܢܟ ܘܒܝܬ ܐܦܝܣ ܠܟܠܗ ܡܗܝܡܢܐ ܘܢܘܡܗ ܩܕܡ ܐܒ̈ܗܘܗܝ ܙܒܢܐ ܘܡܫܝ̈ܚܐ ܘܕܠܗ ܐܬܪܐ ܩܕܡ ܡܫܝ̈ܚܐ ܘܐܬܪܗ ܒܟܢܗ. ܡܫܝܚܐ ܢܘܡܘܒ ܘܢܘܚܐ. ܘܙܒܢܐ ܢܘܡܐ. ܘܡܫܝܚܐ ܢܘܡܝ ܘܡܕܝܢ ܘܙܒܢܐ ܕܒܘܪܢܘܟ ܘܢܘܡܝܬܐ.

Only Giwargis of Beth Sbirina, the bishop of the monastery of Qartmin, was absent, as he had recently passed away in the monastery of Zaʿfaran. After the synod at Mardin had come to an end, and everyone was returning to his own region, this bishop Giwargis, a great and venerable man, had fallen ill [563] in the monastery of Zaʿfaran. He died ten days later, and they interred him in the inner wall of the sanctuary of that monastery. Our father the patriarch Nuh, who was staying in the monastery, assembled the entire district of Mardin, along with the bishops of his entourage and the bishop of Tur ʿAbdin, who was also with him, and he celebrated his last rites and gave him an honourable funeral. May God rest his soul, Amen.

When the patriarch came into our region, since the diocese of the monastery remained without a shepherd, he summoned the priests and chief men of the place, and they chose three men. Then the patriarch wrote down their names, as candidates for election, and sat down on the throne of Mar Gabriel. Then the patriarch instructed a layman to go in and draw one of the lots from the urn. This he did, and drew forth the lot of Rabban Stephen of Beth Sbirina, who had been the disciple of the late bishop Giwargis. They gathered together, and consecrated him on Sunday 5 January, in the year 1807 of the Greeks [AD 1496], in the church of Beth Sbirina in the country of Haytam.

ܘܡܫܝܚܐ ܕܒܡܥܡܕܐ ܕܝܠܗ ܒܦܪܨܘܦܗ ܡܣܒܪܢܐ ܟܕ ܗܘܐ ܒܝܕܐ ܕܒܬܘܠܬܐ. ܒܬܪ ܗܘ ܒܥܘܡܐ ܕܗܘܐ ܒܡܪܕܝܢ ܐܠܗܘܬܗ ܒܠܒܝܢ ܠܐܢܫܐ. ܘܗܘ ܡܫܝܚܐ ܗܘܐ ܒܦܪܨܘܦܗ ܐܠܗܐ ܗܘܐ ܒܒܪܐ ܘܒܪܐ ܘܒܫܪܐ. ܐܬܐܡܪܘ [563] ܒܝܕܐ ܕܒܬܘܠܬܐ ܟܕ ܡܫܝܚܐ ܢܦܫ ܡܠܟܐ ܒ̈ ܡܠܟܝܢ. ܘܡܫܝܚ ܘܡܕܒܪܢܘܬܗ ܒܥܠܡܐ ܠܐܠܗܐ ܒܒܢܝܢ ܡܠܟܐ ܕܟܠܗ ܥܠܡܐ. ܟܕ ܒܪ ܐܒܘܗܝ ܡܫܝܚܐ ܢܦܫ ܒܠܒܗ ܐܬܪܐ ܕܡܕܒܪܝܢ ܘܡܫܝܚܐ ܕܟܠܬܗ ܘܡܫܝܚܐ ܕܦܪܨܘܦܝܢ ܡܫܝܚܐ ܕܟܠܬܗ ܐܠܗܘܬܗ. ܘܟܕ ܠܗ ܠܡܫܡܫܬܐ ܘܟܫܡܗ ܒܐܬܪܐ ܪܒܐ. ܡܪܝܐ ܚܝܢ ܢܦܫܗ ܐܢܫ.

ܘܟܕ ܐܬܐ ܦܪܨ̈ ܠܐܬܪ ܡܫܝܚܐ ܕܦܫܛ ܗܘܐ ܡܪܟܒܬܐ ܗܘܐ ܕܒܡܥܡܕܐ ܘܠܐ ܪܒܝܐ. ܘܡܛܪ ܗܘܐ ܒܠܒܪ ܡܫܝܚܐ ܦܪܨܘܦܐ ܕܐܬܐܪܐ.ܘܒܟܠܗ ܠܟܠܗܐ ܒܒܪܐ. ܘܟܠܗ ܦܪܨܘܦܐ ܡܫܡܫܐ ܕܟܠܗܘܢ ܘܡܫܡ ܐܢܘܢ ܠܡܫܡܫܐ ܕܡܫܝܚܐ ܒܟܠ ܠܦܪܨܘܦ ܕܡܪܝܐ ܒܒܪܐܠܗ. ܘܐܡܪ ܦܪܨ̈ ܠܒܒܪܐ ܒܟܠܡܐ ܒܡܫܠܡܢܘܬܐ ܚܝܐ ܡܢ ܦܪܨܐ ܘܐܬܐ. ܘܟܕ ܒܟܠܐܬܐ ܒܐܝܕܗ ܗܘ ܕܪܫ ܡܫܡܫܢܐ ܡܫܒܚܢܐ ܕܐܠܗ̈ ܗܘܐ ܠܟܠܡܝܢܗ ܕܡܫܝܚܐ ܒܦܪܨܘܦܗ ܡܫܝܚܐ. ܘܐܬܒܫܪ ܐܦܪܘܫܘܗܝ ܗܘܡ ܚܝ ܒܟܠܗ ܗ̈ ܒܟܠܗܘܢ ܚܝܐ ܡܫܠܡ ܐܦܪ̈ ܕܦܪܚܐ ܒܟܝܬܐ ܕܒܠܟ ܡܫܡܫܢܐ ܒܐܬܪܐ ܕܗܘܠܟܡ.

APPENDIX ONE: THE PATRIARCHS AND MAPHRIANS OF THE JACOBITE CHURCH

The following list provides a convenient summary of the reign dates of the patriarchs and maphrians of the Jacobite Church up to the start of the 15th century. In most cases, these dates are uncontentious, and generally agree with those given in the *Gorgias Encyclopedic Dictionary of the Syriac Heritage* (*GEDSH*). In some cases, based on a close reading of the sources, I have modified the traditional dates by a year or two. For the purposes of this translation and the accompanying index, I have used the *GEDSH* dates for the reigns of the patriarchs Sargis of Tella (*c*.557–560), Paul of Beth Ukama (564–81) and Peter III of Callinicus (581–91), but I am not entirely confident that they are correct. Certainty here may be elusive, as the dates found in the contemporary sources, particularly John of Ephesus, are vague and contradictory. Nevertheless, there are grounds for placing all three reigns earlier than *GEDSH* does. According to the *Chronicle of Zuqnin*, Sargis of Tella was patriarch as early as 544, and Paul of Beth Ukama as early as 551.[1] There is also a plausible tradition that Paul was deposed in 578, not 581, and that Peter III of Callinicus was consecrated in the same year.[2] According to John of Ephesus, Paul of Beth Ukama died in 580 or 581, two or three years after his own deposition and the death of Yaʿqob Baradaeus in 578.[3]

[1] *Chronicle of Zuqnin* (ed. Harrak), 113–14 and 124.
[2] *Chronicle of Zuqnin* (ed. Harrak), 137.
[3] John of Ephesus, *Ecclesiastical History*, 3.4.58.

The Jacobite Patriarchs of Antioch to 1292

Severus (512–38)
Vacant, 538–*c*.557
Sargis of Tella (*c*.557–560)
Vacant, 560–64
Paul of Beth Ukama (564–81)
Peter III of Callinicus (581–91)
Julian II (591–94)
Athanasius I bar Gamala (595–631)
Yohannan II (631–48)
Theodore (649–67)
Severus II bar Mashqe (668–80)
Vacant, 680–84
Athanasius II of Balad (684–87)
Julian III (687–708)
Eliya (709–23)
Athanasius III (724–40)
Iwanis I (740–54)
Isaac (755–56)
Giwargis I (758–90)
Joseph (790–92)
Quriaqos of Tagrit (793–817)
Dionysius I of Tel Mahre (818–45)
Vacant, 845–46
Yohannan III (846–73)
Vacant, 873–78
Ignatius II (878–83)
Vacant, 883–87
Theodosius Romanus (887–96)
Vacant, 895–97
Dionysius II (897–909)
Yohannan IV (910–22)
Basil I (923–35)
Yohannan V (936–53)
Iwanis II (954–57)
Dionysius III (957–61)
Abraham I (962–63)
Yohannan VI Sarigta (965–85)
Athanasius IV Laʿzar of Salah (986–1003)
Yohannan VII bar ʿAbdon (1004–30)
Dionysius IV Haye (1031–42)
Yohannan bar ʿAbdon (1049–57)
Athanasius V Haya (1058–64)
Yohannan VIII bar Shushan (1064–73)
Basil (1074–75)
Yohannan IX ʿAbdon (1075–77)
Dionysius V Laʿzar (1077–78)
Vacant, 1078–86
Iwanis III (1086–87)
Dionysius VI Mark (1088–90)
Athanasius VI bar Khamara (1090–1129)
Yohannan X Maudiana (1130–37)
Athanasius VII bar Qutreh (1138–66)
Michael I the Syrian (1166–99)
Athanasius VIII (1199–1207)
Michael II (1207–15)
Yohannan XI (1208–20)
Vacant, 1220–22
Ignatius III David (1222–52)
Dionysius ʿAngur (1252–61)
Yohannan XII bar Maʿdani (1252–63)
Ignatius IV Ishoʿ (1264–82)
Philoxenus Nemrud (1283–92).

Counter-patriarchs to 1293

Athanasius Sandalaya (756–58)
Yohannan of Callinicus (758–62)
David of Dara (762–74)
Abraham of Qartmin (808–25)
Zebina (*c*.895)
Theodore bar Wahbon (1180)
Ignatius Constantine (1292–93).

The Mardin Patriarchs, 1293–1493

Ignatius V bar Wahib (1293–1333)
Ignatius Ismaʿil (1333–66)
Ignatius Shahab (1366–81)

Ignatius Abraham bar Gharib (1381–1412)
Ignatius Behnam of Hadla (1412–55)
Ignatius Khalaf of Maʿdan (1455–84)
Ignatius Yohannan bar Shayallah (1484–93).

The Sis Patriarchs, 1292–1445

Ignatius Mikhaʾil I (1292–1312)
Ignatius Mikhaʾil II (1313–49)
Basil Gabriel (1349–87)
Philoxenus the Scribe (1387–1421)
Basil Shemʿon of Beth Manʿem (1421–1445).

The Tur ʿAbdin Patriarchs, 1364–1494

Ignatius Saba of Salah (1364–89)
Ignatius Ishoʿ of Midyat (1389–1418)
Ignatius Masʿud of Salah (1418–20)
Ignatius Enoch of ʿAin Warda (1421–45)
Ignatius Qoma of Beth Sbirina (1446–55)
Ignatius Ishoʿ of ʿAin Warda (1455–60)
Ignatius Philoxenus ʿAziz bar Sabtha (1460–82)
Ignatius Shaba of Arbo (1482–89)
Ignatius Yohannan Qopar of ʿAin Warda (1482–93)
Ignatius Masʿud of Zaz (1493–94).

The Jacobite Metropolitans of Tagrit, 559–1059

Ahudemmeh (559–75)
Vacant, 575–78
Qamishoʿ (578–609)
Vacant, 609–14
Samuel (614–24)
Vacant, 624–29
Marutha (629–49)
Denha I (649–59)
Vacant, 659–69
Barishoʿ (669–83)
Abraham (684)
David (684)
Yohannan I Saba (686–88)
Denha II (688–727)
Paul (728–57)
Vacant, 758
Yohannan II of Beth Kionaya (759–85)
Joseph (785–93)
Sharbil (793–*c.*800)
Shemʿon (*c.*800–*c.*815)
Basil I (*c.*815–829)
Daniel (829–34)
Thomas (834–47)
Basil II (848–58)
Melchisedec (858–68)
Vacant, 868–72
Sargis (872–83)
Vacant, 883–87
Athanasius (887–903)
Vacant, 903–10
Thomas (910–11)
Denha III (913–33)
Vacant, 933–37
Basil III (937–61)
Quriaqos (962–80)
Yohannan III (981–88)
Vacant, 988–91
Ignatius bar Qiqi (991–1016)
Vacant, 1016–27
Athanasius II (1027–41)
Vacant, 1041–46
Basil IV, 1046–69
Vacant, 1069–75.

The Jacobite Maphrians, 1075–1507

Yohannan IV Saliba (1075–1106)
Vacant, 1106–12
Dionysius I Mushe (1112–42)
Ignatius II Laʿzar (1143–64)
Yohannan V (1164–88)
Dionysius bar Tammasih (1189–90)

Gregory I Yaʿqob (1189–1214)
Ignatius III David (1215–22)
Dionysius II Saliba (1222–31)
Yohannan VI bar Maʿdani (1232–52)
Ignatius IV Saliba (1253–58)
Vacant, 1258–63
Gregory II Abuʾlfaraj (1264–86)
Vacant, 1286–88
Gregory III Barsawma (1288–1308)
Vacant, 1308–17
Gregory IV Mattai (1317–45)
Vacant, 1345–60
Gregory V Dioscorus (1360–61)
Vacant, 1361–64
Athanasius III Abraham (1364–79)
Vacant, 1379–1404
Basil Behnam (1404–12)
Vacant, 1412–15
Dioscorus II Behnam (1415–17)
Vacant, 1417–22
Basil Barsawma (1422–55)
Vacant, 1455–58
Cyril Joseph (1458–*c.*1470)
Basil ʿAziz (1471–87)
Vacant, 1487–90
Basil Nuh (1490–94)
Basil Abraham (1496–1507)

APPENDIX TWO: THE PATRIARCHS OF THE CHURCH OF THE EAST

The following list provides a convenient summary of the present state of knowledge of the patriarchal succession of the Church of the East. The list only contains the names of individuals who (a) actually existed, and (b) are generally recognised as primates of the Church of the East. It does not include the Apostle Mar Addai, whose legend was invented between the 3rd and 6th centuries; nor the 2nd-century patriarchs Abris, Abraham and Yaʿqob, who were invented in the 9th century; nor the 3rd-century patriarchs Shahlufa and Aha d'Abuh, two historical bishops of Erbil who were retrospectively promoted in the 9th century. I have generally used the dates given in *GEDSH*, though in some cases I have modified the traditional dates by a year or two. The main Nestorian sources (Eliya of Nisibis, Mari and Sliba) are themselves rarely consistent in this respect.

The Bishops of Seleucia-Ctesiphon, c.280–399

Papa bar Aggai (*c.*280–329)
Shemʿon bar Sabbaʿe (329–44)
Shahdost (344–45)
Barbaʿshmin (345–46)
Vacant, 346–88
Tomarsa (388–95)
Qayyoma (395–99).

The Metropolitans of Seleucia-Ctesiphon, 399–421

Isaac (399–410)
Ahai (410–14)
Yahballaha I (415–20)
Maʿna (420)
Farbokht (421).

The Catholici of the East, 421–1382

Dadishoʿ (421–56)
Babowai (457–84)
Acacius (485–96)
Babai (497–502)
Shila (503–23)
Narsai (524–37)
Elishaʿ (524–37)
Paul (539)
Aba I (540–52)
Joseph (552–67)
Vacant, 567–70
Ezekiel (570–81)
Ishoʿyahb I of Arzun (582–95)
Sabrishoʿ I (596–604)
Gregory (605–8)
Vacant, 609–628
Ishoʿyahb II of Gdala (628–45)
Maremmeh (646–49)
Ishoʿyahb III of Adiabene (649–59)
Giwargis I (660–80)
Yohannan I bar Marta (681–83)
Hnanishoʿ I (686–98)
Yohannan the Leper (691–93)
Vacant, 698–714
Sliba-zkha (714–28)
Pethion (731–40)
Aba II (741–51)
Surin (753)
Yaʿqob II (753–73)
Hnanishoʿ II (775–79)
Timothy I (780–823)
Ishoʿ Bar Nun (823–28)
Giwargis II (828–31)
Sabrishoʿ II (831–35)
Abraham II (837–50)
Theodosius (853–58)
Sargis (860–72)
Vacant, 872–77
Enosh (877–84)
Yohannan II (884–92)
Yohannan III (893–99)
Yohannan IV (900–905)
Abraham III (906–37)
Emmanuel I (937–60)
Israel (961)
ʿAbdishoʿ I (963–86)
Mari bar Tuba (987–99)
Yohannan V (1000–11)
Yohannan VI (1012–20)
Ishoʿyahb IV bar Ezekiel (1020–25)
Eliya I (1028–49)
Yohannan VII bar Targhal (1049–57)
Sabrishoʿ III (1064–72)
ʿAbdishoʿ II ibn al-ʿArid (1074–90)
Makkikha I (1092–1110)
Eliya II (1111–32)
Barsawma (1134–36)
ʿAbdishoʿ III (1139–49)
Ishoʿyahb V ibn al-Hayik (1149–75)
Eliya III Abu Halim (1176–90)
Yahballaha II (1190–1222)
Sabrishoʿ IV bar Qayyoma (1222–25)

Sabrishoʿ V bar Masihi (1226–56)
Makkikha II (1257–65)
Denha I (1265–81)
Yahballaha III (1281–1317)
Timothy II (1318–*c.*1332)
Denha II (1337–82)

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ABBREVIATIONS OF PERIODICAL TITLES

AB = Analecta Bollandiana
BJRL = Bulletin of the John Rylands Library
DTC = Dictionnaire de Théologie Catholique
EO = Echos d'Orient
JA = Journal Asiatique
JAAS = Journal of the Assyrian Academic Society
JRGS = Journal of the Royal Geographical Society
LM = Le Muséon
OC = Oriens Christianus
OCA = Orientalia Christiana Analecta
OCP = Orientalia Christiana Periodica
OS = L'Orient Syrien
PO = Parole de l'Orient
POC = Proche-Orient Chrétien
ROC = Revue de l'Orient Chrétien

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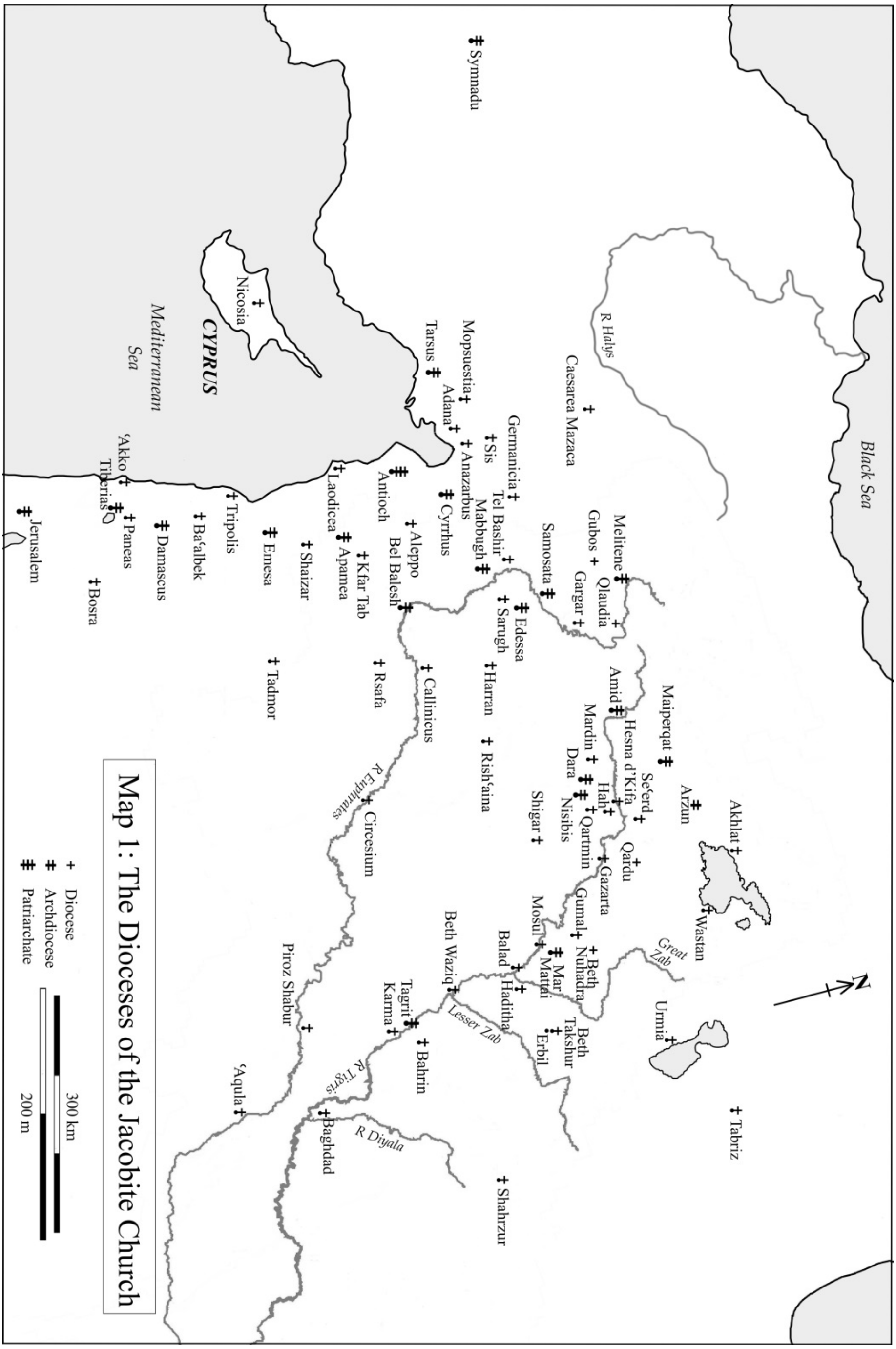
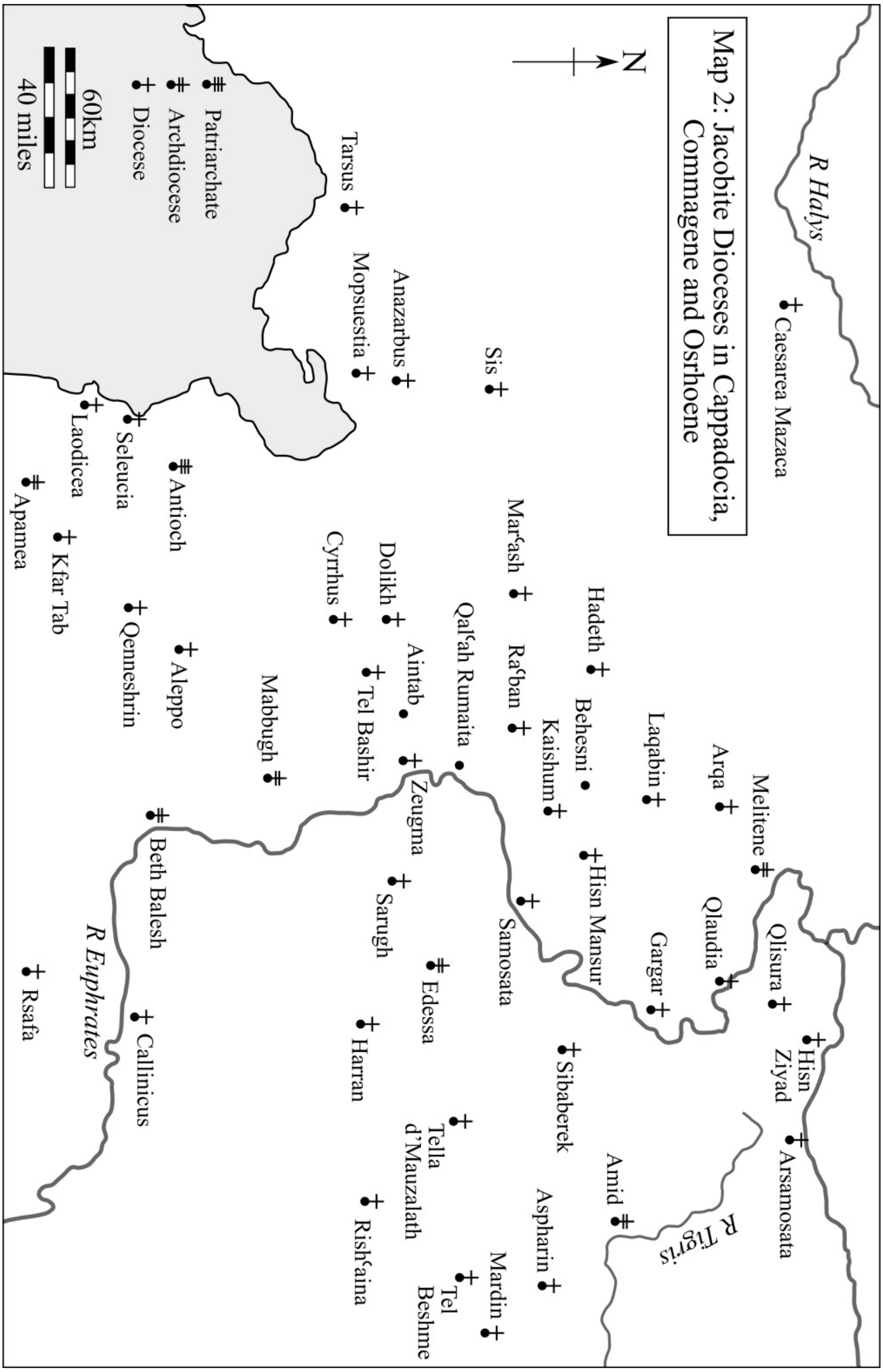
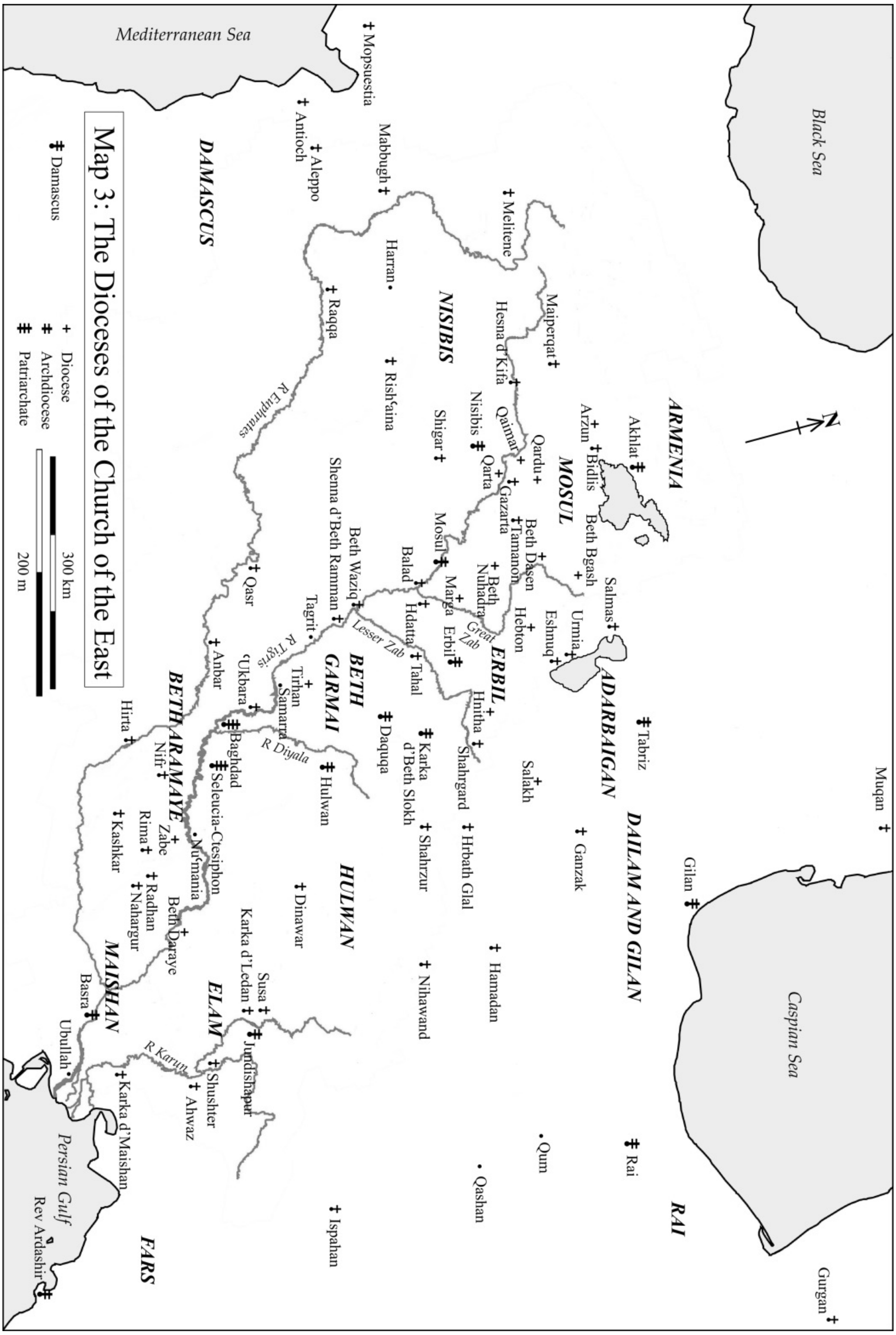
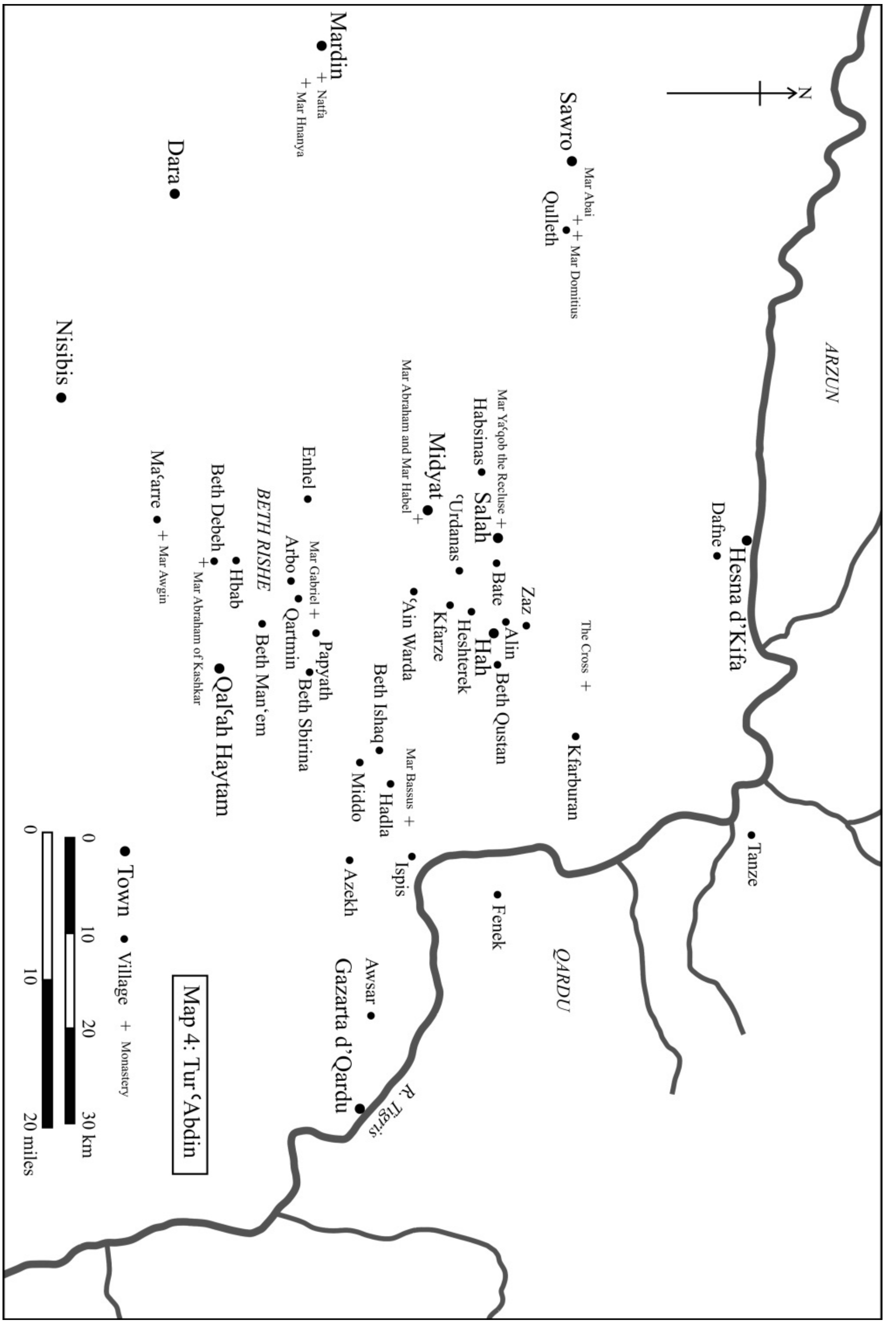
MAPS


Map 1: The Dioceses of the Jacobite Church
Diocese
Archdiocese
Patriarchate
300 km
200 m
Black Sea
Mediterranean Sea
CYPRUS
Nicosia
R Halys
R Euphrates
R Tigris
Great Zab
Lesser Zab
R Diyala
N
Symnadu
Caesarea Mazaca
Tarsus
Mopsuestia
Adana
Germanicia
Sis
Anazarbus
Antioch
Laodicea
Cyrrhus
Tel Bashir
Mabbugh
Aleppo
Bel Balesh
Apamea
Kfar Tab
Shaizar
Emesa
Tripolis
Baʿalbek
Damascus
Paneas
Tiberias
ʿAkko
Jerusalem
Bosra
Tadmor
Rsafa
Callinicus
Circesium
Piroz Shabur
ʿAqula
Melitene
Gubos
Qlaudia
Gargar
Samosata
Edessa
Sarugh
Harran
Rishʿaina
Amid
Maiperqat
Mardin
Hesna d'Kifa
Dara
Seʿerd
Arzun
Hah
Nisibis
Qartmin
Shigar
Akhlat
Qardu
Gazarta
Gumal
Wastan
Mosul
Beth Nuhadra
Mar Mattai
Balad
Haditha
Beth Waziq
Tagrit
Karma
Bahrin
Beth Takshur
Erbil
Urmia
Tabriz
Baghdad
Shahrzur


Map 2: Jacobite Dioceses in Cappadocia, Commagene and Osrhoene
N
Patriarchate
Archdiocese
Diocese
60km
40 miles
R Halys
Caesarea Mazaca
Tarsus
Mopsuestia
Anazarbus
Sis
Laodicea
Seleucia
Antioch
Apamea
Kfar Tab
Qenneshrin
Aleppo
Marʿash
Cyrrhus
Dolikh
Hadeth
Qalʿah Rumaita
Aintab
Tel Bashir
Raʿban
Mabbugh
Behesni
Kaishum
Laqabin
Arqa
Melitene
Zeugma
Beth Balesh
Hisn Mansur
Sarugh
Samosata
Qlaudia
Qlisura
Gargar
Edessa
R Euphrates
Rsafa
Callinicus
Harran
Sibaberek
Hisn Ziyad
Tella d'Mauzalath
Arsamosata
Amid
R Tigris
Aspharin
Mardin
Tel Beshme
Rishʿaina


Map 3: The Dioceses of the Church of the East
Diocese
Archdiocese
Patriarchate
300 km
200 m
Mediterranean Sea
Black Sea
Caspian Sea
Persian Gulf
ARMENIA
MOSUL
NISIBIS
DAMASCUS
ADARBAIGAN
DAILAM AND GILAN
RAI
ERBIL
BETH GARMAI
BETH ARAMAYE
HULWAN
ELAM
MAISHAN
FARS
R Euphrates
R Tigris
Great Zab
Lesser Zab
R Diyala
R Karun
Mopsuestia
Antioch
Aleppo
Mabbugh
Damascus
Melitene
Harran
Raqqa
Maiperqat
Hesna d'Kifa
Rish'aina
Arzun
Akhlat
Bidlis
Qaimar
Nisibis
Shigar
Qardu
Qarta
Gazarta
Beth Bgash
Beth Dasen
Tamanon
Mosul
Beth Nuhadra
Marga
Balad
Beth Waziq
Shemna d'Beth Ramman
Salmas
Urmia
Eshnuq
Hebton
Erbil
Hdatta
Tahal
Tagrit
Qasr
Anbar
'Ukbara
Tirhan
Samarra
Hnitha
Tabriz
Salakh
Shahrgard
Karka d'Beth Slokh
Daquqa
Baghdad
Hirta
Nifr
Seleucia-Ctesiphon
Hulwan
Zabe
Rima
Kashkar
Nu'mania
Radhan
Nahargur
Beth Daraye
Shahrzur
Hrbath Glal
Ganzak
Dinawar
Muqan
Gilan
Hamadan
Nihawand
Karka d'Ledan
Susa
Basra
Ubullah
Jundishapur
Shushter
Ahwaz
Karka d'Maishan
Qum
Qashan
Rai
Ispahan
Rev Ardashir
Gurgan


N
ARZUN
QARDU
R. Tigris
Map 4: Tur ʿAbdin
Town
Village
Monastery
0 10 20 30 km
0 10 20 miles
Mardin
Natfa
Mar Hnanya
Sawro
Mar Abai
Mar Domitius
Qulleth
Dara
Nisibis
Hesna d'Kifa
Dafne
The Cross
Kfarburan
Tanze
Fenek
Mar Ya'qob the Recluse
Habsinas
Salah
Midyat
Mar Abraham and Mar Habel
ʿUrdanas
Bate
Zaz
ʿAlin
Hah
Beth Qustan
Heshterek
Kfarze
ʿAin Warda
Beth Ishaq
Mar Bassus
Hadla
Middo
Ispis
Azekh
Awsar
Gazarta d'Qardu
Enhel
BETH RISHE
Arbo
Mar Gabriel
Qartmin
Papyath
Beth Sbirina
Beth Man'em
Qalʿah Haytam
Beth Debeh
Hbab
Mar Abraham of Kashkar
Maʿarre
Mar Awgin

Rabban Joseph Busnaya
Beth Badi
Tineh
Inishk
Amadia
Mar ʿAbdishoʿ
R Khabur
R Sapna
ʿAqdesh
Deiri
Komane
SAPNA
Great Zab
Mengeshe
Shamrakh
Mar Abraham
Seyan
Beth Bozi
TALANA
BETH RUSTAQA
NAHLA D'MALKA
Dohuk
Tella
Barbelli
Shosh
Khardes
Shalmath
Herpa
ʿAqra
Tel Hesh
Rabban Hormizd
Lalish
Rabban Bar ʿIdta
Alqosh
Piyoz
Mar Yaʿqob of Beth ʿAbe
SAPSAPA
Beth ʿEdre
ʿAin Sapne
R Gomel
Tel Isqof
Beth Qopa
Batnaya
Maghara
Mar Mattai
Beth Hazyana
Merge
Telkepe
Beth ʿAshiqa
R Khazir
Mar Giwargis
Beth Gurbaq
Mar Daniel
Beth Sahraye
Beth Daniel
Mar Mikhaʾil
Beth Zabaye
Mar Gabriel
Mar Yohannan bar Naggare
Mosul
Mar Yonan
Forty Martyrs
Bartallah
Beth Shupita
Karamlish
Mar Eliya
(Deir Saʿid)
Mar Yohannan of Dailam
Beth Khudaida
(Qaraqosh)
N
Mar Behnam
R Tigris
Great Zab
Town
Village
Monastery
0
10
20 miles
0
10
20
30
40 km
Map 5: The Mosul Plain